AHOM-BURANJI

(With parallel English translation)

FROM THE EARLIEST TIME TO THE END OF AHOM RULE

Translated and Edited by

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सन्दर्भव अधने



PREFACE

The manuscript Ahom Buranji, in Ahom, was found in the possession of a Deodhai Pandit of Khalaighogra Mauza in the Sibsagar Subdivision in 1894, when I worked as Ahom Translator to the Assam Government under Mr. Gait (now Sir Edward Gait), the then Honorary Director of Ethnography in Assam. The Buranji was written on well-prepared oblong strips of Sachi bark. It was copied and translated with the help of some Deodhai Pandits appointed by Government to teach me Ahom and to assist me in translating the Ahom manuscripts. The English translation is mine.

The Buranji deals with events concerning the Ahoms only, from the earliest times to the end of their rule. This Buranji is almost complete but it gives a very meagre account of the reign of the great Ahom King. Rudra Simha—only the dates of his enthronement and death being given. This was perhaps due to the fact that the charge of writing Buranji changed hands. There is another Buranji in Ahom from the death of Gadadhar Simha to the reign of Lakhmi Simha wherein a full account of the reign of Rudra Simha is given. If the portion containing Rudra Simha's reign should have been incorporated in this Buranji, the record of Ahom reign would have been very complete.

The Buranji is divided into two parts. The first part which begins with and ends in first chapter, is called "Deo-Buranji" (History of heavenly bodies; Deo=a God). The second part containing the remaining chapters is termed "Din-Buranji" (History of the earth; Din=the earth). The Deo-Buranji gives an account of the state of the world before creation and also of creation, down to the descent of Khunlung and Khunlāi from heaven to Mungrimungram with a host of heavenly beings called Tāis. The Din-Buranji deals with the extension of the rule of the Tāis and migration of Shukapha from his original home at Manlang to Mungdunshunkham (Assam—mung=country, dun=full, shun=garden khām=gold, i.e., a country full of gardens of gold), where his descendants gradually extended their rule all over the country now called Assam, excluding Surma Valley. The rise and fall of Ahom rule and the advent of the British in Assam are also dealt with in the second part.

The original Buranji was divided by the writer into six chapters only without any divisions or paragraphs. Each chapter was written in continuity from the beginning to the end with indiscriminate full stop sign "I". To bring it to the modern line, as advised by the Director of Public Instruction in Assam, Mr. Cunningham, I have separated the rule of each king with the rest by putting a heading over each reign, and marked paragraphs according to my discretion.

The account of events given in this Burauji tally with those given in other Ahom Buraujis as well as with the records left by Mahammadan writers. Sir Edward Gait got sufficient materials of Ahom rule from this Burauji for his "History of Assam".

This Buranji as well as other Ahom Buranjis (both in Ahom and in Assamese) which I have come across up till now supply very little information on many very important points regarding great personages, such as (1) Lachit Barphukan, (2) Ramani Gabharu, (3) Khampeng Gabharu, (4) Joymati-Kuari and others; and also relating to religious reformers and poets, such as, (1) Sankardev, (2) Madhadev. (3) Damodar Dev, (4) Aniruddhva, (5) Madhab Kandali, (6) Ram Saraswati, (7) Ananta Kandali, and many others. Nowhere in any of the Buranjis, can we get accounts of the establishment of various Satras (religious institutes), such as (1) Auniati, (2) Dakhinpat, (3) Garamur, (4) Kuruabahi, etc. In order to compile a complete Assam Buranji, a writer will have to collect informations on all the above points from Bangsabalis (family histories) and other records, of which many have not been found out as yet.

This Buranji would not have come to light, had not the Director of Public Instruction, Assam, J. R. Cunningham, Esqr., M.A., C.I.E., taken the trouble of moving the Assam Government to sanction certain amount for the preparation and printing of it. My sincere thankfulness is due to the Director, as well as to the Assam Government for their interest on ancient historical works and for their benign contribution for the preservation of a Buranji, of a race that ruled Assam for a period of 600 years.



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ERRATA

Page 37, para. 8, line 6, "Grandson of Kheorat Patar"—" of" should be omitted , 277, Heading to para. 258—" Simba" should be read "Simha". , 355, para. 342, line 2—" Silanrako" should be read "Silarsāko"





AHOM BURANJI

CHAPTER I

THE CREATION

- 1. พิษโร อย์ ษิ ซึ ษ พชิ พพิพุธิเ พก พู พื บู่ ก อย์ ษี พุ พธิ ษี ๛ู พู่ รู้บิ เ พชิ ษี พิหิ ๛ู พู่ ษิชิ หชิ เ พชิ ษิ พิชิ รู้ธิ พชิ อธิ พชิ พูบิ รู้อำ พชิ ษี ๓ พ เ บ ซึ ษี รู้ธิ เ
- 2. બીલે ખીલે પ્રા બીઠે ખીઇે પ્રૃંદે મૃં મ ພົບວົກໃຕ້ ພາຣີ & ວິດເປີ ເພື່ອ ໄໄ ເພຣີ ປື & ປື બીલે પ્રાણે બાલે ખાલે ખાદે ປື ເກີ ກາલે ખેડે ໄ ທູໜີ ບູໜີ ກາຍີ ປື ເພຸ ໄໄ
- 4. ปลิณ (พชิ หลิ ซึ หลิ ซึ เพชิณที่ ส์ พูโทลิ์ เพื่อ ทั้ง ทั้งที่ ปลิ พชิ กาที่ บ ซึ ท้ ปชิ พุศทา เ พอ ๕ พชิ ๕ ทชิ พลิ ธา บ ๑ ๕ ชลิ หลัก ห้ ปอ ธา เมลิง เพลิ เปลิ เพลิ เ พชิ ป จ เพลิ สุ เ พ ลิ เ เพลิ เ พชิ ป จ เพลิ สุ เ พ ลิ เ เ เ เ เ หูชิ ป จ เพลิ สุ เ ห หั เ เ เ เ เ เ หูชิ ป จา

- 1. In the beginning there were no gods and men. The world was void and was surrounded by the water of the ocean. There were no air, no animals, no land, no rulers, no countries and no living beings. Also the sun, the moon and the stars did not exist. There was neither the earth nor the heaven.
- 2. There was only one omnipotent being, the Great God. He remained suspended in the sky like a swarm of bees in a hive. He had no head and no legs to walk. He had no mouth to speak. He resembled a lump of flesh hanging in the sky.
- 3. Then God thought of changing His shape, otherwise no one would praise His name. Thus a long time passed.
- 4. God suddenly opened His eyes and could see nothing attractive and charming. He created a deity, known as Khuntheukhām, from His breast. Then Khuntheukhām knelt down before Him and waited with joined palms for His orders. He (Khuntheukhām) found no prop to lean on nor a seat to sit on. He could not see the sun rising nor day light. Both the Great beings talked together and Khuntheukhām extended his body and dived down below the seven world. He remained there floating on water with his face upward.
- 5. A lotus plant issued forth from His (Khuntheukhām's) navel. Then a crab was created. After this, a tortoise was created. He also ereated a large serpent which encircled the tortoise. The serpent had eight hoods which he spread to eight directions. Then he made a large white elephant with long tusks.

પ્લમ્માં પ્રેક્ષ મેક મેક સ્થામ માં પ્રે મેક મામ પ્રેક્ષ મામ પ્રેક

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A white mountain was made in the north Another mountain was created in the south. Then pillars were placed on the tops of the mountains. A rope was made, which was bound fast to the pillars on the mountains (the Merus) Then a pair of large gold-tinted spiders was created. The spiders as they floated in the sky, let fall their excrements, out of which the earth arose. The earth became nearly one thousand bighat thick. The spiders put eight pillars in eight corners of the earth. They, then, thought of creating the heaven. They went quickly backwards and forwards, like a woman in her looms and joined their webs to the highest summits of the They finished making of mountains. the heaven in the shape of a gold throne

6. Then God created a Goddess for His wife and gave her female organ. They copulated. The Goddess laid down four eggs. God ordered one Thaolung to give warmth to the eggs. He gave warmth to the eggs for years and months together but the eggs would not burst. He, then, thought of finding out some means to break the eggs. He brought a quantity of ambrosia and sprinkled it over them. The eggs burst. Then God gave necessary instructions to the beings. He said to His eldest son, "I name you Phāshāngdinkhunnyeu and give you the sovereignty of the earth." To his second son, He said, "I name you Shengchaphāphākām and make you the chief of eight lakhs (one hundred thousands) of serpents living in water." Then God named His third son Shengkāmphā and said to him, "I put you in charge of eight millions of thunder." God said to His voungest son, "I name you Ngingāokhām. You will have to remain with me to help me in the creation of the world destroyed. You will also be called Phurā." Having thus instructed His sons, God rose up.

7. In course of time, Shengkāmphā mistakenly acted against the will of God. He met death and became an evil spirit for his fault. His son Shengkāphā became king. He died and became a household deity, who is to look to the welfare of a household.

9. ผู้เดินให้ บูเช็น ู ปากเบูล าด์ ๕๐ १८ की की एक एक एक स्टिप्स की स्टिप्स की พธิ ธุ" หา พโด ษุทิ ธุติ บา ษา หติ พธิ ชา p & พณ พรา พรา พ ชา พ ชา หรา หรา พิธิ พริ भीर्व भी एहें रा ए के भीर्व ने मा भी खू का एकी के अरि है। एक छि ए पर भी छह का भी พับิพชิ เรียบ พชิ ปุง เอบ พุ เชื้อ พ้าอุชิง म्पूर्ण भिन्न भी प्रदेश अरा भी म्यू अहे म्पूर्ण भाँ देर भा एर भीर भी एरिए बा भा भे हैं। £ર જે બેમાં માર્જિયા પ્રદુર માં માર્જિયા છે પ્રદે एडि। एडि एई वरि भीरि ए भी मुर्हि। प्रा भ वह भेर हर्ग भा भा हा के। भे भा भी र उदि भीर्व कार्म के के कार् देश की मीरी 11 रहि भे भारि भे भे प्रदेशिया प्रांत भारे परि पि ए पा पर्व भ दी बाग का क्रा है। દે જૈરે જું જેમા મારે દુધા મારે લામે મે √£ 1 101 WE \$ 1 10 WEE W HE E WE ખીઈ ફઈ । મ દ્રા છે મીઈ ફઈ દ્રા છે ਹ หรืย พาก พาษย์ พนิ พนิ พาก หา พริ ษา

- 8. Then God, the Almighty, looked down from His abode in the highest heaven and saw that the affairs of the world was not going on properly. He said to himself, I sent them all but not a wise and learned being to guide them. One must now be procured. One learned \mathbf{named} Hunkhāmngāmdirected to go to the foggy part of the heaven and remain there. He was also entrusted with the writing of "Rules and rites" (vedas as the Ahoms now say so). Another learned being was made. He had wings and his name was $Phuk\bar{a}o$. One Ngāokhām was in the north. Like a piece of eloud he slept on the northern Meru with the lustre of a king. His body emitted brilliant light which shone all around. He was in deep meditation.
- 9. A long time after, one Puphishu who was living at Rungrāi with nine thousand attendants eame down and belield the Meru covered with snow. There he saw Ngāokhām in deep medi-Then Puphishu caught hold of him and made him king of Mungklingkhru. Ngãokhām was also named Phābutrungshangdām. Hisyounger son Phāshi-ip-Shāngdin migrated to the country "Phākāokhru" and made himself king there. He had four sons. The eldest son was named Inging and made king of the fairy land. He sat exalted on the gold throne. The youngest son, Chāodākhām was sent down to Munglai where he became king. Dākhām married a princess named Nānyshengdāo. He came down flying northward and arrived in "Umung," a hilly country. He made himself king there and ascended a throne made out of stone. He had four sons. One of them was ealled Phāshāngpau. three-headed son drowned in water. The youngest one, who was called Ngiringkhām, was also named Lengdon. Lengdon had another name $S\bar{a}ireph\bar{a}$ as he incarnated from the placenta of Shāngdām. Lengdon had a beautiful sister named Shāngshengdāo. He gave her in marriage to Däkhäm. Dākhām had a grown up sister. was given in marriage to Kanjanphā. The latter ruled the countries, "Mungnakphā '' and '' Mungklingkhru.''

- 10. દે ઢૈરે તે, માર્ક અર્ર લઈ મીર્ક હૈ માં દૂધા પાર્ક બહે પરં પૂ માર્મ પ્યા હૈંદા પાર્ક બહે પરં પૂ માર્મ પ્યા હૈંદા પાર્ક બજા અર્લ ના માર્લ પર્ક બં લાં લે માં પા બળા પ્રાપ્ત માર્લ મેરે માં દા પ્રાપ્ત પ્રાપ્ત માર્લ મેરે સ્ટ્રેલ માં પાર્ક માર્લ માર્ક સ્ટ્રેલ માં પાર્ક માર્લ માર્ક માર્લ માર્જ માર્લ મા

- 13. માર્ભ મેલ અ મિલ માં મેર મીઈ & મીઈ દે માં મિલ માઈ મેર માઈ અજ પ્રા મીઈ મુંઠ માઈ મેર્ત માર્લા પા સીઈ પીઈ મીઈ સેંબ માં માર્ર માં મિલ પ્રાથમિક માઈ મીઈ સુંઠ માં મફે રા

- 10. Ngiringkhām came down to the country of the gods and became king there. "Nyāpulak" (ambrosia) was sent down there for which it is called "Jādip" (a land of immortals). He was made lord of eight lakhs of thunders and lightnings. Chāo Dākhām had a son, called Shengtāonyenkāipha Thenkhām. He came down and became king in Mungthilā. His (Chāo Dākhām's) grandsons were Khunlung and Khunlāi. They descended to the earth by means of an iron ladder and arrived at Mungrimungrām, where they became kings.
- Khunläi's son was Chāo-Chāng-His son was Chāo-Changnyeu. bun. Châo-Tãiphã was brother of Chão-Chāngnyeu. Chāo-Chāngnyeu's son was Chāophā-phanklangjengklangrai. youngest son was Tāosheñnga. One of Khunlung's son's grandson was Tāoleng-His son was Tāongāklem. son Chāo-Chāngnyeu. The grandson of Chāo-Chāngnyeu was Shukaphā, Shukāphā was succeeded by his son Shuteuphā. His son was Shubinphā. His son Shukhrängphä succeeded him. Shukhrāngphā's son was Tāo-Shukhramphā.
- 12. In lākni Kāslieu, Khunlung and Khunlāi came down and arrived in Mungrimungrām. Khunlung's son Tāolulu made himself king of the country called Khenāmmung where cowries were available.
- 13. Tāokhunkum, the son of Tāolulu became king of Mungrimungrām. Chāotāiphā ruled the country Māolung. Pāmeuplung was king of the country called Bīthilā. Phuchāngkhāng reigned in the country Kingdāo.

CHAPTER II.

AN ACCOUNT OF KHUNLUNG AND KHUNLAI'S DESCENT TO MUNGRIMUNGRAM.

- ਹੈ ਸ਼ਿੰਦ ਸਮੇਂ ਦੇ ਜ਼ਿੰਸ਼ ਪਹੁੰਦੇ ਦੀ ਦੇ ਲੈ ਜੀ ਜਾਂ। พธิ เ ชื ดาชิ ชิด์ ชิโล พุฬิ พ ุ พลิ พุฬิ า लह भीहें मा के का भी मीहिर नेका स्मी भीहें ल भी भी भारि । पार्चिम भी भी भी भी भी भी भी भी भी ਸਮੇਂ ਵਿੱਚ ਨੀ ਜ਼ਿੰਦੀ ਅਤੇ ਅਹਿਲੀ ਆਉਂ ਸੀ ਦੀ ਦੀ ਜਾਂਦੀ ਜਾਂਦ √m บันิ นิชิ เพื่อนับ ปี พย์ บัน บั ปี พย์ บั रिशा वह कार् ए ने मा भी है एरे फर्र भी है। พธิ ลพ์ พพ์ พธิ พร ลธิ พธิ พ ซูลิ ທ_{່າງ} ທ່າຍຄົນຢູ່ດາຮົ່ວໃຫ້ ນຳ ພາ ທິຮົນວໄ ਚ \ ਹੁਣੇ ਹ ਅਤਿ ਜ਼ਿੰਦੀ ਸੀ ਸੀ ਅਦੇ ਆਗਾ ਹੈ ਸੀ है भर वह पह नेका थि। भई कि हैं के की की मा भी भी है। भर्र भी की है के दी है भर्र भा ਜ਼ਿੰਦ ਮੀਏ। ਲੁਜ਼ਿੰਦੀ ਅਧਿੰਦੀ ਹੈ ਹੋ ਅਦੇ र्ना । अब कर स्टीव भे एक एर वह सह mm द्री भा भी छा ने मा पे कारे हा भी कि भी भी है अब के निवा के भी है भी है इति मी भद्र द्वीमी व्यापद्र महित्वी मी मी में मा ભાષા પાર્મ મેઇ દિલ જાઈ દા મું અલ ਲੇ ਸ਼ਿੰਦ ਪਾ ਸ਼ਿੰਦ ਪੀ ਅਸਿੰਦ ਸਿੰਦ ਪੰਜੀ של מו על של אל אלה ה מי שון איני ਹੂੰ ਸ਼ੀਏ ਵੱਖ ਲੈ ਆਏ ਸ੍ਰ ਝੁੰਘ ਸੀਏ प्रा भी निया करि निया था। यह करिने ร้างใช้ บา พชิ ดำ ปี mo หาา ดหิ พัธ กำ સી દે ખી દે દુર્દ માર્જા ખે ખ દે & જો છે 🖰
- 2. આ મીક પ્રાંત્ર બા પાક મે મિક માં મેં દૂક મીં કે હેલે મેં કે હિંદા અને માં કે ફિંક સિક પા મી મી કે માં ત્રિકા મું કે મુક્ક મે લ મેડા કે કે મેક ત્રામે લડ્ડા માં કે માર્સ મી કે કે
- 1. Now, Lengdon (Indra) was ruling in the wide eountry of gods. There eight lakhs (one hundred thousands) of gods paid him homage and his country was full of riches. All the countries in heaven were under his rule. But no one of his family was ruling on the earth. Lengdon then, thought the matter deeply in his mind and said to himself, "the countries on the earth are not in order. I should make a proper arrangement. There is no king of my family on the earth, so I should send down some one of my family to be king there." morning, Lengdon summoned one Chão Shāiphunnyāinyāi (the lord of mist) and ordered him to call in $J\bar{a}shingph\bar{a}$, the Goddess of learning. He prepared to go and rode off exaltingly to the abode of The horse proceeded on Jāshingphā. swiftly. He arrived at the house of Jāshingphā. $\mathbf{H}\mathbf{e}$ alighted from horse and saw that Jāshingphā was busy in winding thread with three hundred female servants. Jāshingphā looked up to his face and asked him the cause of his coming. She further said, "I think you have been sent to me by Lengdon." She then ordered her maid servant to give him a seat to sit on. An embroidered soft mat was spread down, upon which the messenger took his seat. Then Jāshingphā begān to say, "I think, as Lengdon has none of his family on earth to rule it and offer sacrifices to him, he is, now, thinking of sending down some one of his family to the earth. On this account I believe, he is calling me to his abode to take my advice." The messenger replied, "Yes, it is true. You should go now. Your wise advice will be most valuable, hence Lengdon has sent for you."
- 2. Jäshingphä made no delay. She dressed her body with a fine cloth decorated with gold stars. She then put on a gold necklace. She put a diamond flower on her hair. Her brilliant dress would dazzle the eyes of any one, when she would pass by. Thus being

3. ๛ชิพัติษาพชิพาศทาธุราสุ พชิพล์บ ๑๑ ศพาธุทับชิพติหัติ พชิพล์บ หีชิพ ลชิพทิส เกา ซุชิศลาบ เซโติริติฟา พดิเซิล์ ภาติ พูหราบ

4. પારિ દ્રાં માઈ આપ્તા પ્રત્ય પાર્ય પારા પારિ પારિ માઇ પાર્ય દ્રાં પાર્ય માં માં પાર્ય પ

dressed, she started and proceeded on and on in the burning rays of the sun. Then she approached the beautiful royal palace of Lengdon dazzling in the sky. She entered into the council hall and kneeling down before the throne of Lengdon bowed down her head. A soft mat was spread down and she sat on it. She then addressed Lengdon thus:—"O! Lengdon! Lord of eight hundred thousand thunders, be pleased, to tell me soon the cause of your inviting me." Lengdon replied gravely, "there is no king of my family on the earth. The wide earth is in disorder. None of our descendants are there. I have called you in to help me in selecting some one of my family, whom I may send down to the earth. I also want help from Lāokhri, the holy heavenly poet." Läokhri heard what Lengdon said.

- 3. Then Jāshingphā said to Lengdon, "I think some one of the young princes of our family should be sent down from heaven to rule the earth. It would be better for you, if you send words to the great powerful king, Thenkhām and take his advice in the matter."
- 4. Then Lengdon wrote a letter to Thenkham and ordered Lengsheng, the lord of light, to go to him. Lengdon handed over the letter to Lengsheng. The latter bowed down his head with great respect and made preparation to start. He rode on a horse and proceeded swiftly with the motion of wind. He advanced on day and night without a halt in obedience to the word of the most powerful Lengdon. He arrived at a place adjacent to the country of Thenkhām. The sun set in the west. The tigers and the bears came out from their places of Lengsheng entered in a village. retreat. The inhabitants of the place welcomed him and offered him riee and eggs in abundance with great esteem, as he was a messenger from Lengdon. He alighted from his horse. The villagers enquired of him the cause of his coming to Thenkhām. They addressed him thus :-- "we know that both the kings (Lengdon and Thenkhām) are in good terms. They sit on the same throne. Neither Then-

મું મહુદ નુષ્યા માં નુષ્યા માં છ છે! જાણ કહે માફ છ

- 6. พริ พริ พริ พริ พริ พริ พริ ซ เรื่อง บริ พริ พชิ พริ บริ หร ว่า บพิ รุ ซพิ บริ พริ พริ พ บริ หร ว่า บพิ รุ ซพิ บริ พริ พริ พ บริ หร ว่า พริ พริ พริ พริ พริ พริ บริ ก พริ พริ พริ พริ พริ พริ พริ
- 7. તે જે પહેં પહેં પ્રાંધ પ્ર
- 8. ખીધે ખીધે અધે અર્જા પ્રે ૧૦૧ પડે પે પ્રેમ રેજ લે મેં ઢે સે સે છે લે પેલ પેલ મેં લા કેલ્પ

- khām nor Lengdon has ever tresspassed on each other's territories. There is no quarrel between them."
- Then Lengsheng turned to them and said "both the kings are ruling wide countries with great fame. All the eountries are progressing well under their rule. They are of equal power and never in war with each other. Both the kings punish the offenders only. Thenkhām, the handsome, is a descendant of the All-powerful and is a great king. Each year, Lengdon consults Thenkhām in the affairs of their countries. the kings are in very friendly terms. Both of them sit on the same throne. They eat and drink together and converse on the affairs of their States. Now, Lengdon (being willing to send some one to the earth) has not been in a position to decide whom he should send. He has therefore, sent me to the great king, Thenkhām, for his advice. There are no kings in the wide earth in the north." When Lengsheng finished his tale, it then dawned.
- and had his meal quick. He got on the gold saddle on the back of the horse and proceeded on. He advanced straight to Thenkhām's country. He got the sight of the city of the great king. The city shone so brilliantly, as if, it emitted gold. The royal palace was of gold. It dazzled in the sky. He observed that the rafters of the ceiling of the palace were decorated with jewels and its roof was guilted and made polished. Then Lengsheng entered into the city of Thenkhām and alighted from his horse.
- 7. The news of the arrival of Lengsheng reached Thenkhām. Thenkhām ordered (an attendant) to welcome Lengsheng and bring him into the council half, which was beautifully decorated, Thenkhām was sitting on an eight graded throne. Pietures of elephants, trees and serpents were engraved on it. Beautiful tapestries, embroidered with gold were hung over the head of the great king.
- 8. Lengsheng greeted Thenkham ten times by falling prostate at his feet. He,

then, knelt down before the shining throne of Thenkhām. Thenkham asked him the news of his uncle king. Lengsheng replied with humility, "Your uncle king, the Lord of thunder is alright. He has sent me with a letter to make it over to you, his nephew." Then Thenkhām said, "in ancient time, one 'Shāngdeng', was sent down to the earth. He arrived at Mungchāi where he built a city and made himself a supreme ruler. He extorted homage from all the countries. He was a great king."

Then Lengsheng had a look at the image of Chumseng (Somden) offered by Lengdon. The image was known to be of pure gold. The great king Thenkhām offered prayer to the idol. It was in a small box placed on a gold seat. It was an image of God. After this, Thenkham said, "now there is no ruler on the earth. No one of our family is now, ruling on the earth, so my uncle king, the Lord of thunder is willing to send down some one of our family to the earth to be king there. There is no king in Mungkhang (central country), so it is not in order. O, Lengsheng, if it be the will of God, the matter may be easily settled. O, Lengsheng, the Lord of clouds, tell my uncle king to get an iron ladder ready to send down his grandsons, the princes Khunlung and Khunlai.

Thenkhām by falling prostrate at his feet. He started from the Thenkhām's country and arrived at the bank of a wide river with transparent water. A large guilted boat was at anchor. He got into the boat and landed on the opposite bank. He proceeded on and on without a halt, as the word of Lengdon was as weighty as a thousand elephants. The city of Lengdon was in the highest part of heaven. It emitted so brilliant a lustre that one's eyes would dazzle to look at. The pictures of ele-

मार कि मार्ग में के कि वार निक्र भी भी हैति। नेभा भरि इवि कवि कर एवं है। भरि ກເຂໍ້າ ປາເກັນເບົ້າ ໝາຍ ເປັນ ທີ່ ເປີ ເປັ ल भरा भक्ष वह महिल्हा मीह भरि छीर ล้างของเพลิดเล้า เพริฟิริษาต์เล็บ นปลิดใติ ชหา นปิธิฐติ า หลิ ดชี นา ซูชี पता कि है के दि के कि विषय के ਵੱਲੇ ਅਲੇ ਜ਼ਰੇ ਅੇ ਅੰਜ਼੍ਰੇ ਅਮੈਂ ਅੰਜ਼ੇ ਅੰਜ਼੍ਰੇ ਅੱਜ਼੍ਰੇ ਅੱਜ਼੍ਰੇ ਅੱਜ਼੍ਰੇ ਅੰਜ਼੍ਰੇ ਅੰਜ਼੍ਰੇ ਅੰਜ਼੍ਰੇ ਅੰਜ਼੍ਰੇ ਅੰਜ਼੍ਰੇ ਅੰਜ਼੍ਰੇ પ્લીઇ દુધ 101 જે 11 ઇ. ઇ. છે. અધિ પ્રાપ્તાં เกม ครุงอุธิสุขา เรา เมา สุภา भार्त फर्त वहीं नेका कि है है ने मेर भिष्ट कार्या મી છે જે છે મેં માર્ગ માર્ગ માર્ગ માર્મ જ માર્મ ਜ਼ਿੰਹ ਕਵਾਂ ਲਿਹਾ ਅਦੇ ਆ ਮੀਏ ਅੰਪੂ ਹੈ ਜੈ ਸ਼ਿੰਸ਼ ਲਿ के 11 रहे जिला का भी है है के माँ 1 रहे บ ปี พหิ ห้เ พนิ พริ เ ชเอ หรื เชเอ หรื एहें ए देखें के भार कर का जी की है मित्र प्राया कि मेला भी भी भी भी भी ปลา เมาหร ห ปาก หาง ปาก พอ เมา นดิต์ พธิชิ ปราษธิบ

phants bordered with polished gold, eut on the walls of the city, shone exaltingly. The houses in the city were all of gold. One's eyes would dazzle to look at the palace of Lengdon. The roof of the palace was of polished gold. The rafters were of gold, which being decorated with precious stones shone brilliantly. Lengsheng reached the city of Lengdon and alighted from his horse. He entered into the palaee of Lengdon. There he saw that Lengdon was sitting on a throne of nine grades and emitting lustre from his body. Lengsheng, then, greeted Lengdon falling prostrate before him. Lengsheng, then, began to speak, "O, Lord!" your nephew, Thenkham, spoke to you thus:-"Tell my unele king, the Lord of thunder, that I have carefully considered what he has said. I agree to his proposal. I am, however, afraid to send down an incompetent being from heaven for he may not be able to rule the earth properly. I fear, Lengdon may make war. There being none on the earth, of the family of the Lord of thunder, the wide earth is in disorder. I, therefore, think of sending down his grandsons to the wide earth." O! Lengdon, the Lord of heaven these were the words sent to you by Thenkhām, the great monarch. सद्ययंच भगत

> 11. Thus spoken the words of Thenkhām, Lengdon eonvened a meeting of his councillors to have a consultation with them. Jāshingphā, who knows all things, was ealled in. The good politician, Läokhri, the oldest of the gods, was also summoned. They then began to discuss on the subject. Lengdon said, "I intend sending down my grandsons to the earth. They will be able to rule the earth and get homage from all. They will be masters of wealth, since they have descended from God, the Almighty." Lengdon also repeated the words of Thenkham which he heard from Lengsheng. Then Laokhri agreed to the proposal. Jāshingphā too expressed her favourable opinion. They also promised their help. Then Lengdon asked all the gods their opinion and explained the matter to them. Lengdon was sitting on the gold throne and

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12. પ્રાર્ટ મુદ્દ માં ભાઈ પ્રાપ્ત માદ માં માર્ક મિર્ક દ્રિક્ષ મેં મેં મેં મેં મેં માં માર્ક મોં માર્ક માર્ક

14. અર્જ મામ મારે પ્રાયમ માર્જ મુધ્ય મિયર મેર્ય માર્જ માર્જ

emitted lustre from his body. He spoke again, "there is no ruler on the earth. I think, there, the wife of one is forcibly taken by another. There are no kings in the countries under the sky. Large fields are lying fallow. These may be well cultivated. The people of up and down countries are in constant warfare with each other and whoever may get victory rules the countries for the time. They are the people who came out of a pumpkin. Their forefathers used to rule the countries. They could not distinguish right from wrong. At the beginning the wide country Mungshang was in disorder, though it was ruled by Shangdeng, Shangdeng called in the poet Shangsheng. He also summoned the wise councillors to ask their advice. All of them assembled in the royal palace of Shangdeng. Shangbun (the forefather of the Deadhais) consulting with the king did his best to bring the country into order. In this way kings were also sent down to the earth in ancient times. They paid homage to Lengdon."

- 12. Lengdon spoke again, " if an ordinary being be sent down to the earth, he will not be able to be a worthy ruler. He whose forefathers were never rulers, can hardly be expected to be a king, He can never get homage from others. Annual tributes will not be regularly paid to him. You must not, therefore, forget my advice. I have explained the matter to you with reasons. The Khānkhāmphāphā Goddess (Adya-Sākti) gave me a Hengdang (sword). I shall give the sword and a royal umbrella to him who will be sent down. I shall also give him necessary instructions."
- 13. Jāshingphā rose up and said "if an ordinary being be sent, he will not be able to rule the earth. You should, therefore, send your grandsons to rule the wide earth."
- 14. Lengdon said to Khunlung and Khūnlāi, the two brothers, "I advise you to act wisely. You are descended from Thenkhām, the Great. I wish to send you

रार्ट पर्ट फर्न भा कै भीरि । भेरे भें भी भी भी งบอเ ซซ์ ซำ เม็พ alt ห้อ **ซุ่ พ**ล์ ห้อ महि भर्र मा के भी हे भी है इंद एक स พรัช พุพัชต์ ๔๙๒ พุชัช หรัฐที่ พื้นยู่ หมือนุทาง เพื่อเกา મીકા અદે મા/ અર્ફિ મેં પર્જિમા પ્રીમે સ્ફિટ लाहे दिह दें के भी निर्मा कि भी है हा देह मा में मुरे। पी किरे मार्ने अरि भी भी ાં અધ મીઠ અંદ માં ફિંદ હૈંદ મારિયા મ าร์าสเซ็นซ์ พุษธ์ นัพเศตร์ นั้น บุนุริ ਸ਼੍ਰੇਮ ਨੂੰ ਸ਼੍ਰੀ भी है फा भारी भी है। के भरि भे भन्ने भा บัล ๔๙ เพื่อลิส์ พงิจิลชิ พงิชิ ธุลิ अर m; ng mi भी री रामा के भी रही। कर्ण एमा फर्र परि का मिर महि के मा। m" ਅੀਂ ਦੀ ਦੀ ਦੀ ਆ। ਦੀ ਸਮੀ ਦੇ ਸ਼ੁਰੂ ਦੀ ਦੇ ਸੀ ਸਾਂ भीर बेमा एरे एरेगा का का एक किन भं फूँ पहा भं पर पह में पह अहे भी भी है માઈ દેશ માર્જ માં મુંદ માં મુંદ ભાર m; एवं अर भी ए आवे के क कर के के ાંધુ મારે માં મું મારે વર્ષ મામાં આ ! માં માં मर्ग अर हा भारे एरे में बेहा अरे ए। મ મિર જું જું મીમાં ગા અરે મહિં મીરે જે છે, જે જાણા વૈષ્ય માફ માજિ માજિ บติ พติ ป ซี ดหรื พฤ สูง สัง พูดิ ตั रण महि भी हे ए भी में भा भर्त का whá ज्याती में किं कह है की नेका का हमीही £ં છે; પીર્દ ભરિ પહે £ુંદ મીરે ભા મળે ો พให้ ฟิลิฟอ์ พ; ส" พู้ ป สชิ สุลิโ ฟิชิ આ માર્જ મું વહેરા અં માર્જ પાર્ટ અમાં માં મીર્ડ พิธิที่พื้นเลืองพานืพที่เข็ณที่ के भी कर की की की की में भी रे में मं एवं लह ली भेरे भेरे भरि एवं। भी एवं ਮੀਓ ਵਿੱ ਪੈਰ ਅੰ ਅਵਿੰ। ਅਓ ਹਾ ਚੀਓ ਵੂ ਵੱ

down. You must pass the morning with religious conversation. You should try to get the hearts of people with sweet words. You must always follow the right path and rule the country well. I name the elder one of you $ar{ ext{Aikhunlung}}$ (the great elder prince). I send down Puphishu also there. He is directed to dwell in a large tree and reign in the forest. The tree is known as Tunrungrai (peepul tree) and he will be lord of it. When the month of Dinpet (Ahār) comes and the lakes and rivers be full of water, Puphishu should be adored by all the people by sacrificing buffaloes. Thus propitiated, he will keep you all safe and sound." Then addressing the younger brother Lengdon said, "I name you Khunlāi (prince-younger). I give you a box containing an image of the great Goddess. You must be always careful of you charge." He, then spoke to both the brothers. "I give you all required advices. I give you a tusked elephant. I give you a pair of Kāishengmung (fowl of holy country) to take with you. You will calculate future events with their beaks, entrails, and legs. I give you an embroidered cloth. I give you a pair of drums. When you may be in war with a neighbouring tribe you, must inform me by beating the drums or if any tribe seek war with you, do the same thing, then you are sure to get victory over the enemies. When there will be no rain, if you inform me by beating the drums there will be rain. If the sun does not shine, beat the drums, there will be sunshine. When there will be no light, inform me, I shall send down the light god, to give you light. If there will be a battle, inform me, I shall send down eight lakhs of gods who will cut down all the enemies to pieces as cloths are torn to pieces by a storm. The Tāis (Ahoms) should eat the flesh of the heavenly fowls. You will, then be in possession of stores of wealth. I give you a sword. All the people of the country will pay you homage. You must always be in alert in carrying out State affairs. At the end of a year, you must wash and sharpen the sword. I give you the rule of a wide country. You will never be ਰੰਬ ਰੰਬ ਨੀਬੰਹ ਫਿੱਚ ਪਾ ਹੈ ਚੋਂ ਫਿੱਢ ਐਹ भी रुष के का भी है भी पूरे करि की द भू करी พ่น พุพ (บาร์ พาติ พาติ พา ซา ซา ซา ซา भीरी। अरे भीरे फरे कार्ण भीरे कर भी। บ็ ผู้ หว้ายชิ ฟุษโ นท์ม ผู้ ษ (สโ ห้ง หา) अहि m; re we she m who win vis મીઈ લા મીઈ લ માઈ પૈક દી મા જા મી भीर के भूग जिला सका के का दिह भी है भी है में के महि मेहि फारा में के wo wo what Im we by vis dar wo જાં જુમ;ા ઢાઈ છે; છેલે જાઈ જે. જાઈ લે หชิ เชโต ษา บติ ชน aym ทั้น ay कि मेरी मेरी कि छे छे कि मेर में कर के भूर विका भारत भारत है है का भी भी भी भी भी हैं। कर्र के सा भी है का सर्ह स्टूर वाह พร ซึ่งขางทา พุพุ้งปา พริชิชิงท์ พิธีนา หุธิพ่นชิตงฟชิพ ๕๒

15. ખીઈ દર્દ માઈ ભામ માં છે જેમાં છ एंडिजि के प्रेम हेन व हेम के राहि महि में 128 मी भी भी भी के को के के की की भी หชื หรืช หอัง พ่ พ่ พ่อ ษ ห พัฒา £ พนิ หอ์ ห ลให้ พ งส พ เ พ พ พอร์ พาริ માર્ગિલ જેમાં માર્ગિક માર્ગિક માર્ગિક હાઈ અહે ਲੀ ਕਿਉਂ ਨੇ 101 ਵਿੱਚ ਮੀਏ ਅੱਥ ਆ ਨੇ यह दें एडिए कहि भार मार्थ ने भाग หชิ บัล เซโด์ ษโล พล พ ๕บิบ พุธิ พุชิ ကုန် ကုိ ကုပ် ကုဗ် ဆီန် ဆို့မှီ ကုိ ကုိ ကု ကုိမွ इविकरिला माण्या किया भीर ली भीर ด้ บ ย ฟฟห์ ห่วง บ บัน ษุธิ แ เ เ เ ซ ซ ฟา หุ พ พ งเ เ เ เ เ เ บ ง น ส ง พ พ เ น เ น เ ยา รู้น์ หมูริ เมื่อไป หน้า เพื่อกุ หู เมื่า พพ์ พริ ปิอ์ น้ำ พอ์ ปพา ฟ์ ปี ชินิ พอ์ भी कि करि भी है। । वह भी है जिस की मा บลิชา ดา พี พโล ๔๓ พ. พ.งา น พางา พา

overcome or defeated by others. O, grandsons you will rule all the countries with a firm hand. When the people of the earth pay you their annual tributes, you must partake them equally. The countries, Mungteu and Mungtam will never be lost by you. You will drain tributes from them. I give you 'Chumphrārungshengmung (Somdeo). You will never leave the idol. The idol is put in You will open the box at the end of each year. You must be careful not to let the idol fall to the ground. You will then be endowed with long life. No king will disobey you. I, Lengdon, the Lord of thunder, send down you both. We all the gods, bless you. Jāshingphā and Lāokhri will help you. Both of you must partake a piece of nut equally. Khunlāi! you must not forget this."

15. Next day, Lengdon sent for Khunlung and Khunlai. They made preparation to come. They put on embroidered coats and cloths on their bodies. The messenger escorted them. They advanced slowly and came to the palace of Lengdon. They saw Lengdon sitting on his ten graded throne. They saw Lāokhri and eight lākhs of gods there. All the gods were sitting encireling Lengdon. Then Khunlung and Khunlāi knelt down before the throne of Lengdon and greeted him. Lengdon, then said "There is no one of my family to rule the countries Mungteu and Mungtām The countries are not properly ruled. The strong oppress the weak. They live on cultivation. They are unable to distinguish right from wrong. I therefore, give you the rule of the countries. Both of you must rule the wide countries peacefully. You will take tributes from the people, your grandfather named the elder of you Khunglung and the younger Khunlāi. Both of you must rule the countries without quarrel, O, grandsons! I give you the necessary things.

में हैं भी के कि उस कि मिर्टी में में भा"। 10 £ (द भारत वर्ष पर 10 1 10 द भा भा भ्रा भर्ग , अरि m र भ्रिषेषि भिष्के भी। अर ખાં પ્રેર્લ મી કે પ્રેર્લ મિકા નુબા ખર્જા મેં પ્રા ર્રક મીરે જ જે જે જો જો મીરે ખેરે જે જે જે મ भी निर्मित का भी भी के एरे महि । का एक दिह अह है ने मा है अह सह मारे हरि । अह ਕਾਲਾਂ ਕਰਾ ਅਦੇ ਲੀਏ ਅੰਦੇ ਸੀਏ ਹੈ ਸੀਏ ਅੰਦੇ WE है अरि अर्भी है पर परा है के भर्ता अरि है າກຄົນ ໃ ບົດ ດາ ຮີ ເຄັ້ນ ໃ ເຄົ້າບໍ່ ເພດ ເຂື້ອ ເກີ ຮີ મીકા મા ખર્મ પ્રાપ્ત પૃત્તે પૂર્વ પૂર્વ હતા હતા પ્રા दि भी भी भी है। व्यक्षित की भी है की भी है भी พเห็ดให้ ชดในให้ หรุ่ง หูบิชิเดีย ਵੱਲ ਅੰ ਚ ; ਦੀ ਹੈ। ਚੀ ਹੈ ਅੀ ਸੰ ਹੈ ਤੋਂ ਨੀ ਲ พริเ ษ์ บ่ำ หา๊บ พ่ำ หรื หลัก ยูล์กุ พ้ ช พธ์ พ; ช้า พชิ ณฑ์ น์พ ช เว้า พัฒน ส์พิช พัฒน พุพิพธ์ ผู้ยิบ જોમાં મેરિ મીરિ મેં જે જે જે મું જે જો દિક મીંદ્ર પીઈ ા માં અદે દ્ર પ્રેપ્ટ અંડ માઈ પ્રેર્દી พ. บ. ที่บิ พริ พุทิ พัล นิ ซอ ซิโร เ พริ व्यक्त प्रांत किह कि कि किहा कि महि ณาติ ณ รัชษ์ รู ลื ษ ปลา ผู้ หัน เบา พอ าวล์ ฟซิ m (ล" ป ี องซิ เ พลิ พันล์ พัน ซิซิ है mo u() भी दूरि कि के का मा m(दैं।

Wherever you may rule you should follow moral rules. I give you 'Chumphārungmungshengmung,' (an image or idol of God). In the days of yore, Phalaibet (God) sent down the idol with Phabutrung-shāngdām " (a deity). With the power of the idol, Shangdam proved a successful ruler. He worshipped the idol according to rules. Now, I give you again the idol, you will be able to rule the countries well by worshipping the deity. You should see 'Chumpharungmung, onec a year being attired in godly dress. I give you Thaomung and Khrumungnyeu with you, whom you must never disregard. When the month Dinshām (māgh) comes, you should select an auspicious day and wash your bodies. You, then, attire yourself with pure dresses and taking water purified by incantations, proceed to the temple of 'Chumpharungmung' without having had your meal in the morning. When you reach the temple, you must kneel down before the altar of the God and pay your homage. Then open the covering of the box and have a look at Chumphärungmung. After taking out the idol, wash it with holy water. You should drink a quantity of the water. After this, you better keep the idol in the box shutting the covering. Never allow any body clse to have a look at the idol. I give you this advice and you must never disobey my instructions." Thus Lengdon finished his speech.

Jashingphä then rose up and said to them." "Your grandfather, the Lord of Heaven is going to send you down to the earth to rule over it. In the olden time, Shengngāokhām was sent down to be ruler of the wide country. This prince did not like to be king. The country fell in great disorder. Innumerable number of persons met death fighting with each other. In the olden time Phālāibet (God) ereated the whole world. He made three beings, who came out of the eggs, the Lords of the great world; and gave necessary instructions. These three

พุศพาง พธิดพ์ พธิดชิ พิ พุธิ ๖ ਨ੍ਹੀਂ ਅੰਨ੍ਹਿੰਡ ਲਹੁਲ ਸੀ ਦੇ ਲੈ ਦੀ ਦੇ ਲੈ ਜੀ ਦੇ m at 1 % v who is we m it wit ਦੇਸ਼ । ਪੀਰ ਸ਼ੰਸ਼ੀ ਪੰਸ਼ੀ ਅੰਸੀਰ ਲੈ ਸ਼ੀ। ท่อง หู ค่ พธิ พริ ษณ์ ปกา พาปบา रिय प्रमण हैया ११ दिल भे भे भे भी भी จำทา ชน พอ พท พ พโธ จด ซ ซ ซ หงา พชิ สิ บุ ษ์ ชุชิ พลิ คิ ๔๓ บุชิ માં મારે મીરે જાં પૈક્ષ અહીં માં માં માં જે જે જુદા મુ જે પા પૃષ્ટે માં પુષ્ટાા માં भीर्व हिंद मा ४५ कीरी एमें में भी भी માં માં મીરે પટું ક્રું ઈક ભાળે છે માં ખૂર્જા न्दि महि भू एर भार्व अहि भी में वि व भार्ष W (જો લે અર્લ) માર્જ અર્જા છે જ છે જે જો જો પૂ પગાા પ⁸ પ્યૂપ્ગ મેળ મુધા ભાઈ માં; भारत कि की मा कि अही अही भारत के ला พริ พริ ปิชิบ พ ป พชิ รุธิ พุชิ ปิชิ ดา નિયા મહિ વાર્ય માં છે કે હૈ હૈ છે જોમાં હ પા પ્હ પ્યા પા માં મીર્ધા પ્રાપ્તિ આર્મ મીર્ધ માર્પ દ્વેપી रें केंद्र बेंद्र बेंद्र केंद्र केंद्र केंद्र केंद्र केंद्र พชิบ" ษี พงโบ พิธิ พื้นชิ พุธิ พุธิ ક્ષેપ્રે ા મીરે કૂંદ્ર મારે બર્જા પારે બારે મીરે કહિ ช ชนิ พงา ชนิ บั ชนิ ซบิ เป็น พา ກໍ ໝໍ ໜ່າ ປຸ ບໍ ບໍເ ປ ພົ ບໍ ບໍ ປ ແຮ ਨੂੰ vo ਅੀਰ ਵੱਬ ਅਰੇ ਅੰਸ਼ 11 ਮੀਰ ਕੇ ਮੀਰੇ ພໍ ບໍ ປີ ຜິໜົງ ກໍ ກໍ ກໍ ປີ ປີ mb ປ; His งส์ ต หาง พริ ส บุษ หรือ หา ખૂલઈ મીઈ ભાઈ મીઠે પ્રદેદ ખૂપ આ પ્રાપ્ત LE 30 भी Win in I'm wo me wie ปลาน ลู นาก

17. જ મિલક મેં મેં મેં મારે જેમાર પર આ જે પરિ જો કે જોપ પાક સ જે જો જો જો beings became Lords of the seven worlds. In course of time they lost their names. We, now, wish to send you down. We all bless you. At the end of a year, you worship us by sacrificing an elephant. Next year worship us by killing a cow and a buffalo. We bless you to be undisputed kings. grandfather, the Lord of Thunder, desires to send you down to rule the earth. We wish you to govern the earth with prudence. We wish, you will not forget our advice. When the month Dinhā (Chaitra) comes and all sorts of flowers, the wild orchids and Shengphā (now known as Singkara) flowers begin to blow you must select a day and offer annual sacrifices to the gods and worship them. Lengdon with all the eight hundred thousands gods will descend to the earth and take your offer of annual sacrifices with them. Then your kingdom will remain safe. All of us send you to the earth, where there is no king. Once the wide country of Khunkum was in disorder. Then Lengdon, the Lord of heaven, sent down Shengngāokhām to be king there. He could not rule the country well. He did not care to follow the instructions given by the great Lord Lengdon. The country was, therefore, in great disorder. Khrāikhām (a spirit) ruined the country Mungklang. There is no descendant of God in Mungkläng. Now your grandfather, Lengdon, wishes to send you down to Mungkläng. You should never forget the instructions now given."

17. Lengdon said thus again, "I give you this sword which you must

दिर्ध पित क्रिक्र के एड एड क्षेट्र के ज करें 11 भारे आर्थ के भारत मिर्ट भारे आहे की भीरे हैं हैं के भे भे भे भू भी ए कि कार्म कि मीर भी में ਲੇ ਲੇ ਅੰਸ਼ੀ ਅੰਸ਼ਿਲੇ ਅੰਸ਼ੀ ਵਿੱਚ ਜੈ ਲੇ ਮੀ บัวรูบิบินใต้ หวิ ชนา พิเติรชิ พา भी प्रवेषिया मा भरा कि कि ए में √m 128 mg vi tht 1 vol am vi मा मां भा भी भी भी कि के भी भी भी บลิพโพ ษา ชุดบา ส ๕๖ หู้ หนึ่ง สร้ 🕆 ਲੂਏ ਪੀਬੇ। ਕੀ ਅਹੀਂ ਘਾਸੇ ਘਰੀ ਕੀ ਲਈ ਪੀਬੇ। 10 WE 15 16 WI 18 4m WI MI WE HI ណត់ ស្នាត់ ឃុំ ២ ២៩ ឆ្នំ សំ ក្នំ លេខ កាំធ្ น พธิชิตุดลิษ์สุรใหญ่ที่พันธิชา ਨੇ ਨੀਜ਼ ਕਿਓ ਸ਼ੈ ਕੀ ਘਾ। ਦੀ ਪ੍ਰੈਨ ਜ਼ਿੰਘ พท์ नित्र भे दिवा भेर पा भर्म एक रेका के मेर के कह करें के पह कि कि งสา พ่า ห์ ษติ งเก นุ ห่า ห่อ สำ अर्र भारत भी नार्र ए पार भी भारत भारत 18 भी थे था क्यूफी भी मैं कर्की पर , मैंकी सर्वा । एस एरिए वरि सेरि एस है। सा mil मा मूर्य की बाग का कि महि करी บา พัติ เช่า พชิ ชชิ ส์ คือ ชบา ชลา ชชิ મારા મુંચ મુંચ માં મારે મુક્તિ મા મા મફ เปล็ เซาะ ปลิ สสา พุ้น พริ ชชิ หา้ ห नित्र नित्र वर्र भीता भाविष्ठ भित्र नेभा देखे พนิสใหม่ พื่นให้ พับ พื่นใช้ ที่ ห้ म में के निज्य में की भी का परि भी एं √เก นุคุ หงิย ลา พักรูย เอพ์ นุกรู ું માં માં માર્ગ મેર્પ મેર્પ માં માર્પ માં માર્થ મુખ માર્પ है महि महिनेका मा महारा कहि महिका ਾ ਮ ਮੀਜ਼ ਮੀਦ। ਅਜ਼ਿਆੇ ਲੀ ਅੰ ਆ મેં મેં મહેર ખીઈ હ પીઈ પીઈ કુ જાલ માટે ปักภาท์ ท่าห์ส พบุ เห็ส ปลา หลัก ซึ่งข้าที่

place in the middle of your Council You should, then, see to what direction the sharp edge of the sword remains. You must greet the sword seven times kneeling before it as homage to Lengdon. Both of you should join in the eeremony. I send down the sword which will destroy your enemies. I give you 'Chumshengrung' (Somden and Sengden). You should greet the gods touching the ground with your head. The image of Chumphärungmung is in the shape of a heron. I, your grandfather, wish to see you become king. There are innumerable number of people in the country. The country is full of $T\bar{a}is$ and slaves. They can not distinguish right from wrong. There they are in the habit of taking other's property and wives by force. They steal each other's property. No one is punished for his crime. The males and females are not beautiful to look at. No one takes any notice of the origin of a girl whom he may take as his wife. They speak an You must be unintelligible tongue. careful to pay attention to my words and never act contrary to them. If a person commits a erime, don't kill him at once without fair trial. Cleanse him if he offers a feast by killing a cow You must confiscate all his properties. A Bailung Pandit will sprinkle ineantated water on him with Durba-grass. All of you, then, bless him. If you find a person, having unlawful intercourse with the sister of his mother or of his father, or one depriving his father of his property by force, you must drive him away from the country. If you do not punish such a person, others will be demoralized by his example. If that man comes back again to his village, force him to offer a feast by killing a cow. His all things, even including cows, should be taken from him. Then he will be cleansed off of his sin. There are peoples of various communities on the Earth. It is very thickly populated. You must rule with a firm hand. I advise you to do justice. If any person comes to you, you must converse with him and feast him. I send you down with these essential advices. The Tais are dwelling there. The country is not good. If

માં માં પીર્મા પા મિંદ વર્ષ માં મા พนิก พิติ เช้า เปีย เช้า เพื่อ ษา ปลา ชิต พิชิ พูบ พูทิ พิชิ พุติ ณ หูติ & ติ लारे भीरे परि है एं ही। है परि भी परि ला कि भी पर क्षेत्र का भी विष्य के प्राप्त कि प พชิ สโล้ เพื่ พชิ ปลิ พู ซูทิ ปลิ มูล์ וול אלן הלה של של הל אל שלוה אן મી જામાં માર્ય મારા મેં જો મારા માર્ लामा की लाह का मी किस किस की लाह कार નેપા માં જે મેઈ મીઈા કૃષિ જે જાળ માં પ્ર મેં દે કાર્ક જાંદ જો કાર્ય જેમા મુક્ક પે પાર્ફ अहे के बे अहे भी है। अहे व कि है भूरे कि พุง ษ์ก ห้ หให้ ษใด์ ษุ ษ เวล็ พ เช่า ਅੰਦੇ ਸੰਬ ਸੰਘ ਮੁੰਦ ਸ਼੍ਰੀ नित्र मेरि भैं वर्ष में यह निर्देश मेरि ชดา นิทิพรา พชิษา พาพชิพบิชษา भी दे भी अभी भा फू भी ए दूर भी रे ने ना ณ์น ห & พิที ชัน ปี บ ชัท บ เช บ ซ ซ म के मिर का मिर वर्ष मिर ने ना मिर मा พบั พพ์ บู ็ หุ้ง บู ้ ชิติ ปี ๔๓ พพ์ พ हा है भी भी भी भी की की विशेष का ए हि यह रेका परि यह है के हा के। का की रेका भ ए% वह एह क्यां। भ क, वैस्ट में मीर् พิณี พฑ์ ๔๗ ี พื พชิ พริ หรื สพั พิติ ਦੁਕੰ ਪੰਜ਼ ਝੂੰ ਲੰ ਦੀ ਪੰ ਪੰ ਮੀ ਸੀ ਮੀਏ ਹੁੰਜ਼ ਲਹ พिट्ट इंद्र भीर्ड बेल रिंग एक एक दि म कर भीरे ला अह m । एक मा मा में भी है। एक र्या एकं भेरे भीरे राम फरे वर्षा दूरि ए दर्भ फर्नि के फरिर का लर्भ निर्म ਨੇ ਅੰਦੇ ਅ, 1 ਫ਼ੈਂਦ ਸੰਦ ਮਾਂਹ ਸਨ ਸ਼ਿਥੀ જાર્ભ મા, જ નારે મીરા મુર્જ મેરે મીરે ને m क्रिम के में में के कर भी महि । महि ने मा บารอ์ ชดา์ กา หมูหว่า ดชิพร หรืย พุ่ม

any of them lives by oppressing others, he should be sent to exile. If he wants to elear himself of the sin, he should sacrifice three white buffaloes, four white oxen and some hogs to gods. He should also give a feast by killing cows and buffaloes. He should make offer of gold and silver to the Deodhāi Pundits. He must ask pardon from all, kneeling down. All his properties are to be confiscated. He should also greet you. He will, then, be eleared of his In Munglung (now Assam) there are no pure things. If any body robs his mother or if an elder brother takes his younger's wife as his, none should have a look at him. If it happens to any body to come across such a culprit he should east his eyes to the sky. If any body commits rape on his daughterin-law or on his brother's wife, his heart should be pierced with the point of a knife. Such sinners are not to be looked at. If they are not put to death, they should be driven to a jungle which is frequented by tigers and bears. If you wish to purify such persons, you must collect all the people and inform Lengdon by sacrificing ten cows. All the holy things are to be collected there and "Shengdeo" too. The culprits should kneel down before the heavenly king. A feast should be given by killing cows and buffaloes. Gifts should be offered to all. The culprits should be allowed to drink a quantity of the water with which Shengdeo be washed. Then he should perform 'Rikkhvan' ceremony (a religious eeremony performed to get a new life). After this, he should be stripped off of his garments and allowed to go naked. If a person weds a girl of his own family, he should not be allowed to go with impunity. In order to cleanse off such a man of his erime, gods should be worshipped by sacrificing three cows and some buffaloes. After this, the Deodhai Pundits will bring holy water and offer nine mehengās (stands full of offerings) to the gods. The Pundits in order to purify the culprit, should sprinkle holy water on his body. His whole garment should be taken off and he should be allowed to go away naked. He should relate

આં ગુદ મુંળ વહેર ખીઈ જેમા તે જે અંદિ मित पर भी भी। मित्र ने ना ए वर द्वीं भींद พปฑ์ ชุด เจ็พไป พ. พธิ เวีย คะ พพ अमि में मरि मार्गि समि एई परा मा में भे ल พริ สา ปลาพท์ ปษา พริ พาปทา में अहे में फीर फर निमा अहे हरी। एमें के માં આદ પર વર્ષ કું કું મા મુંજા માં જેમા ાળું માં માં કરે પ્ર ક્રિયા કે મીકા મારે ताफी नहीं मी एकी भी मी की भी है। अही พาง เพื่อง เข็ดหรือหลือที่ พงใจ พร้างง่ भी भी भी कि एकी एकी भी की भी कि वर्ष प्रभा मिंह एँ भाँदि द्वीपर मिंह पर लां। की भारती में प्रित्न में प्रित में प्रित्न में प्रित में प्रित्न में प्रित में प्रित्न में प्रित में प्रित्न में प्रित्न में प्रित्न में प्रित्न में प फिर निम मार्श भिष्ठ का प्रमा कहि mi ณ์ เอเ ป พุธิ เชพ พุธิ หัว หว่างใช้ เ เอโ WE और में में अब महि भी है। भी ชาว หลัก หรือ ห้อ หา้า หลัก ห้อ หน้า เช่ WE MY 45 my no by who of the भी है भी है है कि में भी कि मा भी की लो 19 मि में एप्। ए महि भ्रति बेमा प्रवि क्यूमी " ल अहा भी भी भी के अर्थ के अर्थ में मार्ता में अरि प्ला मेर्ड की न प्ली मार्टी लाफी लाहि वर्ष परे भी है एई गर नवा महें मा मदा वर्ष का किस त्रिस कि प्रवास किस Van મીઈ માં ભે મેં મેં મું મું માં મીઈ જ મડા √ला में भू एं भूषे भीषे का अहि का विमा ाण भूरे भीर्व के एवं भूरे मुर्व पर्या में हिंह एति भू भी एकि पर वाहि मार् १ m મેં દ્વાપાર છે બુ જા નેબા મું છે મડ્ડા

18. ાટ મફેંદ અપે અમાં સ્ટિપ, પ્રાપ્તિ કે કુંદ પૈ ાગ પ્રાંગ પૈપે મીકે મું અકે પ્રા પ્રાૃંગ પૈકે મીકે આ માંદ્ર પ્રાપ્તિ પ્રા પ્રાૃંગ પ્રાૃંગ પ્રાૃંગ પ્રાૃંગ માંદ્ર મેં

the story of his crime to the people at large. Any body mixing with a sinner, may be cleared of his sin, if he offers a feast by killing cows and buffaloes. But those persons who kidnap women and usurp other's property, should be put to death. Those who commit rape on their mothers, their brother's wives and daughters-in-law, should be put to death also. The females should not be allowed to be united with other male persons. The hands of the females should be bound together towards the back, and they should be made to pay homage to the gods by falling prostrate on the ground. After this, they are to be eleansed by making them wash their bodies with water purified with holy plants. I send you down to the earth. The people of Mungdun (Assam) will pay you tributes. You must not forget my instructions, when you will be the rulers of a wide country. Lengdon wishes you to be great kings and take tributes from all."

18. Then the two princes (Khunlung and Khunlāi) greeted Lengdon ten times kneeling before him. They saluted heavenly Lāokhri and Jāshingphā, the goddess of learning. Both of them knelt down before Chumphārungmung, and placed the gold idol in the box.

પણ દ્રિકે મેરિ મીરે મીરે મીરે ા √ા પા ભાઈ જે લેંદે માં, પ્રા ક્રિકા માર્લિ જેંદે માર્દે ਅ dm ਅੰਦੇ ਤੁੰਬੇ ਹੁਆਂ £ ਹੈ। ਅੰਬੇ ਕਾਂਦੇ ਆਦਿ निक्त के सिर करिए कि ए के भी भी भी भी ात था वर्ष भूम के विद्या प्रांति भी भीर द फर्रा र्ण व सुरु भी भीर नेवा કુંજાં માર્મા પ્રવાર્ગ કે કર્યા માર્યા જે માર્યા भूज में द्र द र में भूष भुव राज द्रीक ज़ित ทุ่ม พื พ ง ซ ง ห ก ก พ²⁰ & พ พ ง ซ ซ त कुष भूत मुंद मुंख मुंद कुष भूष भूत भूत िक देव राम मेंच व राजिस मेंग्रेस देव राम ห้นูบู สา คอ์ พา พริ ฟโอ์ พิพิ ตั ฟพ์ इ मीर्ड की भीर्ड का मारे के किए का कि महि मीहि। मीहि एका महि वह लाम ने ने ਆਂ ਨੂੰ ਸੀਏ ਅਤੇ ਕਾਲੀ ਲੀਏ ਸੀਏ ਛੈ ਕੀ मुर्स में में भीत और मेरी मेरी मेरी मेरी मेरी વ્યક્ષ મુંદ ક્ષેટ્રે મુંજા માર્મ વ્યક્ષ માર્ટ માર્ટ માર્ટ માર્ટ रिधि रेस के प्रिय मेर लिए एस लिए उस मिर 2 40 W as 1 Mo alo is w vii मिन के दिया हिंदी पर मिन में में में भी दिया है जा व ਹੁੰਦੇ ਸਵੇਂ ਲੈ। ਪਹੁੰਦੇ ਸਵੇਂ ਸੀ ਐਮੀ ਸ म् म् वर्ष भी के पूर्व कि मान अरि भू एँ भार् एर भार्र भार भारत कर कर न वर्षा मंग में भेर भीरी के मिरी का वार में भी परि प्रति होता के भारत कर्म विभार ਦੇ ਅਫ਼ਿਸ਼ ਦੇ ਪ੍ਰਿਸ਼ ਅਫ਼ਿਸ਼ ਪ੍ਰਿਸ਼ ਅਜ਼ਿ บุ พง์ บุ้ เชโล เชีย เพล ษา เมา भी जीत कि जिस हिस है अरि में अरि भी भी भी है भी है भी ने न मा भी भी भी

liant clothes and gold caps. As they began to proceed down, bevies of heavenly ladies assembled there to see them. They saw them glitter in the sun-shine. They bade farewell with sun-shine. great affection. They saw the iron ladder. Both the princes Khunlung and Khunlāi came to the ladder and looked down. They shed tears and wept bitterly. Khuntun (a descendant of the moon) and Khunban (a descendant of the sun) accompanied them. A great number of Tais (heaven born persons) proceeded before the kings. Both the kings came down with the motion of wind. They descended holding the iron ladder. They came down by means of the ladder. They found the ladder too long. The kings arrived in the middle of the country Mungri (an uninhabited and deserted place.) They hesitated to leave the ladder soon. As they came down from above the burning rays of the sun was falling on them. They took down all the things with them. A gold throne was placed. It shone brilliantly. They took their seat on the throne. A royal umbrella was spread over them. They stepped there. The Tais collected wild fruits for their repast. They arrived in an uninhabited place. They made an enquiry about the heavenly fowls but the fowls could not be found. Both the kings said that the fowls were mistakenly left behind and according to Lengdon's order they were to eat the fowls at the end of a year. Then the kings asked the persons assembled there if anybody would be able to ascend the ladder and bring down the heavenly fowls from the heaven.

They took leave of Lengdon and left the palace of Lengdon. They put on

shining coats adorned with stars, bril-

19. Khuntun aud Khunbān, being afraid to ascend the ladder, fell back. No one in the assembly consented to

मिं। मार्व महि ले भे महि एवं क्षीर्व कर् สถิเพาพเต่อียติเชตาพพิพร દ્ર પ્યુ પછે દર્જાના માર્ક અને માર્ક માર્ક માર્કિ एक गर्द भी बेंदे हैं है है जिस्सार केंद्र चेंद्र ाज रूप हेल तक मेरल लेक हेल । मेल मं लहे माँ भेंद्रे भी है में मेर्रा वेला 10m માર્ગ મું મુસ્લ માર્જ માર્ગ મુશ્લા મું અદ્ मां भी भीहें का फर्टर छहि नका भीहें ने ही भ मिर मेल में प्राचित के भी भी जिल है। ા માર્ક મીર્ધ મેર્પેક પામ નિકા પહેર કાર્યક હૈ າກວິດທີ່ ປີ ປີ ສີຮິ່ນ ເປົ້າ ທີ່ເຂັນເຊິ່ निम प्रेल तथा म भिष्र हो हो होत व पर भिष्म ાઈ દ પ્રેમે ખીઈ ખી છે કરા અને માઈ માંઇ म के भी है करें। अहं अहे फेर्ड महि में बील के रीध रीध राज बील रंग रेका । रिका लिं। अंदि ए अर्थि भार अदि ने भा का भरि ા માં માં મેં મેં માં માં મારે મીકે માં મા พธิ พโต พชิ พัก พิติ ทำ พ บ พิ સું માર્યા અદિ માં મારે તે માર્યા અદ भी दिए भी किया मेरी किया भी किया है। वाहि के भेषि प्रावास भी । नेवा में भी भी मी भी 6 मा ली का कहा भी हि अं का का कार क ਆਂ ਘੇਂਟੇ ਖੀਏ ਵਰਿੰ ਲੈ ਅ ਖੋਦ ਲੋਵੇਂ ਆਵਿ ਨਾ ਲੈ मार्स अपि ए पूर्ण जेल हा । लू भेरे हैं फ एमें में mह दी पर है के छे ने ने w'r mg ng ar √mr ror ng &" mg หรื เ พี่ย์ ที่มี พอย์ พา พอล์ ซซิ พา भरि भा भीरि वर्ष के भीर्क कर केर भीर्व महारेण हाय लेल हैं ते में हत लेल माहि पर्वि छ । एमी लाई हार परि मा (हैं में कारि m; ए ए ए कि मी भी पीरी गण भीर्व के पूर्व नेका अहा भरि में कहा भिति थेरें जिला में भी विभिन्न को की की

climb up the ladder. All the Tais were sitting in a circle around the kings. Both of them shone like two planets. One Langu a man of the wilderness was there. He observed that none of that vast assembly consented to go up to the heaven, as desired by the kings. He came up and said with humility, "I wish to ascend the ladder and bring down the heavenly fowls. I, alone, shall climb the ladder. O! Kings of the Tāis, I shall fetch the holy cocks, provided, you make me king of the 'Khe' (China) country." Both the kings then promised him the rule of "Klie" country. Längu asked them to wait there till his return. He then, greeted the kings and prepared to go up. He came to the ladder and began to ascend. He reached the middle of the ladder and proceeded on and on. He looked down from above and saw the whole wide world resembling a flower. He reached the abode of the gods and entered into the palace of Jäshingphä. He knelt down before the goddess and greeted her. Jäshingphä then asked him the reason of his coming there. He explained to her the cause of his coming to her. Jäshingphä, then spoke, "you have been sent here to take down the holy fowls, the sword and the drums which the two princes left behind through mistake. You have come here to take these things in obedience to their order. O, Längu! tell them not to take the thigh bones of the holy fowls. The sword is to be placed in the middle of the house attached to a post by the side of which the kings may sit. They must not beat the drums at any time. Lengdon does not wish so. When a nation wages war against them or when they worship the gods by sacrificing a cow, the drums should be beaten then with You must remember these reverence. words. When you go back to the earth, you must tell all these things to both the kings. You must not forget to deliver the instructions to the kings. You must give the things to the kings. Lengdon has given these things to them. O, Längu! Know it for certain that the kings should follow these holy instructions."

માર્ક લાંઘા આ મીઈ માર્ગ ભાંઘ મીઠે માર્જ મીઠે નેજા લા ખાદ મેડા

20. મેલ માર્પ માર્પ પે પણ મેપી પણ મારી भीर भीง เปล็บ พิชิย พ่ง เกบลิเษ้ લા ખૂખા ઝરેં ા √ા પા મોઈ માં મં'ઈ આ માં મીઈ માં મું માં લાલ્મીઈ જ[િ] 1 ਅਸ਼ੇ ਕਾਊ ਸ਼੍ਰੀ ਸੀ ਦੇ ਆ ਲੈ ਅਉਂ ਅੰ *ਜੇ* ਅਸ਼ੀ ਅਬ ਚੀਓ। ਚੰਬ ਅਓ ਲੀਓ ਚੀਓ ੈ ਕੀ ਆਉਂ। ਘਾਈ ਕੀਵਾਂ ਅ, ਸਮੁੰਜ਼ ਮੀਈ। ਘਾ ਅੰਦੀ ਘਾ ਕਿਵਾਂ Lá મા માર્ક માં પૂ પોર્ક Lઠ મા મે મેરે รริงช์ อาธิ า ช พริงพารริงพาร મ મિ પાર્વ મહેલ પાર્વ મારે માં માં માં મારે भी के भी है में भूमें भी बेजा मा क्षे भी है मद्रा भा भी है का कर्ष का भी में भाष कारे พียี ที่ที่ ดบิ พุ้ษผิ เ ดอ์ พพ์ ๕ ที่ทั ณ์นิ ชนิ พบา พฑิ พ ห ซ ซได์ นนิก ซ พืช ทา พลา ๕ ๙๛ ๖ พา บา พัติ า ชบา เชี พ. บ้า ชัติ พอ ซ จ ส ส फै में एहि भी है मरी वर्ष भी है है फै फा भी रिका विभाग कि भी की मार्ग में मार्ग L भी है पर भार्ल फर्न नेका पर एवं भी है พรุน

Then Langu came down after greeting Jashingpha with reverence. Other people beheld him nearing the ladder. Keeping the heavenly fowls on the shoulder he descended from the heaven. He cast a look to the earth stooping down. He did see that the kings were sitting in the middle of their men and the royal umbrella was over their heads. He reached Mungri. He made up his mind not to tell the kings the true things. He knelt down before the kings and humbly said, "I wish to tell you what Jāshingpha said," These were the words spoken by Jāshinphä; "the princes might not remember what Lengdon said to them. Let no other person know the secret. The rule of the Khe country may be given to you. The princes should eat the flesh and liver of the fowls of the holy country. The heads and wings are to be taken by you, Längu. The princes should not take the legs of the fowls as they scatter about dung with their legs when they go out in search of food in the morning. They (the princes) are prohibited from taking the heads and legs of the fowls. If they follow the advice they will be able to rule the earth." Langu further said, "Jāshingphā has ordered you offer me the sword and directed you, O! Kings, to rule the countries in the north."

The princes acted accordingly. They took the heavenly fowls and got a Holung (a large palace) ready. They took out the thigh bones of the holy fowls and cleared them with a knife. They made the bones polished and showed them to Khuntun. Then prepared the bones properly and began to caleulate future events by examining them. First time they found advancement on the side of the princes and destruction on the side of his opponents. Second time it appeared that Khunlung was to be a supreme ruler, being a master of elephants and treasures. Third time it was indicated that Khunlung would be the ruler of a wide country but his

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opponents would also have firm dominions. Fourth time, successful rule on the side of the prince. From this time the legs of fowls are examined on the earth. Another calculation was in favour of the envoy (Lāngu). It showed that he (Lāngu) was destined to be ruler of a wide country stretching up to the ocean.

22. The princes were pleased to find the calculation favourable. They paid homage to the heaven several times. They washed their faces with warm water and wiped their palms. They touched the image of "Chumkhunmung" (Somden) with their hands. Now the Tāis (Ahoms) employed themselves in the preparation of a Halung (royal palace) there. They collected materials from all sides and were very busy. Only the old persons were exempted. A city was made there with ditches around. The news spread far and wide. People from different parts of the earth came in crowds and flocked around them. These people were treated kindly and allowed to remain in the city. In the meantime Lengdon, the Lord of thunder, sent down a messenger with these words:-"You will be rulers of the earth and will be paid tributes by all. You are now the masters of a big town and the boundaries of your kingdom will be extended wide. You must not disobey my instructions. Next year you should make offer of sacrifices to me."

23. Next morning, the kings planted a banian tree in the name of the eldest brother. They offered salt to the people and came back to their palace. Then Khunlai plotted against his brother and wished to make himself a real king. He proceeded to the banian tree without his brother's knowledge and attached some gold strings to the root of the tree, One day Khunlai asked his brother if he had attached anything to the root of the banian tree. Khunlung replied in the negative. Then Khunlai said, "I am the real king of the country. I planted the tree and attached gold strings to its root. O, brother! You may examine it." Thus spoken Khunlung proceeded

24. અને છું અપે પણ મીઈ મૃતિ જે की है भी है वह कि से भार कि है थे यह की भीर मित्र यह की भी अर्थ की मि भार्व भी माने परि की का भीने की की की की ชื่ พ้ง ป้า ปลิ บุ หาณ์ พธิ ชชิ พธิ भी है जैवा जिम्म के महा क्षेत्र जैवा भी है न्द्रीर्व भीष्ट प्या भीर्व कर्ष्म भीर्ष मार्ष नेमा मा मही मही भी है भी वी मही। પૂર્મ માર્ક ભૂમ માર્લ મીકા મહા જેના કહે का के महि के भी है हैं। में कह का भी પૂર્ભ મારિ માર્ધ જેમા માર્ક જેઈ મહીઈ પારે ਝੰ। ਅੱ ਅੰਅੰ ਨੇ ਖਾ ਨੇ ਜੇ ਅਹਿ ਦੇ ਅੰਗ www ar mgr vr mi vlg ar v' v क्षा विषेत्र के का मा मा विष्टु में कि विष्टु मिर्ट ਲਈ। ਅੰਸ਼ੰਸ਼ ਦੇ ਚੀਏ ਕੀ ਮੰਦ ਹੈ ਚੈ ਨੁਸ਼। ਮ कर भूर्ण रहि का भी हिंदी। में भी के W6 WW by & M' 1 be w' E'm W6 જીયા માર્પ માર્પ માર્પ માર્પ જિલ્લા માર્પ સાલ नेक वह महा का महि वा के नेका भी भी प्रहा भी रिष्ण भी की हैं। भा भ अह वह भंग व भार वह भ म म พท์ ชช พท์ ช ทั้ง พุธ พุ ัณนิ นุ भरा रहि ए ए छ छ छ छ भि हि व भी है भेल भार्म भीर फर्ट्स वीमी है का दा है मिर्स रहेवा वेस देश में वे का राज लेख

to the tree with his brother. The root of the tree was dug out and in examining it some gold strings were found attached to it. When Khunlung saw this, he became overcome with grief. He knew that he was defeated. Then Khunlāi took the banian tree and placed it in its place. He quarrelled with Khunlung and took possession of all the things and the royal umbrella given by Lengdon.

24. Khunlung did not wait there any longer. He proceeded direct to heaven and informed the matter to Lengdon. Hearing the news, Lengdon was fired up with rage. He cursed Khunlai in the following way :- "He will not be able to reign long and come back to heaven. Know it for certain that his family will not reign for a long period." Lengdon then advised Khunlung to go back and make himself king of Mungkhrumungja. Khunlung accordingly returned to the earth and became king of the country Mungkhrumungjä. He ruled the country well, and was liked by all. He reigned with the Tais. He ruled there with great fame. His fame spread to all quarters. He, then, divided his countries amongst his sons. He gave his eldest son the rule of the country, Tāitamkang where the prince established himself firmly. He made Khunphā king of Mungteu (lower countries) where there was no ruler and ordered him to supply him (Khunlung) with ten laks of horses each year. The prince proceeded there and having constructed a city became king. There was no king in the country Lamungtāi. The news came to the king, Khunlung. He made Khunju, his 3rd son, king of that country and ordered him to pay tributes of clephants. Khunlung then made Khunkakphā, the ruler of a wide country and ordered him to pay one lakh seers of gold annually. He made Khunlā, one of his sons, the ruler of the country, Mungkula and directed him to supply horses. Khunla (another son of Khunlung) was placed at Ava as ruler of Burma with an order to pay Khunlung annually precious

र्रा में अरे फार्म क भी भी भी भी मार्ग भी कि का भी भी के भी कि भी भी भी भी रेला है। एवं भूडे के भी वि में भी विषे लारे भीरे भा भर्र में एरे भीर वारे है वी भर् सर् कर्न भी है की की का प्राप्त भी है वह लींब एकी। भी है की भी के भी भी क प्रेर कर्फ सर्व प्रेरिया सिरिया अरिया म् भार्मा विषय प्राप्त के विषय कि मिर् ห็ต หว้า พริ พธิ ช หรื พ.า หาให้ भाषि वार ने ना के। भारे भी का फा างให้ หู้ ห้ง พาธ์ ผาที่ ษ พาชิ ชาทา ษ์ต मीरि। के कीरि अं वरि प्रीत फर्फा फ्रांत m लें। mo am महि मरि ए में के मर्जा માં માં આ સુધ મારા અને મે અને માં આ ਮੀਰ ਮੁਸ਼ੇ ਮੁਲਾ ਨੂੰ ਨੀਸ਼ ਨੂੰ ਮੁਸ਼ੇ ਅਸਿ ਸਮੀਸ਼ หู หู้ หูชิ ซใช้ เ พอ์ พา พใต์ พชิ หู w, with w tange w', wate bu पा के दि के। वह माद्दे का भेक करें। างก์ เบล็ เบล็ เจ้ เมู สู่อี หา เช้ หา หา เมา

stones and elephants. He (Khunlung) kept Khunju (one of Khunlung's sons) with him to succeed him. He gave good instructions to him and made over the sword and the drums given him by Lengdon. He related the story of his quarrel with his brother and how the news was given to Lengdon who was pleased to provide him (Khunlung) with a gold throne upon which he was now sitting. He directed his son not to dishonour the throne and disobey the word of Lengdon.

CHAPTER III.

MISCELLANEOUS ACCOUNTS.

- 1. 🖞 મીઈ પરા ભીર્મ દ્રીર્મ પૃષ્ટે પ્રદૃ ખાર દિલ્છા, મેર માર્ટ જ માર્ટ જ કે ma मरा एवं ले एम जा एवं ले फीर บพิสา หลิพ; ผู้ บูพิสา หล็ พืช บุพิสา หลิ พับิพ บุพิสา หุล उस लेंद्र मेंद्र ाहे लेंग्र लेंप्र मेंका उप मेंद्र พอโพชิ ซูลิ บูพ์ สา พุลิ เจ บูพ์ สา ल्हें करि नेका नेका कर्ण नेक कह एक का าร์ดิชด์ หนู้ รี นพ์ สา าร์ด น.พ์ดิน นพ์ त्र । भूति भूषि प्यू भीति भीषि भूषि गूर्ण त्रा कि वाह के भी हिले हैं। अप मीर के का मार् भीर्व भीरि फ्रार्थित भीरि फ्राइन भूनि स्नी फ्रा ਅਸਿੰ ਮੀਏ ਮੀਏ ਸੀ। ਸੀ ਅਹ ਵੱਢੀਆਂ ਮੈਂ ਮੈਂ ਅੰ ਅੀਰ ਫ਼੍ਰਿਲ ਸਿੰਬ ਗ ਸੁੱਥੇ ਗ ਬਾਲੇ ਸੀ ਅਤ พอล์ หอง ฟอง หาง พอชิ พาง หาชิ ลาชิ หาง में भारि भर्ता एँ भारि भूकी भी भूति भी तरि में। भा भीर्ष हैं भीर भीं। मह का wi लें का की मेर महिमार कर कर करा सन्द्रापेच नयत
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- In the olden time Khunlung and Khunlāi were sent down by the Lord of thunder from heaven to the earth. They arrived in Mungrimungram with the following persons and families: -- Khunlāi, Khunlāiching, Khunlātāo, Khunsheng, Khunchipchi, Khunkhrungphāchānmak, Khunkhvakphāchāolăngdin, Khunphräm, Khuntengarachāophābān, Khunthāo-Lāokhri, Khun Pujākji, Khunklang Phukenmungkhruphā, Khun-Phukenmung Khamungpum, Kāng-Khumung Phukinmungjunāng and Kvanngan Phukinmungmungli. brought down the following animalsalligators, bears, tigers, serpents, monkeys, seven millions wild cats, eight ottars, seven erows, nine hogs and ten lizards.
- Long after, one Khunkum was hunting buffaloes. He found a Naga slave named Khunchu. This slave was handed over to the King, Chāotāiphā, who took him into favour.

2. Tāolulu, the eldest son of Khunlung, became king of Mungrimungrām. There he reigned till his death. son, Chāo-Chāngbun succeeded him. When Chāo-Chāngbun died, his son, Chāo-Chāngnyeu became king of Mungrimungram. His brother, Chāotāiphā, succeeded him. When he died, his son, Phanlangjeng-Klangrāi became king. After his death, his brother, Tāongāklem got the throne. Taongaklem was succeeded by his son, Tāokhunming. When the latter died, his son, Tāokhunkum succeeded him. He was inherited by his son, Chão-Tāihung. His eldest son was Chão-Tāilung and the youngest, Pameoplung. Phuchangkhang, the third, succeeded him. Phuchāngkhāug had three sons, two of them became kings of some better neighbouring countries, and Shukāphā, the third, succeeded him. Shukāphā, being unwilling

एर्का भी भी कर है भी कर के भी मेर के भी मेर्स บุ ส พาง พาง พาง หลัก พุติ ๆ ษติ ศพาง ਪੀਜ਼ ਸ਼੍ਰੇਜ਼ ਰਹੇ ਅ^ਰ ਝੂੰ ਕੀ ਸਜ਼ੇ ਲੈ ਲਾਉਂ ਦੋ ; พ; ณ์ พ ษ; ษใช แ็ต พ ัด พ ัง พใจ m; wor द्र' vb mi b; blf an rai win दिन जा भूमें कार दिन जा भारे भू दिन તા મારે મે જૈલે તા પ્રા મીરે મીઠે જોય ા માં જે મીરે મેરે જે પણ જાર જીપી મારે દ્રામાં પ્રાંતા પ્રાંતિમાં મું માર્ हैं की जा की भीरे जीन भी का जिस મેં દુધિયા

ਰੰਬ ਲੇ ਲੰਕੇ ਸ਼ੁਰੇ ਚ ਲੀ ਹੀ ਹੈ ਚੀ ਸ਼ੁਰੇ ਸ਼੍ਰੀ ਸ਼ੁਰੇ

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માર્મ માં પૈક મે માર્ક છે \ પ્ર જ મીઈ લઈ

บา เข้า พุทิ ษติ เช็ พุติ เข้า พอโ เฟอโ

મૈંદ્ર પ્રાપ્ત માર્પા માર્વે પ્રાપ્ત માર્વે પ્રાપત માર્વે પ્રાપ્ત માર્વે પ્રાપ્ત

ખીઈ ઝરે પ્ટા પંટા પૂર્ણ ભૂત પટ પંટા

ली भीर के का का महि महि भी भी कैह

ભી મીઈ મેં મેર ભી મીઈ છે? વૃદ્ધે કેલ

कर एवं ने में के भी कि का प्रा के महि में

3. માર્ક માર્ક માર્ક માર્ક માર્ક માર્ક इमि ए ए ५ फै फा दि भेरे भीरे । फर्व พริ พริ พรุ พา พ้ พ หลั หลั พริทิ หรือ लही पहिलाई के या प्रहे कहि के या ખાઈ ગૂ મીઈ પ્રુત્રા માઈ દર્ધ પ્રુત્રા જ ત્રીપર પાંદુ જ માં જે મીર મેર્ડ છ फ्रां कि भीरे नेमा भे नेमा भी । देखे m; \ \ m \ m \ \ v \ \ v \ \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ \ m \ कार रेका भीर एवं रेए भी की mi कि मा के या कि मार्थ कि कि મારે પ્રાંભ પે મે મું મા માર્જ મા માર્જ के फर्व एर भेर्क भरें। नेका भीरे नेका

to rule there left the country and migrated westward. He arrived in the country Mungdunshunkhām (a country full of gardens of gold). The names of the families and persons who accompanied, Shukāphā to Mungdun (now Assam) were:—one Khunlak family, one Khuntang family, one Klangkhru family, one Klangsham family, one Shukhen Thaomung (Gohain) one Manykhum Thāomung, one Khenlung Rupāk (Saikia), one Thao Mashām (the forefather of the Deodhais) of the family of Laokhri (the heavenly artist), and one Thāomung Mashai (the forefather of the Mahans) of Mashām family.

3. The great King Shukāphā, marched down to Mungdun and reached the country. He took with him Chumphā-rungshengmung (Somdeo-Sengdeo). He had to fight out his way by giving battles to the inhabitants of different places. Shukāpha, the great, with the help of one Klunklang, one Khuntang, one Kangkhrumung, one Kāngugan, one Thāokhenlung, one Thāomungmāngkham, one Thaomung Mashām, one Thaomung Mashāi, and one Thaokeobang advanced on fighting with and conquering the various tribes on his way. Half of the people submitted to the King and paid him homage by offering tributes. King allowed these people to remain peacefully in their respective places. A number of these men also accompanied the King. After great struggles, the great King, Shukāphā arrived at Mungdunsliunkhām and made himself King $_{
m there.}$ He had three sons, of whom Shuteuphä succeeded him. Shuteupha had four sons and of these Chão-Shubinphã got the throne. He had two sons, of whom, Chāo-Shukhrāngphā succeeded His son, Taoshukhāmphā became King after his death. Tao-Shulai, the brother of Shukhāmphā was made Sāring Raja. Chāo-Shukhām's brother, Shutuphā alias Tāphikhen (Devarāj) got the throne. brother, Tao-Khāmthi King after his death. Tāchānbing was then, Thaomung (Bargohain). Tao-Khamthi's son, Shudangpha got the throne. का के स्कार कि भीते कर कहा वह का भूर्ण में प्रकी भी हिंदी का भी भूर्ण में พ พนิ พำ พอโพโอโพโ พา พำ พุพิ ษติ พื พติ พำ พิง นาท์ นาท์ นาท์ मिंद्र क सार्द्र फै भीर्द्र भीर्द्र फा फै। ษนิ พใจ หนิ ขา ข้า พุทิ ษนิ พ พุนิ ซ้า ฟอ์ ซ้ ซา ซิลิพอ์ พา คริพ พูพิ พ้า พธ์ ฟอ์ ษ พธ์ ๑๐ ปิชิ พชิ เ ห็ต์ મીર જે જે જે છે મું ખીઈ છે પણ મેં માર્મ ਦੇਸ਼ ਅੀਰ ਜ਼ੈ vol vo ar ਦੀਏ mਏ vol માર્ભ મહિમ મહિમાર પ્રાંત મીઇ જૈરી મ में बार भी कैर का मा भा मार्ज ने की พา พุทิ ณ ชื่นดำ พื้ง ษัน พื้ง જેઈ છા વર્ષ જાઈ મુખા ન કઈ જેટા WII w र्जा मीर्ट मिंह मार्ट मिर्ट में मिंह ઈલે મહે મી છે મારે 11

4. પ્રાંત પ્લીઈ મહ પ્લીઈ મહિં પ્લીક પ્લા માં માર્મ માં જ માર્ક માં માર્ગ મહિંદ પણ พำ พุพ ง อา ชนา ๑ ง ป พ พ ห ร देश भेरी वर मिल्मी किरि किरि कार मां के ા મૂક, જેમાં માં જ માં મું મું મુણ મું મું ਘੁਆਂ ਚੰਬ ਅੰ ਅੰ। ਬੰਦੇ ਚੀਦੇ ਘੁਆਂ ਚੰਬ ਦਾਏ ນ ບາ ກ ກ ພຸ ກ ກ ນ ດ ດ ດ ດ ທ ບ ເ જી ૧ પટ્ટ મું મું પ્રેપ્ટ પર પાર્ધ પાર્ધ માં न भीं भूभी मेंद्र दार भीर कैरि भीर निरी માલિમાઈ જ જ પ્રાંત પ્રાથમિક માં บัน พธ์ นา พธิ์ ล ชุรา พุพรุชา ત્રા તથા દ્રાપાર્ય માટે ત્રામાં મેળ મુણ મુણ मूहे भी भी भी भी है। मू भ र पा पूर्व નેષા લા મડ & દ માંડ નેમા માર્ક માર્પ મીઈ ર માર્ક અંદ મીઈ માર્દ્ધ પ્રાા મા મા પ્ર પા ਆ। ਫ਼ਿਅ; ਫ਼ੈ ਏ ਅੰ; ਫ਼ੈ फ਼ਾਲੇ ਸੰਏ। ਸੂਏ

He had three sons, of whom Chao-Shujängphä succeeded him. He had four sons and of these, Shupakphā got the throne. He had two sons, of whom, Shupimpha inherited the throne, and Chao-Shubāi was made Dihingia Raja. Chao-Shubāi organised the country well. Shupimphā's son, Shuhumphā who was also called Dihingia Raja, succeeded him. He had four sons and of them Shureng was made Saring Raja. The Hindus named him Deoraja and the Deadhāis Phichāo (Deoraja). Another of his (Shuhummung's) son, Shukhring was made Tipān Raja. The Hindus termed him Dopraja. One Klangsheng (the forefather of the Naga Barpātra family) was created Chāo-Shengleng (Barpatra Gohain).

4. Shuklengmung, the eldest son of Shuhumphā made himself King. He had two sons. Shuramphā succeeded him. He was also called Bhagā Bijayādit Simha by the Hindus. His brother, Shuchingphā made himself King. The Hindus termed him Khorā Kekorā Jayāditya Simha. The queen had no sons. She brought up two boys. The elder died of illness. The younger was taken care of by the King. He had two sons, Shureng and Shukhreng. Sometime after, one Phutunphā, a son of Shuchingphā was made King under the name, Shutāmlā. The Hindus called him Bhaganiā Jayadhvaj Simha. His brother, Shupangmung succeeded him. The Hindus named him Barjanā Makaradhvaj Simha. His son Shukanphā came after him. The Hindus called him Haru Saringiā Rāmdhvaj Simha. He had two brothers. hungphä succeeded him. The Hindus named him Parbatiā Raja. The other Shujinphā came after him (Shuhungphā). The Hindus termed him Haru Dihingiā. Shulikphā succeeded him. The Hindus called him Larā Raja alias Ratnadhvaj

एक निष् की भी । भी है एहे एहे निष्म भी । भी है भी है भी है भी भी है है है भी है है भी है है भी है है भी है है है भी है है भी है है भी है है भी है है भी है है है है भी है है भी है है है

Simha. Chāo-Shulung who was fleeing from place to place and from village to village for fear of Lara Raja of Dihingia family became King. He was named Shupātphā (Gadādhar Simha.) He had two sons. The elder, Shukhrungphā succeeded him. The Hindus named him Rudra Simha. His brother was sent in exile to Nāmruk where his eyes were put out. The Hindus called him Nāmrupiā Kanā Raja.

5. Shukhrungphā was a son of Chāo-Shupātphā. He had four sons, namely, Shutanphā, Shunenphā, Shuremphā and Shunyeuphā. The eldest Shutanphā succeeded his father. The Hindus called him Siva Simha. His brother, Shunenascended the throne after him. The Hindus termed him Pramatta Simha. His brother, Shuremphā succeeded him. He was called Rajeswar Simha by the Hindus. Shunyeuphā, his brother, ascended the throne after him. The Hindus named him Lakshmi Simha. His Shuhitpungphā succeeded him. He was called Gaurinath Simha by the Hindus. In the reign of this King, the country was in great disorder.

6. In the reign of Shuhumphā, the following persons were principal officers Thāomung Nāngrāk (Jathipatia Gohain), Khenmung Lāshāitāi, Phāshengmung Thaomunglung (Bargohain), Alan Chao-Shenglung (Barpatra Gohain), Thāomung Nängsheng, Thaomung Shenba (Mahangia Gohain) Thāomung Klukhen (Barhatiapungia Gohāin), Klangsheng Chāo-Shenglung (Barpātra Gohain), Thāomung Klingkhām (Sonoal Gohain), Ikhring Rupāk Nyeushang (Himaluguria Saikia), Shengnang Neomung (Neog), Thaomung Bāilung (Bailung Bargohain), Thāomung Bānmarinphakrinsheng (Silākatiā Gohain), Längichām, Lāshamrāk, Lāsh8. whith si so to row the interpretation of whith show the row the to whith show the whole the whith show the whith show the whith show the whole who was the whole who who would will the whith show the whole who would will the row the whole would will the row the whole would will the row the r

amshang, Chāo-pet-Khām, Shengpim, Shenghanan, Thāomungkatkhām (Sonārihātar Gohain), Thāomung Blaksheng (Chapāguniā Gohāin), Thāomung Khennāng, Thāomung Chāokhām, Thāomungkhenteu Langidamkukāi (Langidām Bhatialia Gohain of Guimela family), Neomung Tithāo-Bānlung (Bānlungia Neog) Thāomung Nāmdāng (Namdangiā Gohain), Thāomung Nābing (Nagarial Gohain), Thāomung Sāring (Sāringiā Gohāin), Chāo Shāmkhring and Chāo Ring Penshā.

7. Shuklenmung made a Ganak, a Neog; one Tāimungiā, a Gohain; and one Dhanudhariā, Bargohāin. Shukhrāmphā created one Lefera, a son of a maidservant, a Neog. Shushenphā made one Momaitamuli, Barbaruā.

8. In lākni Dāprāo (i.e. in 1611 A.D.) Shushenphā made a town at Pāchnai. In lākni Raimit (i.e. in 1612 A.D.) a fort was constructed at Suffry. In lākni Rungmāo, (i.e. in 1617 A.D.) he built a town at Kathālbāri. In lākni Kāsheu (i.e. in 1619 A.D.), the King threw up a fort at Tulasijān. In lākni Raishān, he made a town at Tengābāri. In lākni, Bungplāo (i.e. in 1624 A.D.), a town was made at Marangi. In lākni, Dapcheu (i.e. in 1628 A.D.) a fort was constructed at Lakhai.

Chāo-Shuramphā made one Lāhu, Barbarua. In lākni Rāingi (i.e. in 1652 A.D.), a fort was erected at Difalumukh. In lakni, Khutshi (i.e. in 1666 A.D.), a fort was made at Tolothāpata and another at Kathālbari at the mouth of the Kauhārini. In lākni, Tāoshingā (i.e. in 1668 A.D.) a fort was constructed at Pandu Harāighāt.

CHAPTER IV.

MISCELLANEOUS.

- 2. พธิฟโธิฟโซิ พา พ้า ปลา หลัก भीर्भ भीरि के वा वाह भीर्र के कर का v' मेरि नेका मेहि भोकी। नेका एवं नेए พอ भी भी भी भी भी भी भी भी भी कहा कहा की भि भि भी भी भी भी भी भी भी भी भी ช ស្មែង ស្រែង ស្រែង ស្រែង ស្រែង 🕏 ชัดห์ หน้า 🎉 พชิบาพจินาท์ भरी। फर्न फा ठा में mाई कारी है। फरी ਪ੍ਰੈ ਲੈ, ਅਏ ਅੰ ਚੈਅੰ ਨੀ ਨੀ ਸ਼ਿੰਦੀ ਅਸ਼ਿੰਨਸ਼ੀ % m () wo mig of Lin v tho the निका भीर्मा कर माई एवं माई भी मार् ๛ู่ยี พ่อ พู้อ์ ษุ หุ้ย พอ พา บุ ส พอ महि एर्न द्रिर्भ करि द्विदेश के दें। मान लाई एई की की की न के कि एक एक एंड ए एरि एरि एरि एरि देश के एर्स रहे ા માલા મિંગ પડ્ઝાં મેં લઈ જોમાં પડ્ઝાં
- 1. In the reign of Shurāmphā one Tangsual of Maupiā family was made Noogphukan. Shutāmla the Bhagania Raja made Ladut Bengkhowā Barbarua. The king, Shupangmung, put in order the exiled princes. Chāo-Shuchingphā, called Kekorā Raja by the Hindus, made one of Dihingia family Barbarua. In the reign of Shunyatpha, Mechakirkiriā was Barbaruā, Deverā of Pātār family was made Barbaruā by Shuklanphā. Shuhungphā retained Deverā as Barbaruā. Shujinphā Länchangklang Neogphukan. Shulikphā also retained him as so. In the reign of Shudangpha, Tachanbing was Bargohāin.

2. In the reign of Shushenphä, a war with the Tangshu Nagas broke out. The king advanced with his army to fight with them. He could not defeat the Nagas but had to retreat. The king had his clubmen with him and with them he arrived at Banruk, a village on the hill and stopped there. The king was sitting on a sedan. He ordered all his men to assemble at Banruk. king selected out good and robust men of the Rangkhām village. He advanced on a sedan with his men against the Tangshual Nagas from Bānruk. bloody battle was fought in which the Nagas were completely defeated. large number of the Nagas was made captives and produced before the king. The Bānrukia Hāzarikā of Chutia origin died in the battle. The Banrukia Gohain, a son of the Bānrukiā Hāzarikā had seven sons, namely, Lainangrak, Langi Khentão, Lāsham-Phashenmung, Chāodāngkhat, Nangri and two others.

ນ (ຊື. សៅ หื ណ ែ ឃុ ភា ឃ (អឺ ឃ) ឃឹ หឹ សា ស ែ ឃុ ភា ឃ0 នុស ស ភា ធ សិ សិ រ រ

3. માર્ગ મારાગ માર્ગ મારાગ માર્ગ મારાગ માર્ગ માર્ગ મારાગ માર જાઈ મીઈ ૧ માર્ગ માર્ગ માર્ગ માર્ગ માર્ગ માર્ગ મા รัก พ (ชิด์ ซ ซ ซิชิก พ (ซีซิ พาท์ ਪ੍ਰਦੇ ਨੁਸ਼ੇ 1 ਅ \ ਅ ਅਸ਼ਿਲ ਹੈ ਲੀ ਸ਼ਿਲ ਪ મ⁹ મુંદ્ર માર્મા મીદ મોઇ 1 માર્ગ મીદ માં માં 1 พง์ พฺนิ พใช้ เ พ ง ปิง์ ๛ู๋ ปิชิ เ พง์ भी हे भी दे भी दे भी भी भी भी भी भी भी भी निम्न के ए के एक कि एवं प्रमुख्य के विष् मा मूर्क भूरि भर्द की भीरी भर्द भी พนิ หอั ๕๛า พ่งชื่นอ์ भी ชื่ พื้ พ่า เองา Who the wo to my will no who who to મું ભારત જામ માં મુખ્ય હું જારા મામ ឋដ ឃុំ ឃុំ ឃុំ ឃុំ ឃុំ ឃុំ ឃុំ រ ឃុំ អ ឃុំ พุพ (พุบ พุฬ พุพ เล้ง พุศท์ รุ้า พ; พ ซ ์ ษใช้ เ พนิ ชุ่ว ชุกา र्ना देश भी है। भी भी भी भी भी भी भी मा मार्ग में मू मार्ग में भी की की है। फ निमा मिर् मेर प्र निमा निमा निमा निमा ए नेम भर्दहै। यम भर्द में करी หชิง พง รโด ป่ง พงช พติ &ติ mูบิง พรริดใช้ที่เป็บ พอโพใต้ พอโร พาท์ ชษา ซ์ชิ หลิ หุ้ ที่บิ พาท์ ๗ ำ માં પણ પણ માં જોમાં માં મેરે & માં พื้อ หื หัง พงา พิโช หชื คง พิโอ ห ਅੰਦ ਅਰੇ ਛੈਂਦੇ ਅੰ ਲੰਦੇ ਚੁੱਸ਼ £ ਆ ਅਂ \ \ \ \ द भार्म पर्ट कर्ष भ भ भ भ भ भ भ भ भ भ भ भ भ ที่พืชเทา

4. માર્મા કૈયા કૃષ્દ મે છે જ માર્ગ માર્ગ માર્ગ પ્યાર્ગ પ્રાપ્ત માર્ગ માર્ગ માર્ગ માર્ગ ક્ષ્મ માર્ગ કર્યા માર્ગ માર્ગ ક્ષ્મ માર્ગ માર્ગ ક્ષ્મ માર્ગ માર્ગ ક્ષ્મ માર્ગ માર્ગ ક્ષ્મ માર્ગ માર્ગ માર્ગ ક્ષ્મ માર્ગ માર્ગ ક્ષ્મ માર્ગ માર્ગ ક્ષ્મ માર્ગ માર્ગ ક્ષ્મ માર્ગ મા

In the reign of Shuhānpha Khāmpeng was the Prime Minister. In Chāo-Shukhāmphā's reign the following were the chief officers; -Lapet Bargohāin, Lāngidām's son, Phrākhām; Lāshāilun; Längikhen; Läshäikhring; Lukmung of Burāgohāin family, Itān Barpatra Gohāin; Chāo-Chansheng; Lāmu Gohāin; Āhu Barpatra Gohāin; Chāo-Kankhām and Chāo-Āiba-khām of Barpatra family; Khāmlung's two brothers, Phunkā and Udutlung; Lāngu Gohāin; Lāshām's grandson Lānkhreorat; Lāngi Neog of Phiciphā family; one Nārco Kuchari who was brought in by the Bargohāin; Nāreo's three sons, Lāhan, Lāngu and Kantam Parbatiā Baruā: Lāshām Gohāin; Lānbakal Neog; Mingshā, a war captive; Pānikhochā; Shāmching-ring Lāman Barua; Shepeta Barua; Lāngudām Baruā; the son of Langidām; Lāndāobi; Lāngi Lānrankap; one of Lādām family of Simaluguri ; Chāo-Shāikhām; Chāongudām's two brothers, one Lukcheu and the other Nangramkap; Nāngrāmkap's son, Māphang, who died of hunger; Ikhek Buragohāin; Shukhāmsheng, a son of a female slave, Chāoring Āokhring of Bānruk; Lādām's son Phrangkhān; Lāngiden of Leshāi family and Shām-Chāo-Khām.

4. Shupatpha alias Gadadhar Simha.—In lākni Rāishān (i.e. in 1681 A.D.) in the month of Fagun, Shupātphā, the great, became king. In lākni Mungrāo

एक का की भी भी है।

प्राचित के भी मी है।

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प्राचित के भी मी है।

प्राचित के भी मी है।

प्राच

માર્ભ અને માર્ગ માર્ગ પણ પાંધે માર્ગ માર્ગ whit & &m w મીઠ કું દ્વારા જેલ જો દિ દુંધિ મે ત્યા 1 મામા જ ખે છે છે છે છે છે છે พู้ ห ง จ. ๕ เ พพ์ศ พณ์ ปณ์ พิโต 🎉 เ हैंदि के दिन निक्ष मिदि मा कर कर दिहे एदी। म्हिल (भर्मा भिष्ता मूर्म दे ए भरि रुषि भारी पर्जा । रुषि व्यूरी पर्जा । भारी त्र भीरे भार्ष देश फी फी अन् मा भार् मारे ए। यह महि। की भीह भीह की के ए। क्री भी है भार है। की भी है चह के । भू है भी है दिएमी । की भी है भी भी भी भी की ने ना ने भी है क्रिंगिरि एवं एरि मारि ए का इ मै है मिर् บุ ชาที พุธิเ ชา ปริสาษ (พืชเพน็ लें भीर के कर भी कर भर का कर का क्षी भ भरि के पा निक्ष ने भरे ने भाष માં દા માર વાયાયોમ જ દા છા જાણે મહે પ્રાપ્તા મારે જૈફા પ્રાપ્તિ છે. મારે के या भूमें कि भूषे यह । के भीरे का यह वह के वा मारे की क मार क પાર્ટ ਹੋઈ ! Wo to WE to Who HE min ભાલ મેં પા માર્મા ભાઈ & 1 માર્ગ પ્રાર્થ મેં भाषि अपि एपि भाषा अभा अभी १ कि भी है

(i.e. in 1683 A.D), in the month of Puh, he excavated the Rahdai tank. In lākni Kāmāo (i.e. in 1688 A.D.), in the month of Aghon, the king ascended the Hingarighar at Garhgāon and named the city as Barkulānagar. In lakni, Dapsheu (i.e. in 1690 A.D.) a war with the Nagas broke out. In lākni Rāishingā (i.e. in 1691 A.D.) in the month of Ahar, the king ascended the Damren (a house where offerings to the dead were made). In lākni Mungmut (i.e. 1692 A.D.) a tank at Charāideu was dug out and a town was made there. In lākni, Khutmit (i.e. in 1695 A.D.) in the month of Fāgun, the king, Shupātphā fell ill and died on the day Rāicheu.

5. Shukhrungpha alias Rudra Simha. His (Shupātphā's) son Shukrungphā succeeded him. In lakni Rungkeu (i.e. in 1696 A.D.) in the month of Ahin. Shukhrungphā ascended the Hingarighar. In lākni Tāo-cheu (i.e. in 1697 A.D.) he excavated the Jaysagar tank. In lākni Kātmit (i.e. in 1704 A.D.) the king removed his capital to Chemun which is called Rangpur by the Hindus. following persons were chief officers:-Khuntālāk of Chapaguriā Báilung family, Khunklang, Khuntang, Kangkhrumungkángugān alias Melāmuā of Dhanudharia family, Thāomungkeokhām of Dihingiā Bargohāin family, Thāomung Mangkhān, Khenmung Rupāk (Saikiá), Thāomung Kenshu of Handikai family, Thaomung Lānchangkang of Dihingiā Barbarua family. Thāomung Timā alias Lāntāimung alias Thākumthā of Barahi origin, Thāo-Kāmlung of Garhgayā Handikai family, Thāomung Katak who was a son of a female slave of the king, Thaomung Bāilung of Chāo-Huibāng family, Thāomung Tāchanbing alias Lāthāorimkeo alias Changbing, Chao-Thumlung (Bar-Gohāin) a descendant of Kachari, Chāophrang (Burāgohāin) of Matak origin, Chāoshenglung (Barpatragohain,) Matak of Jakhalānburiwā matak family, Thāomung Bānlung of Kachari origin, Lāshāikhāmpeng Chāophrang (Buragohāin) a son of a female slave, Lāshāi alias Maupia of Naga origin, Dāda Phukan of Huibāng family, Tangsual of Naga origin.

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6. પ્રાંતમાં મારે પ્રાંતિ કિંદ માં પૂ લે एक कि पा भार्म कह भे के कह कि ท สา ปิอ ห์ พอ พอ พิอ บล์ พา คง พอ क्षी भी भी भी भी भी भी भी भी भी m to भी o mi vi or o &m who at พี่() พี่ ปุ่ พันิ บุ พี่ ชื่านูริ เนริ भीर के फे पा निम कर निम है कि o" મારિ ma મહેઈ માં છા માર્મા મારિ મારિ 1 ਮੁੰਦੇ ਕਾਲ फ ਨਾ ਨੇ ਵ੍ਹਾਂ ਦੇ ਜ਼ ਜ਼੍ਹੀ ਨਾਂ ਸਾਲ พื ชา พุทิ ๒ (&โล) ชิทิ พ^ช ปษา ๓ฑิ า ામું જે જે મામાં તા જ જાજ જે જે મુધ भ र भी कि ए एम ली ली। भ र भी हिंदि भे ા માર્મ જો માર્ર મેપે આ માર્મ જે પ્ ल भीरी वार्ष ए। वार्क्ष प्रा मार्व में भर्मा हा भी वर्ष पा भी निष्य की। की Lá má दें भेरे भीरा भ' का के जा માર્ભ મહીર વરે હે હા માર્વ વે હા અહિ พื บาทุติรำ พรุงพา พื บาทุติรำ મ પાર્ધ માં માં પાર્મ જ દિલ્લ મહિ માલ

Kalangshu Phukan son of a female slave, Länsheomä (Ghorādharā) of Barahi family, Lānshengmäi of Barahi origin, Lānmakkhru of Barahi origin—a member of a Barāhi family used to offer brinjal to the king so the family got the name Lānmākkhru and Okanimariā of Barahi origin.

6. Rupchand Barbaruā of Bakatial Ahom was a son of a rope maker in the employ of a Musalman. Shupatphā the great emancipated his father from the servitude of the Musalman. He was of the family of Buruk Chutiā. Lāomā was of Lāo-Bāilung family. Jaymungkhām belonged to Mathādangiā Bāilung. Kānnyeu was the son of an elephant keeper. Mingten was a domestic of Jakhalāuburiiwā Matak. Pukhui was a domestic. Pikshāi was a matak. Phrangmungkhen descended from a Bāilung. Lāleo was of Tāikalangiā Ahom family. Mānyeudeng was of an Ahom family. Laben was of Cholādharā family. Pātar was of Chāul. bashā family. Laduī was of Shengdhara family. Khrurat was of Cholasia family. Lāphā was a son of a female slave. Kandāi Pātar was of Silākutia family. Lāhan and Lāngu were of Kachari origin. Lāhan and Lāngu were brothers. Thākumthā was created Lukhurākhun. Râilung of a Barāhi family as he came to pay his annual tribute, was established in a place which was named after him. Lānphimā was made Tamuli and afterwards Barua. Momai Tāmuli was of Lukhurakhun family. Khuntāi was of Bāilung origin. Mangu descended from Shangbun, a descendant of Laokhri.

Mashāi descended from Mahung, a descendant of Pujakji. Siring Phukan was a conveyor of Sheng (Somden).



CHAPTER V

SHUKAPHA, &c.

- 1. ઉ અર્જા માર્જ કર્દ, ખૂર્જ ઈર્જ કરિ พู้ ณ้า พู้ พำ ษได้ พด์ พได้ พ่า พา भारि भर् भि भि भारि भारि भरि भिर्र भैरा જમિર મારે મારે જે પ્રા જે પ્યાયુતિ જમિરિ જિલ્લી માર્ગ જે પણ જાર જમિરિ नमा भे ए भई के वर्ष भरे वर्षा किमीरे नमा भी लाई नमा भीरा करिनेह मारे भीर भी है अर्थ की भी है हैं है अर्थ के अरिश क्रिंगिर भारे अरे भेंद्र में भेरा क्रिंगिर भूव જારી જમિરી જેમાં જે દ જમિરી સાંધ જ พงา ซาปิลิเทลิด ชิลิเ พ ซา งา મારે મીર્દા માં દુધ માર્ધ જે મીરે માર્મ છે म दे दे हैं है के फे फिर फा म्यूर्म क द पर्ट के या मा भर्भ मां भा भा भर्क प्रीर्व करिंग ਪਾਉ ਹੈ दिस्त थे पा भर्ग भरि भर्गा भार्मा का परि के वं क की का भार्मा क न्दि भे दूर्प भिद्व भ्र भ्रिक्ट का भिर्म भ्रेड वि ณ รัห พธิงา ห ดิน ห ดิน พ่ พิ कर ए में में के दिन के फिर्म के कर कर कर भिष्त भार्मा १२५ भिष्टी है भी अभी ਜ਼ੁੱਡ wi देंड भ निष्ठा के निष्ठा मू अरि भ นงุท์ ดาชี หา ฟุฑ์ สา ส หิต์ ปิต์ รู้ หา้า ทุนินิพ์ สาเ
- 1. In lāknis, Kātrāo, Khutmit, Rungkeu and Tāocheu, Shukāpha, the great, came down with the following persons families: - Thāomunglungkāng; Thãokhenlung; Thāomung-Bānrāi: Chaophrang; Thãomung Mashām, who descended from Shangbun, a descendant of Lãokhri; Thāomung Mashāi who deseended from Mamung: Thaomungkang: Khrumung and Lantaimung. He arrived in Khāmjāng. As he proceeded down from Khāmjāng, the following persons and families accompanied him: -Thaomung Khunläng, Thāomung Kekhām. Thāomung Khuntāla, Thāomung Khuntāi family, five Kalangshu families. Läntäimung and Lukphimä There were seven families descended from a female slave who were called Duarās, Phrangpim family descended from a female slave or maidservant of the king. The family separated into two. The king named the families as Lukkhākhun. The king took them with him and put one of them to death by pressing his feet. Then the king station. ed the Lukkhākhun families at a place behind the Dam house. They had to offer sacrifices to Indra by killing a buffalo and a eow. They also offered a feast to all by killing a cow. They were purified by pouring down ineantated water on their bodies. This was the old account of the origin of the Lukkhākhun family.
- 2. In the ancient time when Shukā-phā, the king, came down, he brought with him the following persons of seven Barāhi families:—One Gām, one Lakhāi, one Mungpeng, one Rabbi, one Hatāi Thākur, one Rāgām and one Barkumār. The king took them into favour and engaged them as potters, water-drawers, bowl-keepers, physicians and store-keepers. All the Barāhi families were stationed at Chilanimaria village.

ໝູ ດາກິ ສຳ ເພດ໌ ກຳ ພຣີ ພ; ໕ຳ ເພດ໌ ໝື ໝູ ພຣີ ປີ າ ເພດ໌ ໝາ ຟາຄິດ ປບາ ດາ" ບຊິ ດານິ ກາຣີ & ຮີ ນາ້ ສຳ ກຳ ນາ

- 3. મીર્ગ માર્ગ માર્ગ હૈં માર્ગ હિં માર્ગ માર્ગ

- 3. The king Shuhumphā made one Kansheng, Barpātra Gohain, bringing him from the hill Daichilā. He also gave the Barpātra ten Hātimuriās from the Lukkhākhun family. The king also made two persons of the Taikalangiā Ahom families Hātimuriās.
- 4. The king, Shuhānphā, took with him a man who was of Naga origin. He was established at a place near the Sessa river. The king named him Garu. One Lāpeti Phukan engaged one Lāntubān and two Khuntāi Ahoms to polish the bamboo pieces of the raised floor of the king's granary. They stole paddy from the granary. The king arrested the thieves in the month of Fālgun. One of them became very angry and pieceed the king to death with a piece of pointed bamboo.
- Shuhanphā's son, Shupemphā succeeded the throne. He put to death the whole family of Latuban at Handurijan. The following members of this clan were driven to different parts of the country:— One Chiringdam, one Ladut, the family of Shengdharā Barbaruā, one Kāndāi Patat, one Kānmung, one Lāiteu, one Khānmung, one Khuntāi, one Lāmak, one Shangkhun, one Talung, one Khanlung one Dāhāk, one Kantreng, one Shengtā, one Kenshang, one Lāring, one Nario, one Tamai, one Majang, one Nemung, one Maring, one Makhen, and one Ma- $_{
 m sheng.}$ There were altogether nine fami-Three of these families were established at Dariā, one near a hill, one in a village, one at Banruk and three others in a village called Jānkinchāo.

α ઢિલિં મીઈા અં ઢિભી જાા ઢિલિંમ લે માં ફેમાં અંદિમાં ભાલિંમાં આ

6. મીઈ ઇન અઈ મીઈ મેં પ્રા મે માર્મ સ્લ พิษ ๓ พุธ ๑ พิ ชิด์ ๖ ง ชิธ์ พิธิ ชิ फर्ड फ्राफ्त करें। निहा है पर के दि है के फीर्ड ชน พอง พาง พาง หาง หาง หาง ชน พอง์พา กริหาพักสาริหริพัติ นุหลินที่ ษลิชิลิชิลิทุลิห์ นุภา พ ษนิ ซุลิ บานำ เพ ส ปท ส บานำ હુમ છે જી પણ માં લેઈ ખૂરિ હુમ નિયા ဗီ၊ ယွေ့ က် မီးနီးမှုက်၊ ယွေ့ က် ဟီဗီ၊ ယွေ့ က် નમા માર્જા & દે દ જ જ મહેરા માં મીરે मिल कि है भी है है। में मिह नहीं मी है नि મહીં માર્ધ માર્ધ માર્થ જ માર્ય છે છે છે હા મ ร่ำ หา้ ๙ ษนิ พอ โ พนิโ พนิโ ษนิ พบิ พนิโ **ੀ ਸੂਬੇ ਲੈ ਲਾਂਘ ਲੇ ਲੇ ਲੇ ਪ੍ਰੀ ਲੇ ਲੇ ਲੇ ਲੇ** ਲੈ ਅਤੇ ਲਾਂਘ บู ห้ อา หู้อ์ พาโา ษใต้ พุหิ บุ ค่ พุหิดง માં અદે ક્ષે 11

6. In the reign of Shuhumphā, eighteen kowars (princes) offended the king. The king passed death orders upon them. Three of the families fled away and coneealed themselves amongst the Luktāis (Tāikalangiā Ahoms). The King Shukāphā, on his way of migration, took with him all the Luktāi Ahoms and made them Kukurāehowās. The Ahoms of good origin would not allow the Kukurāchowas to dine with them. One of them (the Kukurāchowās) had eight sons, namely, Barpāni, Sarupāni, Phishi, Ningkās, Tamāi, Nirmal, Sheng and Malak. Formerly they were to collect flowers for the king. Then Ningkão was appointed a porter to the king's mother's residence for which the family got the name Duarā. The king made over one family to the Buragohāin as Hātimuria. The name of the man was Kāpshān. His mother descended from a female slave of the king, whose mother came down from a Lukkhakhun family. He was afterwards included among the Lukkhākhuns. Eight men of the Luktāi family did not favour this inclusion.

7. In the reign of Shudāngphā, one Akā ran away from his home. The king brought in the family and named it Rangachilā Duarā.

In the ancient time, when the king, Shukāphā devastated the province of the Chutiās, he took with him a Kachari and put him in charge of the house of Somdeo (the house where Somdeo was kept). He was named Somehiri. He had eight sons, namely, Khātmung, Pāomung, Shāimung, Tāphāimung, Nagio, Lukshāi and Lukbāk. The youngest of them raped his sister. The other seven brothers lanced him to death. They, then, fled away to Bānrukiā Gohāin and entreated him for giving them shelter under his protection. The Gohāin had compassion on them and promised them safety. They નિયા લાઉ લાં માં માં માં કિ ક્રીમાં છે જા ชนิ ๕พิ ซ พริโ พ ช ช ช นุชิ พุโ พิณ พุธิ งบา หา ณิชิ ณา ปิ หอ์ พอ์ หอ้ ทุ่าริษาที่ การ์ งาก ปี ผู้ พื้น ปีดั พื ธุ่หชิ ษ์ พง์ พง์ เษโง์ พชิ ยุ พื ยุ ชิฒ์ สุ พธ์ บุษต์ ชบาษต์ พุพ์ พ พ m (ໝ ែ ນາໃດ ປີ ເປ ພ (หนึ พ 🍇 ជ ជ ท์ ทัพธิธิ เพูท์ พ่างนิพุท์ พ่าราณ พี่พับ พ.ษต์ ๔ฬ ๙ พิบา

8. પૂં માર્લ માર્ગ માર્ જ માર્ માર્ માર્ માર્ ល៉ប់រុ ៩ ម៉ែ ទី ឃុ ភា លុឃ៌ ឃា ម៉ែ ៩ប៌ ៩ឃ៌ દિશા માં માં મેં મેં જેંદ દિશા છે દ หรือ เหมือน เลือน ਅੰਬੇ ਲੈ ਹਾ ਨੈਂਹ ਫ਼ੈਲੀ ਦੀ ਰਿੰਦੀ ਅੰਗ ਨੇਲਾ ਹੈ અર્ધ માં માં મળુ મેળે પાળા દિય દિવા મે ਕੀ ਅਹੀਂ ਘੈਂ ਸਾਉਂ ਸੀ ਸੁੱਸ਼ ਲੀਜ਼ ਹੈ ਕੀਏ ਸਾਉਂ ਕਾਏ પૈક્ષ અર્દ દ્વા જે દ્વા માર્દ જાયા માર્દ પ્રાથમિક भी 6 ਨੇ ਪਹ ਲੈ ਅੰ ਹੁੰਦੇ ਹੁੰਦੇ & ਅੰ ਲੈ ਅਲ ਰਿੰਸ਼ ਕੀ ਰਿੰਸ਼ ਹੈ ਅਹਾ ਕੀ ਲੈ। ਜੰਸੀ ਦੀ मिं फूर्त भीरिय फिरिया। मिं फूर्य के ज 🖧 พองับกุ น้ำ หัดที่ เร็ หัดที่ เร็ หรือ หนุ้า เข้า บา The family of the man was again termed માર્ગ માં ન દ્રિયા ભાર્કા મીર્ગ અર્જ મીર્ગ พุ พา พ่อ หลัก ปลา ลา ๕ ษาที่ ๆ ษนิ พนุนิ น หลั น หลั ช หลั ช หลา ปล ชน น เชา เกา ल्रे इंदी भीर मंद्र कर भीर के का कै भी พใง ปล พ(ผืนชิ นุปที่เอก 11

9. ษต์ พธิ์ ฟอิ์ ฟอิ์ พา ษต์ พัติ พา ਲੀ ਕੰ ਖ ਖ਼ ਘ ਘ ਅੰਹ ਨਾ ਲਿੰਦ ਕਾਸ਼ੀ ਸੀ ਦਿੰਬ ਖ ਦ। ਅੰਗ ਦੇ ਅੰਸ ਅੰਕ ਕੁਸ਼ੇ ਉੱਖ। ਮ พปิง ษนิ หนึ่ง พั พุศพ์ พง พหิง พปิง ษต์ ษ ช ธุ์ต พุษ เ ษใช์ ชต์ พช พบ พใช้ พใช้ พ้ งลา หลั พาท์ พางชิ เพื่อ ษา หา พใด์ พ่งชื่นทูพ์ พูชิ เ พื ษใด์ พุฒิ ล.ผู้

were named Bāi-Lāhan and afterwards Ishiri. Then they were made Khātowals, and termed Chetias.

8. When the King Shukāpha was stopping in Tipām, he found a family of Tulā-Chālanidharā. The name of the man was Māimāi Khiarat. He used to prepare royal robes. The King Shukhāmphā made the grandson of Khriorat, Patar. One family of Khriorat was taken to Tingkhāng as Hātimuria by the Bargohāin. In the reign of Shukhāmphā, the Bānrukiā Bargohāin having killed the father of a Kachari family, offered the king a man of that family. He was called Gam. He was very beautiful to look at, so he was named Garpātar by the king. In the reign of Shuhumphā a war with Turbak broke out. A very good looking person was made a captive. The King named him "Nukturdang." by the King Shukhāmphā as "Kātidāng Duarā."

9. In the reign of Shushengphā, the grandson of Kātidāng Duara was made Tāmuli Duari. Then he was again made Tamuli. His son was established in Kaliabar. He was made Hilaidāri Barua and named Māirankvap. In this reign, a war with the Laphangs (Musalmans) broke out. The King made one Langi, Barphukan. This Langi descended from a captive Kuchāri family. The King Shukapha brought with him a Matak

एवं पेका भी पर कि दिए ए भी भी पीर्ट ษติ หใช์ พ ุ พา ษ ุ ห้ง หือ สำบัง ปษา ના ભૂમાં મેં છે કહે નેના મના મામ મૃદ્ધ ปิงเรียง ปริเทธิดายิน ปีง เลา જા્રામાં માર્ય કે માર્ય ชล์ พอง์ ซื้ พนูชิ พลิ ชลิ เ ห เพื่อ ิ ษลิ พื या भर्म भर्भ भी हो भी वर्ष अर्ध भर्म บุร เมื่อ เพื่อเพียง เรื่องเกา Who m; vor m, Ht H ng no about 1 พ ลเป็น ; พำ ปราญท์ พ สิชิ พ์ พ with to day de at with it is ਕਾਉਂ ਅੱ ਲੈ ਚੰਜ਼ ਨ੍ਹੀਂ ਕਾਉਂ ਅੱ ਲੈ ਚੰਜ਼ ਨ੍ਹੀਂ หงิง พันิ เ เบเซ บุ้น พ หหู ห พนิ เ เบ र्जा निभा निष्टा ank भक्षे भी भी भी भी की । क म m; क्षेट्रि; निम्हाकार्म भार दी ए र्जा m; auth w; भेर भेर भी प्रेंस की สโต เหล็ เฟอ์ เพ่า เพีย เปอ์ เปอ์ เพ้า Shukāphā, the great, found an old man m; ਅੰਦ v° ਚ; ਅੀਰ ਚ; ਚੈ ਧੁਸ਼ੇ ਚ; ਅੰਦ Wir L' 1 मी मिं में दि ए पेरा लाभी บุ๊ษ (พ พ พ พใธ์ พ (พา พธิพา พิธ์ ਅਰੇ £ ਅੰ ਹੋਏ ਅੰਜ਼ ਦੇਸ਼ ਅਹੈ ਕਿ ਅੰ ਹਾ ਦੀ संद्री भारत है। एक के पा के द्री दें वा की दि किया भीता विस्तृति है। บุ้ทห็นหใจ พาง เอา ห่อ หห็ เพลิ เพลิ เพา ખીઈ જાઈની દે ભામે પ્રાંત્ર કું પે પ્રે પ્રાંત્ર પાર્ટ ए एवं भार्म ली। लाई फाई भार्मली एरी บ่ ทั่น พื ปิง พิงัท เงา เร็น ป หุทั ભા પ્રાંત્ર હિંદુ જે જામ

family from Tipām. This family formerly used to supply the king with brinjal. With the help of the headman of the Matak family, the king's soldiers, advanced on conquering the Nagas. The Matak was liked very much. Afterwards, Kang-gnan Bargohāin named him, Lanmakkhru. The Matak deseended from Phukhāo family (a family originated from seeds sewn). In the ancient time, the heavenly King Shukāphā conquered the Chutiās, the Kuchāris, the Mataks, the Barāhis, the Nagas and one Kamatāswar. They were allowed to remain as they were on the condition of offering tributes. Then the king appointed three Katakis, one Kamatāswar, one Chutia of Matak origin, and one Kuchari of Naga origin. These Katakis had to realize tributes from the above mentioned people. After this, the King Shukāphā arrived in this country. He got homage and tributes from all. One Mimun Matak came to offer tributes and expressed his willingness to remain with the king. The heavenly king favoured the man and made him Mimun Patar. The king got a Tāi family and named it Matāk Patar. and named him Thaomung Tima. He was given to the charge of the Bargohāin. He belonged to the mau clan of the Tāikalangiā Ahoms. When the King Shukāphā came down from the hill, he brought with him a Tāikalangiā Ahom family.

CHAPTER VI.

KHUNLUNG AND KHUNLĀI.

- พื ฟิง์ ต ซ ซโช์ ห้ พท์ติ สุโฟ หรุง พพ์นี้ พรุษณ์ ห้ง หว่า พนิปใช้ ห้า บี เบท์เร็ พบิฟล์ เช้ เบูช์ บูท์ ลํ ณฺ เบบิ מא" mb ז זען זו מאיה זור ma ז זער איה אור ะบิ & งิทิ ฟิ พุธิ ชนิ ชนิ พนิ พูนิ พ เ ซื જેમાં હૈંદ માર્કા છે મું જે મુ મીરા માર્ર ਅੰ ਅਰੰਬਰ ਅਸ਼ਿੰ ਅ_{ਫ਼}ੇ ਰਹੀ ਬਾਰੀ ਅੰਸ਼ ਅੰ ษท์ผู้ ๕ ซีด์ พ์ พำ พ เ พ เ ซ พ ห์ ซ เพ่ง मीर भे का कि वि भीर मार भारत मार्व का ਪਹਾ भ भी ਬੰ ਦੀ ਉ ਘਾਂ। ਅਸੰਬੰ & ਮੈਂਕੀ ਦੀ ਉਸਾਂ के रामी वर्ष के चर्च में रही । एही नेवर ชी หรือ หรื รู่ หงิ บา ชใด เพงิ ห์ พร राजी भी मुंग के मिल के प्रता का मिला कि कि कि war m will or mis as wor in this ਮੀ ਉੱ ਅੱ ਸੀ ਪਰ ਪ੍ਰਕੀ ਅੰਦੀ ਘਾਂ ਪੂ ਕਾਰੇ ਫ਼ਿਰੂ ਜੀ น้อ พพ์เล็ พางห์ ห้อ พชิ ลพ์ก บูชิ พุธิ ກະຮ ກະຊົນ ປີຊົນວ ເພ ເພຊີ aym ເພຊີ मार फे पं वार्क भी है है भी है के फे m; ਅਦੇ ਆਉ ਅਦੇ ਕੀਏ ਕਾਂ ਅੰ ਲਵੇਂ ਅਦੇ ਦੇ ਲਵਿਆਂ 1 भी का का भी भी भी भी भी भी भी कि भी איני של איוו עו של מוצ מולוו שיווי שו में ने भा की भाग मुखे कि हा महि कर भे บ็ที่ ผ่ ทัน ชาก พชิ เซโล เซ ซา ผ่ ลำ
- In Lākni, Tāoshingā, the earth was overflooded with the water of deluge. In Lākni, Kamut, the surface of the earth was made hard by burning. In Lākni, Kāpshān, a pumpkin seed was sewn on a high place. Next year, a pumpkin fruit burst out and men came out of it. In Lakni, Daprão, seeds of men were sewn. Next year, the seeds burst and men came out of them. But the earth was not yet thickly populated. In lakni, Rāimit, the eldest son of the Lord of heaven, came down and created a number of men. Next year, one Thaolipling and one Thaobanshing were sent down to teach the men of the earth the rites and principles. There were no kings from Lākni, Rāimit to Lākni Tāoshi (i.e., for 6 years). Lengdon, the Lord of thunder, asked Thenkhām to go to the earth and rule over it. Thenkhām was not willing to go to the earth. Having collected his ministers, he said: "we have a great number of sons and grandsons in heaven but no one of our family is ruling on the earth, we should, therefore, send down some one of our family to rule the earth." In Lakni, Kasheu, they sent down Khunlung and Khunlai to the earth to become kings there. They descended from heaven and arrived in Mungrimungram with eighty lakhs of Khuns (great persons). They were supplied with a sword, a drum and a royal umbrella. The elder was called Khunlung and the younger, Khunlāi. Before they were sent down, they were taught to rule in harmony. They were further said, "as a man quarrelling with his father-in-law, may incur the loss of his wife, so if you quarrel amongst yourself, you are sure to lose your royal power."
- 2. Khunlung and Khunlāi were ordered to come down to the earth by means of a ladder which was prepared for their use. All the great chiefs made themselves ready to follow the princes. Khunlung and Khunlāi were supplied with all the necessary things. A royal

ત્યા માર્યા માના માં માં આવે માર્ય ક્યા ชบา ณ พ ห เม พ พ ณ ร พชิ พ พธิ พำ พธิ พิติ พติ ลา พาคริ พุธิ ભાઈ ભાઈ માં છે છે છે છે છે માં માં માં માં માં માં માલ મીઈ મે પા અદે દ્રે છે મે બદા માર્ગ મુદ્દે કે કે માર્ક સ્ટ્રિક કે માર્ક જે कै क दुर्की विश्व भाई महि स्वित कि मई m won of wil at w rafe to the w ญนิ ห้ง บ้า บ้างนิ ดา หมิท์ ห้ง ห้า ษานิ ปา พอ หา ปา พ่า พ่า พ่า พ่า พ่า พ่า พ่า भै भाषि की भिरि भर भाषि की भीरी & at mit) whi wit whit at 1987 m & w w w જ પૂર્ણ & મારે જ won के कि के का का मी के कि में के หุ้น พูโ งไซ เพีย พยิพยิ เมโ เจ เพล์ ਲੀ ਜਿਲ੍ਹੇ ਮੁੱਟੇ। ਸੁੱਟੇ ਕਾਏ ਅੰ ਸਏ ਸਾਹੇ ਸਾਹੇ कार के प्रति भीर प्रमा महि कहि मार्च भ พรา พีล ปพาพ พุธิ พบิ พาว พำ મુ જુ મી કે ખારે 1 માં માં મારે માં મારે गुँ भ भरे फें मुभीरे। भू भरे एवं अरे मैं भीकी फाँर फाई का मानि का की भी है ਲੈ ਮੀਏ ਲੈ ਅਸ਼ਿ ਲਾ 1

3. त्र्वे भ्रष्टे त्र्वेभ के भ्रण्डे प्रेष भरे भरे के भरे प्रि भरे प्रेष भरे के भरे प्रेष भरे के भरे प्रेष भरे के भरे प्रेष भरे भरे के भरे प्रेष भरे के भरे प्रेष भरे के भरे प्रेष भरे के भरे के भरे भरे के भरे के

umbrella was given to them. The idol of Shengdeu was made over to them. They were supplied with heavenly fowls. They took the fowls with them. They were told that they would be able to know the good or the evil by examining the legs of the fowls. All the Tais came down by means of the ladder. They reached the earth and trod upon a grassy plot. The people of the neighbouring places assembled there and welcomed them. They spread eloths over mats and put a gold chair there. The royal umbrella was spread over them to keep them safe from the rays of the sun. Khuntun, Khunbān and the whole body of the Tais sat there surrounding the kings. They brought three thousand eooking vessels with them. Three persons could eat out of each vessel. They came down and remained in the middle of Mungrimungram. Lakhs of people joined with them and prepared a large building for the kings. They made villages in a valley near a hill. They supplied the kings with provisions and made a royal town there. The great royal umbrella was spread over them The princes ruled the country well. They ruled harmoniously. They then built a Halung (a royal house). They made themselves ready to have a look at the country. Khunlung and Khunlāi took a view of the country by mounting on an elephant. They divided the lands between their subjects and returned to the capital. All of them remained thus in Mungrimungrām by living on the produce of the large fields.

3. Khunlung and Khunlāi forgot to bring with them the sword and the drum from the heaven. They sent a great man, a native of the place, to fetch those things. The man went up to heaven and brought down the things left. The names of the chief families, out of eighty lakhs of Khuns (great men), who came down in the eompany of Khunlung and Khunlāi by order of Indra, were as follows:—Khuntāi family, Khunlāiching family, Khunlātāo family, Khunsheng family, Khunchipehi family, Khunkhrung Chāoblak family Khunchām family and one Khunbānigrāi. The latter brought down

4. บุ๊ พูฒ์ พ ารุติ พ ุ ปบา าว ำ พอ พ พนิเ หลื พุธิ ชชิ ชิลิ สพา เ ลหิ ਮੀਏ ਅਏ ਲੈ ਜੀ ਜੀ ਜੀ ਜੀ ਮੀ ਪ੍ਰਿੰਪ੍ਰਿਪ੍ਰਿੰ र्टी भीर की में भी भी भी भी की भी के ता निर्णा पुरा भिर्म में भेली मुझ पर ता र्ज भा की प्रश्रेष भेष प्रेक भार भी के प्रश् ਅੱਲੀ ਸ਼ੁਰੂ & ਘੂ ਕੇ। ਅਖੇ ਲੀ ਅਰੇ ਪੁੱਖ ભારા અદે પા અદે પે ખુખામ ખામ ्वे भूषे भूषे भूषे भारी भूषे भूषे भूषे भी क कीर्श कर कर कर भर्र भी के प्रमें र्या व वा मार्थ प्रमुख प्रमुख में व में व लाफी एक वर्ष की वर्ष का वर्ष भी है लाहे। म्हि मार्र मार्र किर वर्षा एं न्दीह का न्दीह मार् भे ખાર્જા મદ જ ખાખ નમાં માં મારે જ મારે જ 1 ार्विमाँ में वर्ष भीषे मार्राष्ट्री द्वीपरे का भी 1 मुर्ला महि एक एटि महि भेकी स्वि एक एक एक ਮਰੰਦ ਸ਼ੁਰੂ ਕਾਂ ਅੰ ਅੰਘ ਸ਼ੁਰੂ ਸ਼ਿਰੂ ਸ਼ਿਰੂ ਸ਼੍ਰੀ ਅੰ ા મીરે હૈ મીરે ઢા ક્રેર મેર્વ માર્ક જે જે જો ખેં માં માર્જા અર્ધ માર્પ માર્પ જે માં માર્મા કુ મું વ્યક્તિ માર્કિક મુખ માર્કો หือ หือภาวุธิโ พื้อ หมู หมือ ลา ห้อ ลา อ

the silver vessels with which Khunlung and Khunlāi used to drink liquor. The descendants of Lāokhri and Pujakji were sent in their company. The following animals were also supplied:—a deer, an alligator, three bears, a tiger, a snake, a monkey, a wild cat, seven otters, eight hogs, and a cat. Altogether ten different kinds of animals were sent down from heaven with Khunlung and Khunlāi. They remained thus in Mungrimungrām as undisputed rulers. they came to the country, Laidai. This country was very thickly populated, so they built there a city and a fort with ditches around and lived in.

4. Formerly, Khunkum was king of Khrāikhām. When he died his three sons could not succeed him. The country being in great disorder, the inhabitants entered into the country, Puphangpau. The people of both the countries quarrelled and fought with each other. A certain Naga slave made himself king. In the reign of this king, the country was full of misdeeds and was in constant disorder. All the great men of the eountry being unable to endure the oppressions of the king, wished to have a king of the family of Khunlung and Khunlāi. Khunlung and Khunlāi sent Chāo-Tāiphā to be king of the place. Then both the brothers, Khunlung and Khunlāi, quarrelled about a banian tree. Khunlung went to heaven leaving his son, Taolulu as king of Mungrimungram. Khunlāi died ruling the country, Lādai. His son, Chāo-Chāngbun succeeded him. When Chāo-Chāngbun died, his son Chāo-Khunnyeu was at Mungrimungrām. His brother, Chāo-Tāiphā became king. At the death of Chāo-Tāiphā, his son, Jingklangrāi, could not succeed him but his younger son, Tāoshingā made himself king. He died ruling the country. Then, Tāolulu became king. When Tāolulu died, Tāongāklem succeeded him. After the death of Taongaklem, his son, Tāokhunbing became king. When Tāokhunbing died, his son, Tāokhunkum succeeded him. He also ruled the

માં આ માં આ

મ ખારે છે મેં પ્રાયમ મામ મીઠે પ્રામીરે ทัพใจ พริ B พริ ชพ ห พริ ห พธิ พา พำ พอ ลพ์ ซุบิ ห ห พ พา พา พง ਦੀ ਸਪੂ ਸੀ ਸਹੁੱਲ ਜਿਉਂ ਸੰਘਾ ਹਿਲੀ ਲਿੱਲੀ পা ਅਦੇ ਘਾ ਸੀਏ ਅੈ। ਸੰਬ ਅਦੇ ਸੀਰੇ w Al w who w & @ min w dw 1 wo 126 ทุ ศพา พชิ ฟ พุท ษติ พอ ณ พชิ มิธิ มิธ ਕਿਉਂ ਮੀ ਦੇ ਪ੍ਰਿੰਧ ਦੀ ਪਾਸ਼ੀ ਦੇ ਕਿ ਪ੍ਰਿੰਧ ਦੇ ਅੰ ਅੰ ar mig mil g w vi plo ve mil w w ਪਰੀ ਹਿੰ ਅਦੇ ਅਦੇ ਅਹੀਂ ਹੈ ਸੂਦੇ ਅੰ ਅਸ਼ਿ ਹੈ ਅ ਅ ਰਿ ਕਾਂ ਪ੍ਰਦੇ ਅੰਦੇ ਪੰਜ ਚੀਦੇ ਮੰਕੀ ਨੂੰ ਉਸੂਦੇ ਅੰ ปียี พริ พ้า ห้า ห้า พริ ปิ อัตริกา พอ મા માં માં માં માર્ક માર્કા માર્ક બેરા માર્ક £માં પૂર્વ માર્મ મીઈ પશુ મીઈ લે માં માં फै एन ही की की की की की भार फा ฟาก หน็ หรื ซื้ นซื้ หรื หรื หรื หรื มีอำ ชน์ พ ਹੀ ਫੇ ਸੰ, ਸੀ ਓ ਸਾਊ ਫਿ ਸਾਊ ਹ ਰੇ ਵੀ । ਪੰ, ਮੀ ਓ ਘ ਮੀਏ ਘਏ m (ਸੀ ਸਜ਼ਿ ਘਾਂ))

 country, Mungkhumungkhām. Then the grandson of Khunlu, called Khunlucheo, migrated from Mungrimungrām and reigned in the country, Mungkhāmungjā. Therefrom he came down to the country, Māolung. Then he took the countries, Khāmnāmkeo and Kānkula.

Thāo-Khunra was, then, the ruler of Māolung. Khunkum asked Thãokhunrā to leave Māolung and go to and remain in Munglumlungkāoklāng. Unless the latter would act according to his advice, he would invade his country and destroy it. Thão-Khunrā being afraid, left Maolung. He migrated to and remained in the country, Munglumlungkāoklāng. Khunkum gave his son Chāo-Tāiplung, the rule of the country, Māolung. Chāo-Taiplung had three sons. The eldest was Tāilung, the youngest Pameoplung and the second Longsham Phuchangkhang. The latter was an adopted one. They were in all three brothers. Then Chāo-Taiplung divided his countries between his sons. He gave Tailung, the eldest, the rule of Mungjin, Pameoplung, the youngest, the rule of the country, Māolung and Phuchāngkhāng, the rule of the country, Kupklingdāo. Khunkum, the father, was to rule in Mungkhan. Thāo-Khunrā, when he saw that the family of Khunkum was spreading over all countries, not being able to remain in Munglumlungkaoklāng, migrated to Mungjakāli and remained there.

6. Then, the father (Chāo-Tāiphung) of all the brothers called them in and advised them not to quarrel amongst themselves. He asked them to remember the advice in future. He further said to them, "I, your father, wish you to be always in friendly terms and eat together by killing cows and buffaloes." Having thus advised his sons, the old

7. પા મેં દે પા જે ખે ખે ખે ખે ખે ປ່າບເ ປີ Ά ໕ ຠ% ກ່ຽນເຂັ້າ 🕉 6 ຟີ ໝຸ างผินทุพหิน (ต้อ (ต้า พิติ ผู้ โปพา & વાર્મા વ્યક્તિ કા માં મહિલા જે પૂર્મ મહિલા _{કૈં}ા ગામાં નેમા દુવામ[ા]ં ગાગે નેમા દુ มใช้ พา 🔏 บูท์ ฟไจ์ บา 🙈 ซา ตู ซึ่ √ਆਂ ਸਾਲੇ ਕਾਲੀ ਅੰਨਸ ਬਣੇ ਪਰੇ ਦੇ ਸਾਫ਼ਿਸ਼ਏ मिर एक के भेषे भी वी कर्ष कर परि पर ภพัท สพัท ชนิ พอโพชิ ฟไอโพร พา ช้าทั่ง wó wit on 36 vit dw at the om is พืช พื นี้ ปกา นี้ ปปา ตำ พุทิ ปติ พด์ พับชิพัง พ่ง ลับชิ พับชิ สัพธ์ พริ พโอ์ พง เมา หา พอ์ บา ชื่อ บริ เช บบ ਜ਼ਿਆਂ ਅ'। ਅਫ਼ਿਸ਼ੀ ਕਿਸ਼ੀ ਅਫ਼ਿਸ਼ੀ ਅਫ਼ਿਸ਼ੀ ਅਫ਼ਿਸ਼ੀ ษติพง์ ษา เพียง พาตาพง์ หาุธิ เพื่อ พาร พ พท์ผู้ พณ์ บุ พท์ผู้ หลัง พท์ผู้ KB of while of w while m; w while พบ์ พีซ เพท์ส์ รูบ์ ษูด์ พท์ส์ ๕ พินิ พรท์ผู้ ปีชี &6 พรท์ผู้ บโรท์ ปีณ์ พรท์ผู้ ราณ ทางท์ต หลัง พางท์ต & ชิงางท์ต พ; ป พท์ส์ พบ์ พ พท์ส์ รูบ์ ฟ (พ (ส w જ મારે ખી જ m; w m મેરે ખી ખે દે મારે ห็ณ์ พธ์ เพพ์ผู้ & พืช (พ ง ซ ซ พธ์ เบา อุท์ ร รู้ชา ษ; อช สช ส ทับ ล ส า ए। भेर्ड ए. है ने मा एडि लाम ए है हि मार्र है พื้น ห**้ บ้ พ. &ื่**ติ√บเ ษติ ซ**ู้ ห่ห**ื พ.ชิ เ राज मेर भीर मर्का के कहि भीर भीर किंद्र का

king died. Chāo-Chāngbun was father of Chāo-Chāngnyeu. In lākni, Rāimit, Chāo-Chāngnyeu, leaving Mungrimungrām, advanced quiekly with his followers and arrived at Mungkhāmungjā. Thence he proceeded to Mungpāmungkhan and at last to Māolung.

7. Pāmeoplung sent words to Chāo-Chängnyeu, "you should never cross Nāmkeo. We were sent down at the same time. We were born at the same We tied up our hairs together. We killed cows and buffaloes and ate the flesh together. We are in peace up to this time, so we must always be in friendly terms." Pameoplung offered his sister, Nängmungblak-Khämsheng in marriage to Chão-Chãngnyeu. Then the king, Shukāphā was born, when the queen Blakkhāmsheng was at her father with her brother Pameoplung. He was a son of Chāo-Tāiplung. Chāo-Taiplung named the child, Shukapha. The king, Pameoplung had no son. The grandson was brought up by his grand-mother and was named Chāolung Shukāphā. For the Laknis, Mungkeu, Plekcheu, Katplao, Khutngi, Rungplāo, Tāoshi, Kasheu, Kāpshingā, Dāpmut, Rāishān, Mungrāo, Plekmit, Kātkeu, Khutcheu, Rungpläo, Tāongi, Kamāo, Kāpshi, and Dapsheu (i.e., for 19 years) Chāolung Shukāphā was at Māolung. He was nominated to be king there. In Lakni, Raishinga, Blakkhamdeng, the grandson of the Lord of heaven (Indra) eame down to have a bath in a river and the queen of Pameoplung also went there. There Blakkhāmdeng had an intercourse with her and she became pregnant. She was putting up with her father, Thaokhenlung. In Läkni, Mungmut Shukhanpha the great was born. Shukhānphā remained with Thaokhenlung. Then the king, Chao-Chāngnyeu died. Pameoplung, committed suicide by cutting his throat with a knife, In Lakni, Katrão, Shukhāmphā became king.

- 8. Wo wit who m; wi om b; vi hai wo wit who m; wi on on ho mo wo win wi hai hit wi hit
- In the same year, Shukapha, the great, having had a consultation with his grandfather, migrated west-ward, leaving the country to be ruled by his brother, Shukhānpha. The great men, he took in his company were one Khunbā, one Khunphrang, one Khunring, one Khunsheng and one Khunphuken. He came to his father's country Mungkhāmungjā. He also took with him the idol of Sheng (Shengden). He brought with him three thousand Matangs (eooking pots). Each pot was sufficient to have three men's food cooked. The great king, Shukāpha, brought with him an one tusked elephant, named, Khāmkhāmung, a female elephant, named Chukinkät, an elephant keeper, named, Phrangpem and three hundred horses with covered eyes.
 - One Tākhunlāk, the Phukinmung (Rājkhowa) of the country, Mungkhāni; one Khunklang, the Phukinmung of Mungkhrudāi; one Phālung Khunlāng, the Phukinmung of Mungkhāmungpuni: one Kangkhumung, the Phukinmung of Mungphu; one Kangngan, the Phukinmung of Mungli; one Thaomungkeokhen and one Tliāomungtishu Bangkhām also aceompanied Chāolung Shukāphā. In lāknis, Khutnit, Rungkeo and Tāo-Cheu, Shukāphā, the great, proceeded down quickly by trampling down the ruling Chiefs of the places on his way. After the lapse of the laknis, Kapplao, and Kāpngi he arrived at Kātrungmung-In lāknis, Dāpmāo and Rāishi, he advanced on and came to Mungnamungti. After the laknis, Mungshan and Plekshingā, he arrived at Hātikhokiā Naga village. After the laknis, Rungrao and Tāomit, he entered in the village, Chākchangkhrāi. In lākni, Kākeu, he eame

ณ์ ปีณ์ ปุ ชนิ พท์ พชิ หา พท์นี้ พฤพ์ वार्षि कार्या विस् भी भी भी भी भी भी भी भी है भाई दूरी की भी है भी जी है पूर्व ਲੀ ਜ਼ਿਲ੍ਹੇ ਲਾ ਰਿਵਿਸ਼ਵ ਨੂੰ ਨੂੰ ਲਾ ਕਿਉਂ ਅੰ บ" ปลา ชน พพท ปชิ พชิ พำ ปรุ ลงูท์ मार्र में ने का मां में अमी निमा में प्रमें। मं कार्ल भी है कर भी है एवं। मं प्रा ने भी √માં દૈરા મુદ્ર થયું પર્મા લામાં મારી મુદ્ર અમાં દુધ મુજ મારે દ્વારા મું બામ હ તા พริท์ พริ ลา พพ์ส์ พบิ พริ พ้ ษ (ซโชิ મીરિકિષ્ફિ મિલામાં મારિકા મ พุงยู เห็นยูง พริห์ พุ่น ์ พริห์ ਪ੍ਰੈ ਨਾ ਵੀ ਨਾ ਮੋਲੇ ਆਉਂ ਕੀ ਲਈ ਸੀ ਪ੍ਰਿਆ น้อ หมา สุดา ษา หนัย พริ สากาลา (& อา m; ชุร หาที่ ตุ พาทิ หาร คริ ชิธิ เ บ้า หา ए नेका ए नेका ए खी भी है के यह के कि के महि के मिह मा वह का कि कि พใจ์พ(พ) งพา พิธีพิษี นุชี พชี ๒ के दी परि भर्र भे में भी भार्र दिश अरे मि ए नेका भा का कि स कि में। नेका में ए एमी अपि के नेका के हुई कर्क हुई अपि। नेका के कहि किह कर किहा के का नेका w हे w a w क र कि कि कि के પળ વ જ મે જ દે ખેર મેં જે મીં વ ઇ વ इंदे भी भी भी भार कही भी है अहै अर्ह भार्ष भार्ष พอ์พุธิฟใอ์พุงพาพา

10. พธิพุธิพใธิพร พฤศทา พธิ พุธิพ ธุ พธิ ๕๖ พธิ ษรุ ๖ ธุ บุ พธิษรุ พธิ ธุ ๕๖ พา ธุ ธา คธิ ษริ พธิ คทิ พธิ ชบ ฟา พ บทิ ษรุ ชธิ ๓รา พุธิธุ ๕๖ทิ ษรุ คุทิ ธุ ชธิ พ พทิธิ to Shanke. The great king, Shukapha despatched one Thakhunlak, one Khunklang, one Khunlang, one Kangkhumung, one Kangngan, one Thaomungkiokhen, one Thaokhenlung and one Thaomungbankham to fight with the people of Mungkang. They marched, accordingly, against the country and conquered it. Then Shukāphā proceeded to Langmichekan and thence to Malakphrang. From Maläkphrang, he came to Mungkhāomungpān, thence to Phakechering. Shukāphā arrived at the principal pass to Daikham hill. Therefrom he came to the boundary of the Naga country. then eame to Nāmtilikkāngtāi. crossed the river Khāmjan and halted near a lake. Here Shukāphā ordered all his chiefs to fight with the Nagas. The Nagas of the villages, Khārukhu, Pungkāng, Tithāng, Binglao, Lātemā, Lānpang and Taru acknowledged submission. The two villages, Luknām and Lukā were destroyed. Then Shukāphā conquered the Nagas of Taputāpa. He placed Kangkhrumung in charge of the country Khāmjāng. The great King Sliukāphā left the place and arrived at Daikaorang (a collection of nine hills) where he stopped. Here Shukāphā ordered his chief to conquer the Nagas of both up and down countries. The Nagas of the villages, Pāpuk, Tengkhām, Khunkhāt, Khuntung, Tangehing and Jakhang gave battle. A great number of the Nagas was killed and many were made captives. Some Nagas were cut to pieces and their fleshes cooked. Then the king made a younger brother eat the cooked flesh of his elder brother and a father of his son's. Thus Shukāpha destroyed the Naga villages. The inhabitants of other villages being very much afraid acknowledged his subjugation. Then Shukāphā expressed his wish to leave Daikaorang.

10. Shukāphā, the great marched down and arrived at Khāmnāngnāngpu. Therefrom, he came to Namruk. He ordered his men to prepare rafts. In lākni, Dāpplāo, the great king, Shukapha, with his followers and three hundred horses with covered eyes left Namruk and got on the rafts which were on the

รบิบโบชี ซุ้นักพืดนัพนิโบช์พรี พใจ์ m; งา พชิ ๑๓ หลัก พู พใต์ พูชิ พบิ นิ เบ็น ปอ นอ พริ ปอ เชย ปริ พริ พริทุติ ๑๖ หาตริ พาง พงานุริ พาง พง พาพชิพชิตพัติษ(ดา ษ(พิธีสัง พ้พท์ผู้ ษาใช้ ปุ ให้ที พ พลั พ ใช้ พ บ ง งบา พชิงบาพา พชิลฑ์ ษ พนิ र्ध म बहुर फर्श महि भीर्श में भीर्श में भीर्श में भी ann wit wil by and with toll bill mg निक्र क्षि क क्रमा है है के मुख् ณ์ พนิพ; ๕๑ พบิ ษีณ์ เ น้ ปพา บา ปริ દિર્ભા મીરે દૈ હ જા હૈં ા અરે બાર્મ છે મારે की भा च द की है भी है भा पहि के भाभन दि भी &ยา ผ่ งm พายยิ น ซ น นใย พยย ณฑ์ พริ ณ พร ป สา พริ ป หลิ พริ นพา พชิ ลท์ หนี นพาฟอ์ นั่ง เพช ปิง หนิ พุบิ น หนิ เพชิ เกติ พาทิ น นุา भी है भी भी है है। अरे भी कि की है भी है દ્રિષ્ટે ખીઈ મહેરા મહે છે જાર્જા હૈલાના જિલ્ หลุงที่ พ เพ้า พ พ ก พ () พพ์เร็ ปาท์เร็ พณ์ ษู เช่ง พุธิ พใง พ เพา พริ ช ลง મુક્ક પ્રાંત્ર માર્ક મીર્ક ક્ષ્મિક મીર્ક મ્લીકે ૧ માર્ક ए एरि में भी भर्ता भर्ति है कि कि कि น เพลิน เมา กัน เล้า เมื่อ เมื่อ เมา เมา w &6) માં કુર્ય મેં જિમે પ્રમા an() at ณุ ห็น m; พ เชียง ณ พา พท์น หลัง ณ์พืชเ m; พูด์ พบิ พัต รูบิ &6 ห้ง พู a निर्म के हैं। एडि कार्म निर्म के में में भी हैं। พล์นี้ ๕ ซิล์ พ้ พริ ษ หลัด จพ ล้า พริ

Diling river. He offered prayers to the Diling river for safety. The great king Shukāphā rowed up the Dihing and arrived at Munglākkhentcusha. In lākni, Rāingi, the king placed Khuntang in charge of the country and proceeded downstream the Dihing river. He arrived in Tipām and stayed there for the lāknis, Mungmāo, Plekshi, and Kātsheu. Finding the country to be overflooded by the water of the Diling river, the great king Shukāphā put Kānngan in charge of the country and proceeded downstream the Diling river. He arrived in Abhoipur, and stopped there for the laknis, Khutshinga, Rungmut, Tāoshān, Kārāo and Kāpmit (i.e., for 5 years). As the country was thinly populated, he did not like to remain there. So he proceeded downstream the river Tilao (Lohit) and arrived in Habung country. He stopped there, for the lāknis, Dāpkeu, Rāicheu and Mungplao. He subsisted on the produce of three harvests. As the place was very often flooded by water, he proceeded downstream the river Tilão (Lohit) and arrived at Dikhaumukh. He advanced upstream the Dikhau river and came to He touched the water of Dilimukh. the Dilih with his hand and came to know that the water was flowing from Tipām. He advanced upstream the Dikhau river and arrived in a valley, called Mungrinmungching. He measured the water of the river there and found that equal quantity of water of the river weighed twice that of the Dikhau river, hence the king named the river as Sangtak (two tolās). He remained there two years for the lāknis, Plekngi, and Kātmāo. Then Shukaphā, the great, leaving Munggruimungching in charge of Tākhunlāk proceeded downstream the river, Dikhau, and arrived at Simaluguri. There he halted and offered a feast to his nobles and followers by killing cows. He cnquired and found that there three thousand and three hundred ghats at the Nāmdāng river, from which the inhabitants used to draw water. Being a little afraid, he proceeded to Timan and stopped there. Finding the country to be subject to innundation and the earth full of clay, he left that country too. He dwelt there six years for the

- 13. માર્મ મેં માર્ગ માર્ધ માર્ગ મારાગ માર્ગ મારાગ માર્ગ મારાગ માર

lāknis, Khutshi, Rungsheu, Tāoshingā, Kamut, Kapshan and Daprão. Then he advanced to Timāk. In lākni Rāimit, he made a city at Mungtinamão. He, with his followers, remained there. That place was low and subject to innundation too, so Shukāphā collected all his followers and left the place. In lakni Mungkeu, he constructed a town at Charāideu adjacent to a small hill. He, in order to propitiate the gods, sacrificed a horse in the north and another in the south. He worshipped the three spirits, Kāmle, Rangle and Rangmlao near a tree. Clearing off the place at the foot of the tree, he adored the gods by offering a vessel full of silver. Then, they remained there in that city near the hill. In lākni, Tāongi (i.e., in 1268), the great King Shukāphā died. He reigned full forty-one years.

CHÄOLUNG SHUTEUPHA.

11. Shukāphā's son, Chāolung Shutcuphā succeeded his father in 1268 A.D. He died in lākni Dāpmāo (i.e., in 1281 A.D.). He reigned for a period of full thirteen years.

CHĀOLUNG SHUBINPHĀ.

12. Shuteuphā's eldest son, Chāolung Shubinphā succeeded the throne. In lākni Mungmāo (i.e., in 1293 A.D.) Chāolung Shubinphā died. He ruled the country for full twelve years.

CHĀOLUNG SHUKHĀNGPHA.

13. Shubinphā was succeeded by his son, Chāolung Shukhāngphā in 1293 A.D. Then a war broke out between Chāophā Shukhāng and Khun Kāmtā (Kamateswar. It continued for a long time. Khun Kāmtā, then, having had a consultation with his councillors sent one Lahkat to Chāophā Shukhāng to ask for peace. The man came to Chāophā Shukhāng and said thus humbly:— "The war between us has been going on for years and months together without a stop. A great number of men has been killed on both sides, so our king

14. พุพิชติพธิพุธิลา พใธิติ งงา หา พ่อ พ่า ปอ พ พ่อ พา พ่อ ห พ่ મી દે પણ માં માર્ગ પર માર્ય માર્થ માર્થ માર્થ જે દે દ र्म भिर्म फर्किफा फे फार्फ कर्म के कर मिर्ट € र ชพ์สำ ชื่อโฟริ พริ ๓๔ ๖ หรื พริ वार्मा एरे निया के वी मार्व एमें मारि वार्मा & v w the a thom; wo un' we कर्मा भी भी भार की मूर्व फिर करी कर्मा न्दीव म्र थ, क भीक र्षा भी भी पर कर करी कर्मा म्र्किट भे कैट करा फिरफा भीर् के ने m พร์ คิดใช่ลิ พ้า ชีบ พชิง ชุง พีพ์ कैरि में देरि मार्र ए। में १ मिरि एरे के के ਮੀ ਅਸੰ ਅੰ ਆੀ ਅੀਂ ਅੀਂ ਸੀ ਸੀ ਸੀ। של עני של און איל פן ה של למו של ชอง นางพัพ พริ พินิ พริ พธิ ๗ น น น พด์ พชิ เชเล็ 🕉 เรียบ ชา หุ้า พาง พงางกา พใด์ ห พชิ ฟ ส์บิ ษ ัด ; เช็ เรีย ฟ ดา" મે હું જોળ મેં ઇ, બાુર્મ ઈરદિ ઇ, મે, જોળ ส์นางา พชิ เพลา พูโดง เล่า พา พท์ตี ชาท์ชี พัง พริ ณ ฟาง์ ห งญ & พ่ Hદા ખૂર્મ ખર્ઠ જાલે માદે જે જાલે જે જેઈ บำหนึ่นใน

desires to make friendship by offering his daughter to your Majesty." Then the king, Shukhāngpha made peace and brought in Kamatā's sister, Rājani, to his royal palace, who was escorted by some faithful servants and attendants. Chāolung Shukhāngphā died in lākni Rāishingā (i.e., in 1332 A.D.). He reigned full thirty-nine years.

CHĀOLUNGTĀO SHUKHRĀMPHĀ

Shukhāngpliā's son, Chāolungtao-Shukrāmphā succeeded the throne. The king, Sukhrāmphā made Chāo-Pulāi, Sāring Raja. Chāo-Pulāi was the son of Rajani, the daughter of Khun Then Taphikhen Bargohain Kāmtā. conspired with Chāo-Pulai against the king. They, both, left our country and went to the king of the Phang country (the country of Kamateswar). then, advanced with Kamateswar, and stopped at Athgaon. From Athgaon they came to Saring and constructed a fort there. The news reached the king, Shukhrāmphā. He sent a messenger to Khun Kamateswar to ask the reason of his coming to Saring Namdang. ther he instructed the messenger to say that if Kamateswar was ignorant of the cause of the quarrel, he should send Taphikhan Bargohain to the king. Chao-Pulai, when he was informed of king's order, said, "I shall neither fight with the king nor go home. If I go there at the king's order, I am sure to be put to death with my followers. Chāophā Shukrām ordered to put Tāphikhen to death. Tāphikhen concealed himself. Afterwards, they came to terms. Chāolung-tāo Shukhrām died in lākni, Plekngi (i.e., in 1364 A.D.). He ruled the country for full thirtytwo years.

CHĀOLUNG TĀO SHUTUPHĀ

15. Chāolung-Tāo Shutuphā was made king. Chāolung-Tāo Shutuphā was putting up at Dāhikhor, when the old king died. The country was without a king for five years. Then the

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nobles after having had a consultation amongst themselves brought in Chāolung-Tāo Shutupha and made him king. He was putting np at Chapāgurinagar. One day, the Chutia king asked Shutuphā to amuse themselves by rowing in a boat. They were thus rowing in a boat, when the Chutia king seized Shutuphā and killed him. In lākni Khutngi (i.e., in 1376 A.D.) Chāolung Shutuphā was murdered. He ruled the country for full thirteen years.

СНАОРНА-ТАО-КНАМТНІ.

16. After the death of Shutuphā, the country was in interregnum for four years. The nobles and the great men of the country after having had a consultation amongst themselves selected Chāophā Tāokhāmthi to be their king. He was accordingly made king. In lākni Kāmao (i.e., in 1380 A.D.) Chāophā Taokhamthi died. He ruled the country for nine years. The councillors and the nobles could not find a suitable person among the princes to take him as their king. The country was without a king for nine years. The councillors ruled the country for that period.

CHĀOPHĀ SHUDANG.

One Thao Sheokhen had gone to exchange cows on the other side of the Lohit river. On his return way, it chanced him to come across Chāophā Shudang. From his appearance Chāophā Shudāng seemed to Thāo-Sheakhen to be of high origin. He enquired into the matter and came to know that Shudang descended from the royal He informed the Dangarias (the Burāgohāin and Bargohāin) of the matter. The Dāngariās held a council and after proper discussion decided to bring in Chāophā Shudāng to accept him as their king. They, then, brought in Chāophā Shudāng in lākni Rungkeo (i.e., in 1397 A.D.) and made him king. The king brought with him the members of the Brahmin family in which he was brought up. After this, the Tipamias rebelled against Chāophā Shudāng. One Tāoblaksheng fled to Chāolung

£ 15 M' औं भे mg ए में अ अह mg vo; หลิบา บู หพูที่ หลิ ณ ดีบ นอ เชโง เชอ์ ਵਿੱਚ ਅੰਦੇ ਅੰਦੇ ਦਾ ਪ੍ਰੈਫ਼ ਦੀ ਅਰੇ ਘਾ ਅੀਰ ਵੁੱਦੇ บา พริสซิ ฟซิ ศาก หิติ พิลิ บ ลู พริ ดง พใจ์ พ่า พชิ ฟ ซ์บ์ พบิ พ่ ล ษง ส หริ พใช้) พริทิ พด์ ษติ พด์ ๓ ; พใด์ พ่ จาก พธิ บ้าน พ่อ เบา พ่อ เรีย จากา พง์ พา พ่ใง รูชิ ปพา พชิ ผพิ ซใง พู้ ซ निश्च निर्मा कि से कार्य के व्याप्त के विष् ดงพาธ์ หาง พธิดง พาธ์ หาง ชาง ลา สบ ปร บุพ ป ส ส ป ส พ โก ก ก ล พได้ Li voi Wie Li voi dm Wie Was พัยชา หา ลื พอง พา พาง หริ ล พาริ फी। फिर फा भीर्ड दूर नेमा फिर लाम है ਪਾਈ ਪਤ ਲੈਫ਼ 19 ਮੀ ਕੇ ਆਫ਼ਿ ਸੱਡੇ ਸੀਏ ਕਾਂਹੈ। की मीर पार कार फार किर नेमा फिर काम भी ษา หา้ชยิพางบาหา ณ หา้า พองพาพใจ मरि नेभा मर्क द्वाम मद के दिन w 1 कर भीन บ ี งาก พริ ณฑ์ เอร์ก เบร์ พรุ่ เหา เบา พร์ कार भी कि भी निमा मार्म कर की ए एडि मार् ए भागृहि भे भर कर थि। वह की ने ने वह ए m द के नि भे भ द करी कि भी भा भार्ति ปาก พริ พา ปิอันต์ ปาก เปอน ต่ mó मं १०६ में कि मं भी मूर्ण भी में मरे भी कि अरि भ दि ए ने नियामार्क में पा के मिरि ਮੀਰੇ ਮਸ਼ ਕਿਆ। ਮੀਏ ਹਾਂਸ਼ ਪੰਜਾਬ ਸ਼ੁਊ ਜ਼ੈ। ਮੀਏ का बहु भार कु ए पा पा कि कि है का พ้ายชาน์ ๓ ; พริชชิบ ซึ่นให้ เกร नेमा फिर में बर का ने भी में मेरी मृद्द mans कि प्राप्त मेरि क मांच मा दिश्वा मेर พชิฟ ชิฟ ชิฟ ชิต ช (พา พิศัท ห์ หนึ่ง ห์ บุ ปบา ป หให้ หา m म् (कि सं नि सं में से की की मिर्ट मेरी का अ ห็ดโทใต้ ซูลิ พัง ป (ตั้ง เป็ง บา

Shurenphā (Narā Raja) to tāke shelter under his protection. The descendants of the Khilimis privately informed Chāophā Shudang, that the Tipamiās had formed a plot to seize and kill him. The king received the Khilimis kindly and gave them a feast by killing a buffalo. Then Shudangpha under the plea of giving a feast called in the Tipa-A white buffalo was killed and When the Tipamias were about cooked. to take their dinner, the king put to death a large number of their strong and robust men. Their heads were placed on a big stone in the form of a garland. Then Chāo Nāngsheng, a daughter of the Tipamia Gohain was married to Chāophā Shudāng. One day, as the king was dining with Chāo Tāshulāi, the queen cast a glance to Chao Tāshulāi, Chão Tashulāi after his return to his abode, sent an enamalled ring to the queen through a Likchau (an attendant). The Likchau brought the matter to the notice of the king. Chãophä Shudāng suspected something wrong. Chāo Tāslıulāi became afraid of the king. He with one Tipamia Kuar and one Temera formed a plot against the king. Chão Tāshulāi fled to the Narā Raja Chāo-Shurunphā and intimated him that there was no king of his family in Mungdunshunkhām (Assam). Thus informed, Shurunpha sent an expedition under Tāshenpau Bargohain to fight with Shudāngphā. He marched down accordingly and pitched his tent near the Kulijārbāri at Tipām. When the news reached Chaophā Shudāng, he marched on an elephant, Pāirin against the Narās to meet them at Kuhiārbāri. Tāchānbing Bargoliain on a horse advanced with his army. A battle was fought in which Chāophā Shudāng got a slight wound from a spear from a Narā. Tashenpau, being unable to hold his ground, retreated. Chāo Tāshulāi and the Tipamiākuar proceeded down to Khun Kamateswar and took shelter under him. At this, Chāophā Shudāng was offended and made preparation to wage a war against Kamateswar. Hearing the news, Rājani sent a messenger to ask him to make friendship with Chāophā Shudāng. She sent the follow

ing words:-" In the olden time, there was a constant warfare amongst us but since the time of my marriage both the kingdoms have been going on well and there has been no war." Khun Kamata sent one Rupāi Lahkat to tell Rajani that he was unable to act to her wish. Then Chāophā Shudāng sent an expedition under Tāchānbing Bargohāin. Then Raja, Kamateswar, after consulting his ministers, offered Nängphä Bhājani to Shudangpha to confirm their former friendship. Both the parties, instead of tighting, amused themselves with different sorts of play. The following things were offered as dowries: a tusked elephant, a female elephant, a big red horse with a silver saddle to ride on, twelve ordinary horses, twenty female slaves, forty seven male slaves and a quantity of silver and gold.

พท์นี้ भी है พ क भी है พह 2 m 18. พ บัฒ บั พา บา พิธี ค พชิง ษีชิ ทัศน์ ਮੀਏ ਕਾੰਪੇ 1 ਅਏ £" ਦੇ £ਿ ਘਾਂ 1 ਕਾਂ ਸਾਫ਼ਿ £6 we v' m', e, v' જોઈ ભે મેં ભે अंधेर क्रिकेट अंधे के अंधेर करि भीर प्रदे √m wo am n a (vg o v°) w & w ณ พุธ Lyn บ' หา พงโดเ ชนิ พังท์ เ เพงา का कह सम्भा नमा कह कह में कि के मह WE B & St & Sto WE L E' W HE S HHE महिमेणा में १ अपि लार्भ भी लाई पृष्टि भी पे મું ૫ મહે માં મારે જેમાં મારે મારે દ્વારા પ્રા √mi n मिर राष्ट्र भीता मर करें थें थें थें था था आधा लह माहि लहि ए। लहिला। कुमहिक लिंद บุธิ ฮ ์ จพัพธ์ พุษธิ จหาเ า รูบุทิ ษ; માં અર્યાલ દરિ દર્દ મેં અર્દ પણ મીર્દ દરે में मीर्ट १ फ्रांचिक कि दें भीर मीर्ट के प्रांत พีซีซ์น

19. พุทิ ษริ พง์พา พไง์ พชิ ห้า พง์ าย า พทิธิ & พู่ พ พง์พา พไง์ พชิ &

18. The country was in disorder for eight years up to lākni, Mungsheu. The people of the countries, Khamjang, Iton, and Tipam did not pay their annual tributes for these years. Shudang, then, with the advice of his ministers, sent one Tapangmau with a letter to Chāophā Bānak (Shurunphā). The letter was put in the handle of Tapangmau's spear. The contents of the letter were as follows:—"The people of Iton, Khamjang, and Tipām have not paid their annual tributes for eight years. I wish, therefore, to destroy these countries which are in a rebellious spirit." Then Chãophā Bānak sent Mungkhrunbān to Bhāi Tipām to direct him to pay tributes to the king Mungdunshunkhām. Shurunphā sent one Chāolubān in the company of Tāpangmau with the following presents to Chāophā Shudāng:--a white horse, a Tāngkāk (a Pirā), a Tāngān (a kind of stool), an embroidered rein, and an embroidered säddle. When Tāpangmau and Chāolubān were on their way back, in lākni, Rungrāo (i.e., in 1407 A.D.), Chāophâ Shudang died. He ruled the country for nine years.

CHÃOPHA SHUJANC.

19. Shudāngphā's son Shujāng succeeded the throne. In lākni, Rāicheu,

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22. พอเอา พออักเล็ก พออัก พระติ พระติ พระติ พระติ พระติ พระติ พาธิ พระติ พาธิ พระติ พาธิ พระติ พาธิ พระติ พาธิ พระติ พาธิ พระติ พระติ พาธิ พระติ พระต

(i.e., in 1422 A.D.) Chāophā Shujāng died. He reigned for a period of fifteen years.

СНАОРНА ЅНИРНАКРНА.

20. Chāophā Shuphakphā succeeded Chāophā Shujāng. In lākni, Kasheu (i.e., in 1439 A.D.), Chāophā Shuphakphä died. He ruled the country for full seventeen years.

CHĀOPHĀ SHUSHEN.

Cháophā Shushen succeeded Shuphakphā. A daughter of one Chāodāngjeklāng, a great man of Tipām was married to Chāophā Shuphak. She was the mother of Chāophā Shushen. In lākni, Rungshen (i.e., in 1487 A.D.) in the month of Ashār, the day, suddenly, became as dark as night and boiled unhusked rice also germinated. Nagas of Tangashu village revolted. The king marched with an army against the Nagas. A battle was fought on the hill in Banruk. One hundred and forty men of the side of the king were The Bānrukiā Gahāin and killed. Parbatia Hazarika were also killed. The king and his son returned after having defeated the Nagas. In lākni Taoshinga (i.e., in 1488 A.D.) in the month of Jaistha, Chäophā Shushen died. He reigned full 49 years.

CHĀOPHĀ SHUHAN.

Chāophā Shuhān succeeded the throne. In lākni Kāmut (i.e., in 1489 A.D.) the king sent one Eomung to construct a fort at the village, Tangshu. In lākni, Kāpshān (i.e., in 1490 A.D.) in the month of Chaitra, a war with the Kachāris broke out. Chāophā Shuhān gave Chāophunlung Khāmpeng, the command of the war. He advanced with his army on an elephant, Pāirin. Khrungnängsheng was made war Neog. They, then, halted on the other side of the Dikhau river in a body to meet the The Kachāris fell suddenly enemies. upon the king's army and pressed them hard. Khrunāngsheng, being unable to hold his ground against the enemies,

23. મહિલા કર્મા મહિલા માર્જી માર્જી માર્જી મહિલા કર્મા મહિલા માર્જી મહિલા માર્જી માર્જી માર્જી માર્જી માર્જી માર્જી મહિલા માર્જી માર્જી

25. પૂર્ણ મુદ્દે પ્રહૃષ્ણ પ્રીક મું જ પ્રહૃ મું પ્રાથમિક ક્રિક

retreated. The Kachāris made a hot pursuit after the king's army which entered into a jungle to protect themselves from the attack of the enemies. Chaophunlung Khämpeng fled on the elephant, Pāirin, from the field of battle. One hundred and twenty persons of the king's army were killed. The Kaehāris overtook Tangshu Neog and killed him. Chāophā Shuhān crossed the Dikhau river and pitched his tent on the side of the Dikhau. The king offered a girl named Jekhring to the Kachāri Raja with a male elephant, a female elephant and twelve female slaves. The Kachāris returned to their country.

23. In the ancient time, Thāomung-lung Kāngteu accompanied the king (Shukāphā). Chāophunlung Khāmpeng descended from him. Chāokāngbānruk was a descendant of Thāomungnāngrung. This family had two men, Phrangnungbān and Tekchāngnyeu. In lākni, Daprāo (i.e., in 1491 A.D.) Chāophā Shuhān made Chāokāngbānruk, Bargohāin and Phunlung Khāmpeng Rājmantri Buragohāin.

24. It happened that the Tāirubāns (a class of Ahom) stole king's paddy. Chāophā Shuhān arrested them and made them pay one hundred rupces. Sometimes after, the king, one day ordered the Tāirubāns to repair kings meshāng (raised bamboo floor). They lay concealed twenty pointed bamboo pieces among other bamboos. Chāophā Shuhān, when he was sitting in the projecting part of the meshāng (tup of the house) was piereed to death with those pointed bamboo pieces by the Tairubāns. The king was murdered in lākni Mungkeu (i.e., in 1493 A D.). He ruled the country for full five years.

CHÂOPHÀ SHUPIM.

25. Shuhan's son, Chāophā, Shupim, succeeded him. In lakni, Kātplāo (i.e., in 1495 A.D.), the Burāgohain rebelled

ช่ ห่ พง์นา พไง์ บ้ ๕ พ ชโช พ ำ พุ ษต์ พง์ ษำ พัติ ษโช ห่ พุติ พ บ ตำ พ ำ

26. พธ์ พา พร้าง ปี หี หั พธา พท์หื ปี พักษ์ พัง พร้างให้ หรี ผั พธิ พร้างให้ พรี พร้างให้ พร้ พร้างใ

27. મામા મીરે મીર્લ મે માર્ધ લઈ & ; พอดันเสน็บเพ็พเย็นที่ เพื่อเรีย भे प्रेम प्रामा अ में भे पह ने ना मीही प्रिट दें भारे में भे भे भी की भी की प्रिट की कि พาพใด้หู พาษผิพชิง พชิฟ พด์ พใด้ रेंद्र के की भीरे की भारे का जिसे भी पीरे भी प्लीरे દેં ખરે વાર માં જાર દેં જો જાય જ લા મામ મારિક મેં મારિક માં માં આ ક พอโอา พ่ใอ์ หู เช่นิ บ ; พ. พ่ใช้ พ. ม่ใช้ หชื พาง พาทิต พางิช พ ผงิ ๕ ; ป ; ป ผา ปิชิ ਨਿੰਡ ਨੂੰ ਨੂੰ ਲਿਆਂ ਸੀ ਦੀ ਜਿਸ ਤੇ ਦੇ ਜੀ । भी पे भी है ने ना वर द महि समी स्थान समी พฐ พ่า พ่า พที่สื ชื่น ท พ่า พร์พา พ่า મે, છે પા જ વરે નેમા મીરે નેમ ર છે જે મીરે พื้นใน สิธิสาทุ พื้นเป็น เป็น ปี บ द दें जिला मह के फा में नेका है कर भे वर भी में पर पेस में भी की मार्गिका พใช भू क प्रहे ने भा भी है ने भा भार कि का พใด์ หู พชิ ดห์ ซ้ พ; พ ด พนิ ฟนิ ศพา ษล์ ซเ ๙ พ. ๕ พล์ พํ ๗ พ่ใบ ๙ ๛ ฿ํ

against the king. In lakni Rungmão (i.e., in 1497 A.D.), Chãophã Shupim died. He ruled the country for full four years.

CHĀOPHĀ SHUHUMMUNG (DIHINGIA RAJA).

Chāophā Shuhummung succeeded Chāophā Shupim. In lākni, Plekmit (i.e., in 1504 A.D.), the Itania Nagas Nāngrāng Bargohāin revolted. Khāmpeng Burāgohāin marehed with an army against the Itania Nagas. Itanias being defeated made peace and offered four elephants and a girl. In lākni, Kāpshi (i.e., in 1510 A.D.), the Gohains returned with the offers. lakni, Rāishingā, (i.e., in 1512 A.D.), Chāophā Shuhum came to Hābung with his followers. Therefrom he proceeded to Pānbāri.

27. War with the Chutias. In lakni, Mungmut (i.e., in 1513 A.D.), the Chutia king, Dhitnārāyan made a hostile march against our king and took his station at Dikhaumukh. A selected body of the Chutias was stationed at a place near a Bheel (a lake). Another body was despatched with the navy to Shirāāti. Chāophā Shuhum put Chāo Shukhring and two Rāilungiā Goliains in charge of the navy and ordered them to proceed against the enemies. The armies of our king, Shuhumphā marched by land and by water. A pitched battle was fought in which a large number of the enemies Chāophā Shuhum eame were killed. back and halted in a country house. In lākni, Kapngi (i.e., in 1520 A.D.) the Chutias again entered into our country and plundered the inhabitants. mung rushed out of his fort and attacked them with his force. Khenmung fell dead in the struggle and his army retreated. In lākni, Rāishi (i.e., in 1522 A.D.) Chāophā Shuhum proceeded to Nängkamung and stopped there. Then the Bargohāin sent one Lāshāitai to inform Chāophā Shuhum at Nāngkamung that the Chutias had invaded our country and pitched their tent at the mouth of the Sessā river. Chāophā Shuhum got all information from Läsਹਾ ਜ਼ੇ, ਖਲਾ ਖੁਰ ਲਹਿਲ ਨੇ ਅ ਲਾ ਸੀ ਨਿ ਲੀ ਾਂ ਅੰਘੇ ਮੀਤੇ ਅਰੇ ਆਉਂ ਆਉਂ ਆਉਂ **ਅੰ**ਦੇ ਅੰਦੇ **ਪ**ੰਢ me भी है एँ भी ਹੈ ਵਿ ਆਉ ਕੀ फर्ड निका । ਅહੇਂ ਹਰ พใจ หางให้ ษา พ. จานโ จาษ์ เชื่ จาษ์ พธิ บา พพ์เรียใช้ พ้าห้าเรียงใช้ พำจังกา ฟใด้หมาบพยพชิพชิพา ปพา ทำห ए अहि भी है अई ने भार महि अई की भी માં માં જ દ્વારા માં મું જ મહિમાં મેં જેવા સંદે ल भी की भी भी कर का भी भी दे करें ਅੀ ਫ਼ਿਸ਼ਾਫ਼ਿ ਅੰਫਿ ਸ਼ਾਂਬਿ ਸ਼੍ਰੀ ਪੁੱਲ੍ਹੀ ਕਾਫ਼ਿ ਸੀ ਫਿ ਪੁੱਸੀ वर माहि हि कि वर वर हिम्म परि रेका min &6 m as & de m we m dw สำหาง ปราบา อนอก พริ พาง สำหาง สำหา મેં મહેલા મહિમ ના કરે જે છે જે જો જા भी है नेप फिर कार्स मा मा मा कर मा फिर मा कें अह भी है m र भी है भी की है महि के 1 कि 28 कि र कि में कि कि में ने ने में में कि के कर कैं भाजा का पहिला की है वर् ाण है मेर पर केंद्र के भूल हैं भू भी में भी कि वि प्रीति का ए वर्ष फर्र एरि प्रीर्ट भारि मारि फे कर दि कर के मू म का पत पति की की भा ए हिंह नेहाँ नेक छिस भी लई देई नेहाँ ए। ए मिर् भार्त ने इ ए। में भर्। भर्ता भर्ति व्यक्त भी बही कर्ब एं जिस अहि mi to to to to พื้น ปี พริ ยู่ลิ พื้ ฮี ฉื ษี จพ พุ ธ พื้ นุคเา พ. ผู้ยุ พ. ค. พ. ค. พ. ค. พ. พ. मिता पेरिष्टि के पे अप मि निक्ष प्रिक्त म मं ने ने का कहि का ने में में मी का है में ਪਿਸ਼ ਕਾਈ ਸਾਂਦੇ ਸ਼ਿਲ੍ਹਾ ਸ਼ਿਲ੍ਹਾ ਸ਼ਿਲ੍ਹਾ ਕਿ ਸ਼ਿਲ੍ਹਾ ਸ਼ਿਲ੍ਹਾ ਸ਼ਿਲ੍ਹਾ ਸ਼ਿਲ੍ਹਾ ਸ਼ਿਲ੍ਹਾ ਸ਼ਿਲ੍ਹਾ ਸ਼ਿਲ੍ਹਾ ਸ਼ਿਲ੍ਹਾ ਸ਼ਿਲ੍ਹਾ พบ ชายาา

28. ગૂં પ્રુપ્તું મીઠે માં જોઠે &; નેમાં \ માં ગ મે; માં મારે નેમાં મારે માં માર્ગ માં મા;

hāitāi and collected a great army at the mouth of the Tiphau river. In the month of Kārtik, Phrāshenmung Bargohāin and Klinglun Rajmantri, (primeminister) with their whole force, proceeded to the mouth of the Tiphau river and constructed a fort there. Chãophā Shuhum came to Charaideu and offered sacrifices to the gods. In lakni, Mungsheu (i.e., in 1523 A.D.) in the month of Aghon, Cháopha Shuhum proceeded to and halted at the mouth of the Sessa river. Our army proceeded onward. The Chutiā king advanced and encamped at Rupă. He laid a seize on our fort at the mouth of the Tiphau. Phräsenmung Bargohāin and Klinglun Rajmantri with all other great men fought on land with the Chutias and killed a great many of them. Kāitārā, Alāngki Chetiā, and Pätätlung fought naval battle with the enemies. In the next morning Chaopha Shuhum, taking with him all his force living in the fort and working in the navy reached Sonāri. Then the Chutia king sent to our king Katakis with the following things to sue for peace—a gold pīra (a seat), two pairs of blankets and a beautiful stool. He also sent a gold pira, and a blanket to each of the Bargohāin and the Rajmantri. The Chutia Katākis delivered the things to our king, Chāopha Shuhum and said humbly that his king had sent him to ask the all powerful king to make peace and took him in favour. In reply, Chaopha Shuhum demanded the following:-one polished wooden stool one gold umbrella, one silver umbrella, a pair of Khāmkapor (embroidered cloth), a pair of silver bracelets, a pair of gold bracelets, a pair of silver gilted bracelets, a girl, a female elephant and ten fat male elephants.

28. The Chutiā Katakis returned to their king and intimated him what Chāophā Shuhum said to them. The

29. અજ્જા મહિમ જ મી મારે હિ મારે ਅહ ਅੰਦ ਅਦ ਅੰਦ ਅੰਦ ਲੀ ਸੀਏ ਅੰਪੇ do ਲੀ ਮੀਏ ਲੰਗ ਅੰਦ ਅੰਦ ਅੰਦ ਅੰਦ ਅੰਦ ਅੰਦ દ્રિલ mg wg wog ann Le mg vg mg งพ์ ทุ่ พื พบิ ทิ ผื ๕๒ พุ ซา ผ่า พช am ng &6 47 we am &8 ng whin कि के कि मिर्ट भी मां कि विभी । कि कि พใช้ท พ้ ห้ ษา พ่น พ่ง ษน หรื ช่ งพ่า 28 की भीर कार्य प्राप्त के अप अप कि की की ปาก บ m; ปาบ พอโอก น้อ หชื ปาบ้า w निर्मा की एरे की कहि भी है के हैं कार्म के मूर्त कर दि m; निष्ण फर भरि मूरि देति फै फै भी ल दि भार दि भार कि में कि भार निकार ભારે મીરે માં માં માર્ક ભાઈ £ (m) પછે પણ निर्म ए के कि निर्म में निर्म में कहा कहा नमा में भी है के व्यह भी नम् मह कह ਅਬੇ ਫ਼ੈਬੇ ਸ਼ ਵਿਆ ma ਫ਼ਿਰ ਅਦੇ ਹਦੇ ਸ਼ งหาร หงิ เช่น m; นุ ภ นา งหา หา પૂં જા^ન અફ માફ જાફ સફ માફ જાફ માફ નામ ભારત માર્ટ માર્ટ માર્ટ માર્ટ માર્ટ માર્ટ

રું મું અમાં અદુ માંદુ નામાં ! જે માદુ મોથ

Chutiā king said: I may give a girl but I cannot give the gold umbrella, the gold bracelets and the silver umbrella which belong to my ancestors. I have already given the silver box to my son." Then the Chutia king desired to send one silver lipped umbrella (Jāpi), silver and gold bracelets, a gold pirā, an elephant, and two Āroans to the Ahom king, a pair of gold bracelets, an Aroan and a horse to the Bargohāin and a pair of gold bracelets, an Aroān and a horse to the Buragohain. The Chutias, in the meantime, raised a fort at the mouth of the river and assembled there.

Chāophā Shuhum, Thāomunglung Nängshung, Chāo Shenglung klangsheng, the Sadiyākhowā Gohain and Thäomung Klingkhen eonsulted together and decided to attack the enemies in the fort. They made a bridge of boats, came to the other side of the river and landed on a dry piece of land. Chāophā, Shuhum, advanced on a horse named, Kansheomlan, with his army attacked the enemies in the fort. Chutiā king fled away, our king took the fort and remained in it for the day. Then our whole force made a hot pursuit after the Chutiā king and arrived at the side of the hill, Kāitārā. Our army could not overtake the Chutiā king. The Chutias ascended the hill, Chantan (Chandangiri). Our army began climb up the hill, Chantan. The Chutias rolled down blocks of big stones. army retreated taking with them a man as prisoner. Then our Dāngariās held a council and decided what to do. Thaomunglung Nangshung Thaomung Klingkham and Thaomung Shenba (Sadiyakliowa Gohāin) proceeded on the right Chāo Rupāk, taking two hand side. elephants with him, set out on the left side to find out some Ghilā-plants. Mounting on the clephant, Ikhring, he elimbed up a Ghilā creeper with a body of his men and arrived at the top of the hill but he could not see any person there. Chāo Rupāk, with his two elephants advanced up making a

पेषा के m; ए। भी नेफा क्यू भी है चिंद महि भे my एर का निर्णा भी कि क कह मह कर वर्ष दिह पर में ने कि कह में निर्द नीर्न फे क्यां दिह m; ए फे फिर्म ਜ਼ੇ ਰਹ ਅਵੇ ਆਵਾ। ਅਹੇ £ਹਾਂ ਅੰਹ ਅ ਦਿ म मिलह यह कह जाह जाह की में के ने मिलह मिं बेला रुधि मार् बेस्स रूर्ड रिक्ट रिक्ट सम ยุ พ้ พ้ เว พ์ ชพ เว ห์ บ้ พ็จ์ ยู ชพ ਅਜੇ ਲ੍ਹੀ ਪੁੱਲ ਅੱਲ ਪੁੱਲ ਅੱਲ ਲੈ ਲੈ ਲੈ ਲੈ પર પૂર્વ જે કેઇ જેમા કેઇ મારે છે ક્ષા ले क्षेत्र करि की ने जा भीर कर्म स्था भी है ณย ปพ พัธ พุช ป บูล์ พชิ ปิชิ ห ปพา में कि अरि को लें कि कि आफी कर कि में min Em मा ना नी की की mi ना का वह किंदी थि। विभि केरी लाभी पि एरे मिरिक υ & L pf al & b on & nom pf Vm & 4(1 W, v, w, and the s win

way and arrived in a village. The enemies could see our force. They were very much frightened. They pelted down stones which struck to death some of our men. Our army attacked the Chutiā king. The battle was fought on the hill at a place called Jangmungkhām. Our army fought with bows and arrows. The Chutia king was struck with an arrow and he fell dead. His beloved son rushed out of the fort, and was killed by our men. In the next morning the heads of the Chutia king and his son were conveyed from Jangmungkhām and produced before the Dangarias and all others.

30. In the morning, the Dangarias plundered the family of the Chutia king of their gold and silver umbrellas, gold and silver piras (stools) and gold and silver bracelets. The princes and the princesses were made captives. Dangarias made over all the spoils to the king at Barnagar. Then the Dhanudhariās eonveyed the heads of the Chutiā king and his son from the hill Kāitārā and produced them before the king. The king offered presents to Thaomunglung Nängshung, Chäoshenglung Klinglun and all others. The king wished to arrange the affairs of the Chutia territory in a proper way. He did not like to allow any descendants of the Chutiā king to govern their country. He then sent Thaomung Nangshung and Thaomunglung Phräshenmung to put the Chutiā country in order. The above two officers were provided with three hundred and three men. Then the king came back to the capital with all his men. The heads of the Chutiā king and his son were buried at the base of the stairs attached to the Deoghars at Charāideu. After this, the king performed Rikkhvan ceremony (a religious ceremony performed for longevity of life).

31. พท์ตี เงิท์ พีซ เช้ เชื้อ เชื้อ พี เปรี ਪ੍ਰੈ ਮੀ। ਮੀਰੰ ਨੀਏ ਅੰਏ ਨਦੇ ਕੈ *ਚ*ੀਂ ਲੈ। าร์ พ พุธิ ๔๛ ๙ า พชิ บัน ฺ ๔๛ าร์ वै m; फी की भीरे फारे फारे भीरे भीरे बिका कि का मेर का कि कि कि कि જે મેં જી મીરે મોપે બેમા મોરે ભારે દેર ฟ พิลิบัง พงโพง พิษลิพชิบัง บั જે ક્રિકા માં પ્રામું મીરે માં જ્યારે લો บาษ์ส ษ รุ่ หำา พริ ชา ษาริ ห พริ า พฤ พุ Lun all o dmi b; of bi hi a min મા નેમા મારે છે પર જેલે માડ્ડ જે મો भीरे ए हैं में ने ने देश में दिश में एक में के हा। wi नेmi भरी नेmi लें। फर्नि फे फर में પ્યું બે પાર્લ માર્ટ મેં માર્ક કરિ માર્ક લીકે લાખ મા ਅੈ। & L mo by we at worm , में W พ บ พิธ์ งพ ษน พริ พ พ พ พ म भूषि भी मिल्ला की में कि महि मार्टि में देश मर भ का क का मा भी है भी के कारिया क पा मी किर्ण किया निम क्रिक कि พง ปรา พอพา พงิท ปทา พชิ ณฑ์ निर्ध में भी है में एवं। में ए भी भी भी भी भी फरि भी फीर्ड ने भी भीरे भेर भरि हि के दि ษา ๛ุ ๖ ๘ พา เพท์ผู้ พณ์ ษูณ์ ช พิโธ์ พืช พู ป บ พังเอา พงเอ พงหุ ਦੀ ਦੇ √m ਅਦੇ ਅੰ ਸ਼ਦੇ ਨੇ ਪੁਲੇ ਅਦੇ ਦੇ ਜ માઈ મહે મેં મેં દ્વારા છે 11

32. પ્રાપ્તિ માર્જા મુર્જા દૃષ્દિ ના પ્રંતિ પ્રાપ્તિ પ્ર પે ભીતે મી દે પ્રાં પ્રાપ્તિ મુર્જા પ્રવેદ પ્રાપ્તિ પ્રી દે માર્દિ હૈંદિ માર્દિ પ્રી દે પ્રદેશ પ્રાપ્તિ પ્રા

War with the Kacharis.-In lakni Plekshingā (i.e., in 1524 A.D.), Phukloimung, the Kachari king, entered into Bar-Deyaliāgāon and plundered our people. They killed our three men and took away with them an elephant named Pāilum. Thāomunglung Phrāshenmung sent the news of the Kachari inroad to the king. Hearing the news, the king offered sacrifices to the gods for the outrage done to the holy place. In the month of Dinpet (Ahār), the king, sent Thāomung Shenba and one Sheng with one thousand men to meet the enemies, The heavenly king also marched after them and joined with them at Ruram. Phukloimung attacked our army by mounting on an elephant. Thāomung Khāmjang (Khāmjangia Gohain) and Phāluruhāktengkhān (Tengkhām Barduari Saikiā) confronted him. One Lākāshung came up and flung a spear to Phukloimung, which wounded his thigh but Lākāshung was killed. One Chāongichum, one Lāshām and one Joypati met Phukloimung and speared his horse to death. At this Phukloimung gave up battle and sent one Phushen Katāki to Shuhumphā with these words:-"I wish to offer my sister and two best horses to the heavenly king, who may graciously be pleased to make peace with me." At this, Chāophā Shuhum gave up the battle and returned to his capital. Phushencheu, a Kachari Katāki, came to and offered Chāopha Shuhum, the princess Nangkhāmdeng and two best horses with great esteem. In lākni Katmut (i.e., in 1525 A.D.), Phusheneheu had been to the heavenly king. Chāophā Shuhum also offered a girl named Nangkhampāi, a tusked elephant and twenty Japis (hats) with silver tips on to the Kachari king.

32. In lākni, Kātmut (i.e., in 1525 A.D.), in the month of Dinpet (Ahār) Chāophā Shuhum was ruling the country in peace. In lākni Khutshān (i.e., in 1526 A.D.), the heavenly king created

भीर भीरिया ए वह भीरे मा पृष्टी व्य कार् ਜੀ ਫਿਰਬੇ ਅਫਿ ਅਫਿ ਅਫਿ ਅੰ ਅਫਿਰ ਲਾਂ ਜੀ ਫ mहै। ਕਾਂ ਅੰਦੇ ਹੈ ਲਿਆਂ ਲੀ ਨੇ ਅਦਿ mਦੇ ਫ਼ੈੱਥੇ। ल कर देश के भी है के भी की की कहा मारी บา พ เรา๊ล พาโช พ้าว พงโ ปา พุพัก પે નિલા મારે જા મુજાર જે મારે મુજ √vi w ਮੀਏ ਅੰਝੇ ਲੇ ਲੇ ਲੇ ਲਿੰਜ਼ ਪ੍ਰੀ ท พง์ ปบา พูพ์ พ้ น พชิง เชนิ น ผื मर एँ अर्घ एक वर्षिर ए कि भीरे भीरेवर क्षी भी है भी है भारे फ़ भा ब की मारे कारे भी है। พี่บัง หู้ หา อางาท์ อานัย พรินั रियोध त में कि है में कि त त त है है पण भार्म ४५ म्याह पर्का ४५ दिसमा पर्म भा ਅੀਜ਼ ਘਾਂ 1 ਅਨੇ ਅਦੇ ਅ" ਛੈਂਦੇ ਅਨੇ ਅੰਨੇ ਲੈਂਦੇ ખી દે ખાદે ખાદે જેમાં ખામ ખામ છે જે માં જો หุ้ เอริ พริ ษุ เพริ ชนิ เช้า เพงินา จากา का भर करिया भी भारे में की का भरा भरि ដំប់ ម្រែម ម៉ំ ៥ ្ខាធ់ លំ ២ធ៍ ឃុំ ប្រសិល្ប៍ W'& wo who so w w win be wo W'&') ખી છે અદ પૂર્ણ અદે મીદા મેં જી મીદે ਮੀ ਹੈ ਅਤੇ ਸ਼ਾਲ ਦੇ ਸਾੜੇ ਅੰਸ਼ੇ । ਮਾਂ ਲਈ ਮੀ ਹੈ พืชิงบุหืพชิญ งษ์ พัติพชิบ ง મ જે મારે ખામ અ મું મામ મ જે મારે भी है का किए भारत कि का भी है महि महि ખીઈ જાલિ મીટે પ્રહોળ ખીઈમું મીટે હે જે પા भी 6 mis ए की ह बद अहि भर्ता व भ फे ए की है वा बेहा कि भारे भारे भारे दिया कि W w v mo bu b mg m a b w મ દ્રામાં આ માર્ક અર્જર માર્મ માર્ક જે ને મા ณ พนิพธิจาก ณ พนิน สามา ਅਤੇ ਤੇ ਅੰਗੇ ਲੇ ਖ ਲੀ ਦੀ ਦੀ ਜੀ ਦੇ ਨੇ ਨੇ ਦੀ ਘਾ ਨੇ ਅੰ ਅੰਗ ਅੰਗ ਨੇ ਕੀ ਹੈ ਸੰਬ ਅੰ ਸ਼ੈ m; 1

Klangsheng of Dhanudharia family, Bhātialiā Gohāin and stationed him at Habung. Kheokhen Banlungiā Gohāin was made Dihingiā Gohāin. Shengpem was made Dhanudhariā Gohāin and Chāopet Khāmkling, Banlungiā Gohāin. In the middle of the month, Aghon, the Kacharis made inroads in our country. The heavenly king and his son made preparations to march against the enemies. The Sadiyākhowa Gohāin and Klingkhām Bargohain were ordered to proceed before the king with their men. Then both the king and his son followed them and by going upstream the river Tima, arrived at the principal gate of the city of the Kachari king. Bhātialiā and the Dihingia Gohāins were ordered to repair the path to the river to enable the army to fetch water. They did as the king desired. They, then, constructed a brick fort in front of the principal gate of the Kachari city. Having completed their work, they welcomed in the heavenly king and his son. The king with his son, then, proceeded to the town Marangki (Marangi) and passed four or five nights there. Chāolung Sāring, Chāo Shukring and Klinglum Shenglung advanced in a body from Patkata and arrived at Dergaon. From Mārāngki, the king proceeded downstream the river Tima. He then advanced upstream the Barnadi and arrived at Dergãon. Châolung Sāring, Chāo-Shukring and his son Chāo-Shāorāi advanced onward. The heavenly king left his navy and marebed on land to the Kachāri country. The Dihingiā Gohāin advanced in the front on an elephant, Pāikhrang. The Sadiyākhowa Gohāin proceeded on a she elephant. Thāomung Khenteu and Thāomung Mungteu took their march on two elephants, Pāilik and Pāikeo respectively. Chāo-Shenglung Klinglun marched on an elephant with his men. Chāophā Shuklenmung and Chāopha Shulhum advanced too and entered in the field called At the dawn of the day, Tengābāri. they began to march and arrived in the Angkarā field. When the sun appeared in the sky, they entered in the Kāthkatiā village. Then the Kacharis rushed out in a body and attacked our force. The

જાઇ જોમાં જી મું જા. જે જ મું આ મું મું ભૂગ

33. જૂં મીદે મીદે માદે જૂં મીદે ખીખે नमा की मीर भार के की मारे वाम भी वा मार्ग पूर्व एं पूर्ण क्षेत्र क्षेत्र क्षेत्र प्राप्त कार्य क्षेत्र क्षेत्र क्षेत्र क्षेत्र कार्य कार्य कार्य का ਲੀ ਦੀ ਦੇ ਦੀ ਦੇ ਕੀ ਅਦੇ ਕੀ ਦੀ ਦੀ ਦੀ ਜ਼ਿੰਘੇ ਦੇ หาด คา คาครินาทริด การพริ ษใชิ พา พงโอ พไง้หั dm ซิซิ พร์ พชิ บ ชั้น เด็จคาพชิทด์ นชิทได้ หนึ่น พืชติ เช็นงา หมด์ ปนา หมู่ที่ หำสิติ मं अहि व ए। एवं। अ भी हे भूरि के भी है જે મારુ ખામરે બના જે મારે જાં છે મારે મુદ્દ આદુ જે મુદ્દ આદુ જ, જ, જ, જે મુદ્દ พ ห์ พ พชิ พงโอเ ซติ ส์เ ห ารใติ ส พด์ ษา ซา ตำ ต์ พ่ำ พ้า ว่า ว่า ๕ ผู้ พริ ए हैं जा निर्ण भी भी वी में भा में हिंदी ખીઈ ખાઈ માં જાલ માં માં જ મીઈ મીઈ જા की मार भार नवा मा भाग मा की मार ਅੰਫਿਲ ਲਾ ਸਿੱਖ ਸੀਏ ਆਏ ਪਾ ਅੰਹ ਲੀ ਅੰਢੇ में के भेर एक में में पा पा पा के लिए में के ນ ທີ່ ທີ່ ພີ ທີ່ ທີ່ ທີ່ ທີ່ ທີ່ ທີ່ ທີ່ ທີ່ ທີ່ สาร์ สบาน สายา หนุ ซุ สามาริษา บ ย พ ง งพา พนิกร์ คา ชิธิภาษ์ค บพิษ์ ชพา หู บู ๕๑ ชพา พหิ ณฑ์ พิโต ต ผืนญ์ ษา ฟพา ห พอโนา ปา พุทิศพา ปุ พ.ศพ์ พ. พิริชา ชา ਪ੍ਰੈਲ੍ਹ ਕਾਰੇ ਮੀਏ ਆਮ ਚ; ਜ਼ੈ ਚ; & ਆਮ พอง์นา จาก ๕ฑ์ พุธ ษต์ พ.ศ. พาก

34. પું લીધ પ માં જોઇ & \ પ્રાથિ પ પ્રીપેઇ મીઇ માઇ પે પાં પા મીઇ પણે પ્રા પીપે મીઇ \ ખં જોઇ & \ મ' માં બીખાં

son of Khuntāi, one Lansheu and forty soldiers were killed by the enemies. Thāomungklingkham, in fear of being seen by the enemies, dismounted from his elephant, Pāilik and retreated. A body of the Kachāris came to the village, Kāthkatia and stopped there.

33. Thāomungmungklang, Thāomung-Shenba and Thaomungklingkham delivered a united attack on the Kachāris. The Kachâris let fly a great number of arrows, many of which struck the legs of the elephant, Pāikhrang. Thāomung Mungteu, with his army, came up on a female elephant and surrounded the enemies from left hand side. A great number of Kacharis fell dead on the field of battle and others took to their heels, Chāophā Shuhum came back to Dergāou on the elephant, Pāirin, leaving behind him half of his army. Thaomung Shulung, Thāomung Shenba, Thāomung-Mungteu, Thaomung Mungklang and Thāomungklingkhām, coming upstream the Barnadi, joined with the king and his son. The king, with all his men, passed a night at Dergaon. In the next morning, all of them got into their ships and steered downward in pursuit of the enemies, Shenglung remained in charge of the fleet. Thaoniungmungteu and Thāomung Slienba were despatched on the right hand side and Thāomung-Mungklāng on the left. All of them advancing by two directions pressed the enemies hard at Deoghar. Shenglung too, leaving the fleet, proceeded by land and charged the enemies. The Kachari Khunbāo (Deka Raja) fled away on a horse. One thousand and seven hundred Kacharis were killed. The Kacharis were completely defeated. Then our armies, with the king and his son, rowed upstream the Tilão (Lohit river) and arrived at the capital. The king called in all the officers, high and low, and performed Rikkhvan ceremony

34. Chutià's inroad, etc.—In the month of Falgun, the Chutias revolted. The Dihingià Gohain was sent to reinforce Phrashenmung Bargohain. The

Chutiās advanced and surrounded our fort. The Dihingiā Gohāin and Pāipam, the elephant, belonging to Phrashenmung Bargahain were killed in the struggle. In the month of Jaistha, Chāolung Shulung was sent to govern the country, Tiphau (Dibrugarh). In lākni Rungrāo (i.e. in 1524 A.D.) Chāo-Shenglung Klingkhām was made Thāomung Bangen (Sadiyākhowā Gohāin), and offered the rule of the eountry from Kangkhām to the source of the river Tilāo (Lohit). Thāomung Mungteu was made Shenglung.

35. The invasion of the great Ujir.— The great Ujir of the down country entered into and invaded our country. Chāo Shenglung (the Rājmantri) was sent direct to meet the enemy. Hananik Shenba was despatched on the right hand side and Shengkungren on the left to assist Shenglung. The whole force of our king made a combined attack upon the armies of the great Ujir. The Ujir being unable to stand our attack, retreated. Then our army advanced to Burai. In the battle, our army killed twenty horses with spear thrust and obtained possession of forty horses and twenty cannon. Shenglung Hanan and Kungren offered the spoils to the king at the capital. The king said to Shenglung, "I am very much pleased to find that I made you, a deserving man, Shenglung (Rajmantri)." The king, then, named Thaomung Kungien as Thaomung Katak and ordered him to remain in the Phulbāri at Katak.

36. The heavenly king proceeded to Aolā (Biswanath). He ordered Shenglung, Thāomung Shenba and some others to go to and remain at Teomeni. They did accordingly, proceeded to the place and stopped there. The heavenly king came back to the mouth of the Burai river and erected a fort there. The king stationed Thāomung Saring with one thousand men in the fort. Thāomung Katāk was ordered to remain in Phulbāri. The king came back to the capital with all his men. The king passed the lākni Tāomit (i.e. the year 1528 A.D.) in peace. In lākni Kaken

37. માં માં માં જોઈ & પૂર્વ જ મારે ખારે का भीषे भीरे क्षेत्र की भीरे नेमा रही। ณ พอง พริง พริง ห บ บ ง ง ช พ พ ห પા ખીપી ખીરે ખેર તે ખર્ક ખીર્ક ખેરે ખે ਅੰ ਪੰ ਅਦਿ ਲੇ ਘੂ ਜੇ ਘੀ ਚੀਏ ਕਿਹਾ ਵਿੱਚ પે નેના મહાલ નામાં જ મેં મહેલ નહે ર મહેલ માર્ક निष्य दे हैं निष्या एं भी वी फर्मा वी फर्डि। જે મીદે પહેં જા મીત્ર મીદે જે છે જે જે พาพ พา พ ช พ ธ์ งชา ซูลิ เพื่อ ਦੀ ਫਿਲ ਵਿੱਚ ਅਫਿਲ ਦੀ ਅਫ਼ ਲੀ ਜ਼ਿਲ੍ਹੇ **ਘ**ੁ नेकी की यह मार्ग व्या क्या का का मार्ग माहि मीह મં મ પા મીરા અર્ગા મીર્ગ મીરે મર્ગ ਅਦਿ ਅਦ ਨੇ ਪ੍ਰੈ ਲੀ ਕਦ ਚੀਦੇ ਲੈ ਲੇ ਪੰ मीर की दी। फर्गण कीर मिर है। की की भी है ने जा है कि की भी है भी है ने भा प्रमिष्ट भी भी की फार्म में परि । Wow नेमा मार् नेम्ही मुझ क्षेत्र क्षरा भक्षा भ या, निष्ठी भी भारत भारत भारत भारत कि की सी

(i.e. in 1529 A.D.), the king, with his son, the Dangarias and followers proceeded to Shāolā (Salā). The heavenly king sent a messanger to Shenglung and others directing them to return from Teomena. The king then ordered Thaomung Katak and Thāomungklāng to cross the Bharali river and plunder the wide country on the other side. Both of them acted as desired and returned with some captives who were produced before the king. Thaomung Katak was placed at Narayanpur. The king with his son and other officers left the place. Chāophā Shuklenmung and Chāo Shenlung, coming upstream the Dikhau river, arrived at Mājgaon and therefrom they came to Dilling and stopped there.

In the month of Puh, the Chutias rose against Thaomunglung Phräshenmung and Thaomung Bangen, heavenly king ordered Chao Shuklan (Tipām Raja) to go to and remain with Phrashenmung in the fort carefully. Chāo Shuleng was sent to strengthen the force of Thaomung Bangen at Kangkham. Thaomung Phrashenmung, then, marched to attack the Chutiās at Chandangiri Thāomung Bangen advanced to fight with the enemies on the side of the Titão (Lohit river). Thāomunglung Phrashenmung halted on the way and sent words to Thaomung Bangen to join with him. Thãomung Bangen marched accordingly and joined with Thaomung Phrashenmung. They advanced on and halted in the town Nangkão. Chaopha Shuklengmung was put in charge of the capital. Then Chāophā Shuhummung, with Chāo-Shenglung and all other great officers proceeded to the country of the Chutiās and arrived in Kāngkhām. Thāomung Bangen, Chāo-Shenglung and Shengshanan were despatched against the Chutias remaining on the side of the Debong river. The heavenly king entered into the capital of the Chutia king and stopped there. Chāolung Shuklan, Thāomunglung Shenba, and Klingkhām माहि भी में ने ने भी है भी है है ए ने ने मूं कह พง พง ส พง์ พุธิ พงิ พ์เชิ พ ห์ บ้ พง พ เพ าร์ พธิ พ ง งพา เ ว ง พง เพา म ए नेका ए दि mo a wo wig who หมิชิ ชากา หรืบ" ๕ พนักา หรืบ" หัก ผื บ (๕ฅ พธ์ ๙ พาก คื พ ก บ ห พธ์พฤ พ โ एँ निया में फॉस लॉस में घा की। व्या की ਮੀਓ ਅਦੇ ਲੰਘ ਸੀ ਨੀਓ ਕਾਓ ਸਮੁੱਚ ਹੈ ਸੈ। । ਨੂੰ wह wit Li पर्1 mia Lo wit ani Lin भ मीन भीन के के भीन कि का निर्माण में भीन भीन भीन પું જા િ અફ માં માં માં માં માં માં પ્રાથે √ ણા कि मिरि भिरि के मर क्षेत्र क्षेत्र के भिर्म हैं भार है जेरी भर की भार जेरा है ਹੈ ਕਿਲੀ ਅਨੇ ਸ਼ (ਮੀਨੇ ਆਨੇ ਲਹਿ । ਅਅੰਥੇ ਆਹੇ พ พิงิเกา พ พงิ พางิ พาชิ พงิ พาธิ พางิ મહિ મારિ નમા વાર છે માર્ જે મિરિ માર ए। भीभी भीरी। भरि ए° खीर मिर के। कि मिरि निमें मिर भी भी भी भी भी कि જ મીઈ જે દૂર્ક જેમા છે ર જાઈ છે માં જ w 8 w w f the we w who the √m फिर्म ४ ए क फर्ड ए दिश भी रे अम् मी कि आम कि के कि कि कि कि कि พ้า ป พชิป เพล็ดล็บาง ซึ่ง พ้พาบาง ปุง พุงพิพิพ์ พา 🍇 โรร์ णी की भीर नेमा फिर काम मारे भेर की ਦੀ ਉਂ ਕਰਾ ਵਿੱਚ ਕਿਸਾ ਅਉਂ ਦੇ \ ਨੂੰ ਅੰਘਾ। ਕਾਂ ਲੀ ਮੀਏ ਘਏ ਲਹਾ ਅੰਪਰ ਮੀਏ ਘਏ ਲੈ ਸੰ मर ए। मर फरी मैं फर्रिका भीर भीरी मीरी कै ਮੀਏ ਅਏ ਪੀ 1

were sent to fight with the Chutias on the hill Doithang Chaolung Shulung was ordered to go to and remain in the temple at Sadiyā near the Kundil river. Those who fought with the Chutias on the Doithang vanquished the enemies. They returned and joined with the king. The king ordered Chāolung Shulung and the high officers who fought on the hill Doithang to proceed to Marankao to fight with the Chutias there. Accordingly they took their march, fell upon the enemies and got a complete victory. The king, again, ordered his armies to attack the enemies at Chandangiri. The Bargohain Dangaria proceeded to Chandangiri and commenced fighting. The Chutias rolled down large blocks of stones. Our army threw aside their spears and other weapons and retreated. Then the two prince-brothers, Bargohâin and all others asked the Deodhais, to examine the legs of fowls. The calculation appeared favourable. The king ordered Thaomung Shenba, and Thaomung Klingkham to climb up the hill Chandangiri and surround the enemies. They ascended the hill arrived at the city on the hill Chandangiri but they could not make their way further. They came down bringing with them some boys and old men whom they could get hold of. Chaolung Shulung stopped at Banphi (Deyaliagaon). Chaolung Shuklan, the Bargohāin, Thaomung Shenba, andThaomung Klingkhām came back and joined with the king. The king left Barnagar for Kängkhäm and halted there. He then proceeded upstream the Tilāo stopped near a high bank wherefrom he could have a view of the Chutia town. Chāolung Shulung left Bānphi. heavenly king, coming upstream the Tilão, stopped at the mouth of the Tikali river. Chāolung Shulung as he proceeded to meet the king who was at Tikalimunkh, was attacked by a body of the Chutias near the Tilao. The king rowed back to Kangkham and remained Tbāomung Bangen, Chāo Shenglung and Chāolung Hanan, going downstream the Dibong, defeated the enemies and liberated Chāolung Shulung. They came back and offered the king

the spoils of the battle. Thaomunglung Phrashenmung came out of his town and met the heavenly king. Then the king. Shuhummung left Thāomunglung Phrashenmung and Thaomung Bangen in charge of Sadiya giving them necessary instructions, and returned to his capital. In lākni Kāpcheu (i.e. in 1530 A.D.), the heavenly king sent Chāo Shuken, Chāolung Shuleng and Sheng Hanan to bring in Thaomunglung Phrashenmung from Sadiyā. They arrived at Kāngkhām. Thāomung Bangen joined with the two prince-brothers on the way. They, with Thaomung Bangen, advanced on and arrived at the gate of the city. They informed Thaomunglung Phrashenmung of their arrival. Thāomunglung Phrashenmung eame out of the city and greeted the princes. Then Sheng Hanan intimated Thāomunglung Phrashenmung the order of the king and directed him to proceed at once to see his Majesty, Thãomung At this, Phräshenmung ordered his attendants and followers to make necessary preparations. munglung and Thaomung Bangen proceeded down to meet the king. Chāo Shuklengmung received Phrashenmung kindly and produced him before the king.

38. white to the word who he word who with the word with who with who with who with the word who he with the word with the word

In lākni Dāpplāo (i.e. in 1531 A D.), the heavenly king, Shuhum, despatched Chāolung, Shuklenmung, Chāolung Sāring, Chāo Shukhring, Thāo-Phräshenlung munglung and Shenglung Klangsheng to construct a fort at Mārāngki (Marangi). They then proceeded there, threw up a fort and put up in it. The Kachari king sent his brother, Detchä to attack our men in the fort at Mārāngki. Chāophā Shuklenmung and Chāolung Sāring rushed out of the fort with all other great men and fell upon the enemies. The Kacharis were defeated, Chāolung Saring killed Detchā. the brother of the Kachari Raja and took possession of some swords, brazen pots and eloths. The news reached the king, Chāopha Shuhum, who despatched Thāomung Katāk to reinforce the fort at Mārāngki. Then the heavenly king and his son, rowing upstream the river Nāmtimā (Dhansiri), arrived at the

ा एहि वा भ द द आहे। जा जू भी उरि व मही ा। कह जी है मार् ली मीहें। कर्ल ए างทัพนิฟ" ศพา พชิ เจโล้ ห้อ เจ้ หำ พงล์ क के अर केर में मारी मि भी भी भी भी की भी के वाह की भी का है भी है है की र ผู้เหมืองหรือที่ ห้า ชั่ง พา พองกา พริก मिंह मारी। भी मार्वाण भी भी भी मेरि मार्व गरि भी देश के भी हैं है के भी हैं भी हैं भी हैं भी માર્ટ માર્ટ ભીઈ જોઈ છું જાઈ મીઈ માં જા ાં ! મું મ, ર્જા, મીફ માફ છ માફિ યમ! માંધ मीर भारे दें निम भे भारा के है ले भर บับต์ หนึ่น โบซ์ พ่ง เ ณ ื่ ๕๖ ห้ว ห็า है भेरि कार के मार्ट पूर्व पेका एर ए कारा अह भी है जिला के लाई के भी है हैंवे के हिंदी नार की जी है भी भी भी भी भी भारत नेमा एवं नेम्ह हाँ मह भी। भेर ए ษะ หรื ชาว พอดิ พร้า พอดิ พริ หรือ พริ क्षेत्र भीरे भीरे नेजा की भीरे की नेजा भी रूरे น้ำ ห้อ หอ์เอา บ้ ซน์บ์ ณ ห่า น้ำ हा का रव रीस मुक्त कि में प्रमा में अप किए जिए भ พุธิย (คบารุ่น พงโอเบุีย (พ์ชชิ भी है है की प्रदेश है कि भी है। कि भी भी है है छे रिश मार्ग कि एक त्रीत राज्य की भी कि भी พุชเล้า ษยิชเษง สัพอ์เงา เฟอ์หุ้า หรี พอ์ พื่ พพ์ ฟ ฟอ์ ณ พอเพา พื่ ซา มา ปพาทย์ปพา มิโยโซย์ มิโยโซ พอโซา ਅਰੇ ਮੰਘ, ਆ ਹੈ। ਦੇ ਜ਼ਿਲ ਮੰਥਰੇ ਸ਼ਰੇ ਦੇ मि ए पर्र ए दी कैर ज एर रहिल्ज พพายเพา

month of the Jangtima (Dayang) river and assembled all his force there. A fort was constructed there. They then advanced upstream the river and halted on a high sand bank. In the dead of night, a body of our men advanced from the sand bank and set fire to a town of the Kachāris. In the next morning, the beavenly king having left his ships behind, advanced with his armies and arrived at a place called Denggnut. The Kachari Khunbão (Deka Raja) was putting up in the town. - Chãophã Shuhum remained in the rear and sent Chāophā Shukenmung, Chalung Sāring, Chāo Shukhring, Chāolung Shuklan, Chāolung Shuteng and all the high officers to fight with the Kachāris, Thāomung Klingkhām, Sheng Hanan and Shegkingren were despatched on the right hand side to attack the encmies near the Kliāmnāmtimā (Sobansiri). All of them marched off quickly and delivered an attack on the enemies. They captured Mentarilung (Barmajindār). The Bão (Dekā Raja) of the Kachāris fled away on the back of a horse. Our men chased after him up to the brick town (Itanagar). The Kachari king, and his brother, the Khunbão fled to Kākat. The heavenly king, leaving the brick town, came to and halted at Mālipathār. Chāolung Shulung, Thāomung Shenba and Thaomungbanbalam joined with the king. Then the heavenly king ordered his ministers, attendants, soldiers and labourers to assemble together. After this he removed his camp to Lengugut. The Kachāri Raja Detsheng sent his brother with an offer of two hundred rupces to the heavenly king to pray the latter to help the former in regaining his father's dominion which was arrested from him by force by Khuntārā. Detsheng's brother accordingly came to the heavenly king and said, "my brother wishes to offer our sister to your Majesty and come to pay his respect to you if your Majesty be pleased to re-instal him to our ancestral kingdom." At this, the heavenly king sent a Katāki in the company of the brother of the Kachāri Raja with the message that if the Kachāri Raja would give him his sister, one thousand

39. ਘੂ ਘੇ ਘੇ ਹੀ ਲੇ ਚੀ ਲਿਓ ਚੜ੍ਹੀਆਂ भार्व वर्षा भारत की की महिला निर्माण के का निर्माण บ ห้อ พด์ พาท์ พ ซู่นัก &ิซิ ษนิ พา บพ์ เอา मा एकी मारी अरी जा निर्मा किया किया किया นา รู บ บ ห พด์ หา พพท์ บ ชู่ห์ บ พื้อที่ พอง์นอา ห้อ ซา ห้า นย้ำ พอง์นอา ปาทา ਅદ ਕਾਲੀ ਲહ્યાં કહે આ છે જે ખેં મીઠ માં 1 ท ฟพ ກ ห ซ ซอ ซล ซิล ซิท์ ซิล พใล พ ป या मूर्क या नित्र हा है है। यह विकास कि व्यक्त भी भी भारति ने भारती भारति भारति भारति भी भारति भार्म अ इं है है है जी भी भी भी भी भी भी भी भी પું ભ માર્ક પ્રા & છાં બા કંઈ માઈ દું દે ભાદે मारी मूर्जा भारतिका का भारति मा में वर्ष के भिर्द के बेक्ट्र के भारे बेहा के दर बेमा बेमर พ พนิ พ ฟ ฟ ฟ ฟ ฟ ซิ ส พาดิ พาดินก ชา น้ำ ឃੀ ਪੰਜ਼ਰੀ ਅਮੁੰ ਲੈ ਹੈ ਕੀ ਦੀ ਹਾ ਜੀ 1 ਅਰੰਦਰੀ ਅਉ ਕਾਲੀ ਦੇ ਅੱਖ ਅੱਖ ਜੈ ਸਾਫ਼ 12 W द ਦੇ พื่อเพ็บให้ กละ เล็บ เล็บ เล็บ mó wm n mó Hó Wh at wow io vi ਕੰ ឃੀ। พงโทง พชิ ห ปล บ ลชิ dws द्वीत भी भी पर्वाच्या भारत भारत भी है भूष भूष भूर निर्मा

40. માર્ક મેં માર્ક મું માં તાર મેં માર્ક માર્ક

rupees and an elephant, he might then come to terms.

39. Three or four days after the Kachāri Raja with his brother eame to the heavenly king taking with them their sister, the sum of rupees demanded and an elephant besides five hundred swords, five hundred eloths, one thousand napkins and one hundred Doolies (Sedans). With these offers, both the brothers greeted the king and said, "We your Majesty's subjects salute thee." Then the heavenly king, putting off a gold ring from his finger, presented it to the Kachāri Raja and said, "We are now friends. You must not quarrel with us any longer and should be straightforward in your action." The heavenly king presented the Kachāri Raja, an elephant named Ploikan, a royal umbrella, a cup, a sword and a saddled horse. The Kachāri Raja was directed to surrender to the heavenly king all the silver daggers, large cannon, gold umbrellas, gold sofas, gold jars, large gold plates, a gold cooking vessel and three of the queens. The Chief queen was to be kept for the Kachāri Raja. Kachāri Raja promised to make over the things and the queens to the heavenly king. The Kungaris (queens) were stationed in the brick town (Itanagar). After this Rikkhvan ceremony was performed.

40. War with the Musalmans. Luipat, a man of the great Ujir, entered the Tilão. The news reached the heavenly king who immediately despatched Shenglung, Thaomung Shenba and Khunkharā against the enemies. Sheng Hanan was sent to Lākāt with necessary things and money. Thãomung Katak was sent to Burai. All of them took their march accordingly. Both the king and his son with Chāolung Saring, Thāomunglung Phrāshenmung and all others came back to the capital.

41. અઈ મારિ મારે જ મીરે મીમે જેણ ชาง หา เชล์ ล จลา จษา นิจหา บา หา જ માર્લ બાળ જી ખીઈ માર્લ બેમા જે ખીં મીઠ င်း ခုန်ာ့ကြွေး၊ ကို ယေါက် ယုံငါး တို ဗေ ပေ m; कर एंक र्फा ए कि की मार्ड की छे માં ઈઈ જ માઈ જેવા દે જે જાર દે જે જો ਲੂ ਮੀਏ ਅੰਕੇ ਕਰਾ ਲ ਲਾਇ ਸੀ ਸੀਏ ਲੀ। ਅਮਿੰ ਪ੍ਰਸਾ ਬੁੱਝ ਅੰਗ ਅੰਗ ਨੂੰ ਸ਼ੁਰੂ ਸ਼੍ਰੀ ਮਿੰਨ પ માં જે કે કે અરે દર્દિ અરે જે જોઈ પ रमा भार् में भी था। राष्ट्रिक रमे WE day om the of the se wit we ਮੀਰੇ ਆਉ ਅਰੰਬਰ ਕੈ ਮੀਏ mਉ ਛੇ ਕੀਆਂ 1 ਕੀ ਲੀ મીઈ ભીઈ છે પંગામ મીં પ્રામ મા મા भीर भारे नेपा, वे का मिरे नेपा anh જે મેં મીઈ પ્રાપેર દા ઢે જાળ ! જો મોરે જામાં માં માં પે પા હ માં માં ત્રી તે જામ માં મો कि भी है ने ना वार्क निष्ण भी भी के भी WAS WE AM ME & AM EE &! WE म; m w मीर ना कार्म ना भार के ना मिं की ए। में निक लिंदि कि में हैं की में भी भी म् भी मी कि भार ने भार में वार एमी वारे देश में भारत पर पर केर जा के भारत पर भी भी ส พืช ปพา พนิสิติพิที พื้นสิทิ พื งพา พนาร์ พ หนึ่งผินชิ หา งพา Ba b wh to the to b the b th જુર મારે ખારે નાખા મારે મારે મહે મુ છે £ เห็พ์ หางพา พางพาที่ เพลา ปพ เ ณ บ ํ ๕แ พ เงน ๕ เ เงน แ ห તામાં માં મારિ મારિ મું મું પુ જેમાં વ્યાં મ મારિ મેરિ ખરિ છે છે મારા છા છાં માર્ડ นา ชิลั ษ: พิทิ ลิ งพา พิชิ พริ พริ भीरि हूं कि भी भी m दें भी का बेल के थी ปพา ช ๕๊ะ พ ชด์ น ซ่อ์ ปพา าร์ ห ਅੰਜ਼ਿ ਅ; ਆਪ ਅੰਚਿ ਘੁਰੇ ਨੂੰ ਅਦੇ ਅੰ ਜ਼ੌ

41. Chāo Shenglung and Thāomung Shenba met the Ujit (the great Ujir) at Temeni. A great battle was fought in which Thaomung Banba (Bandungia Gohāin) was killed. Our men got a complete victory. The Ujit left his fleet and fled away on land on a horse. Chão Shenlung advanced forward and constructed a fort at Kangariparā, Thāomung Shenba came back to the Capital. Sheng Hanan brought with him a gold umbrella, a silver umbrella, all the guilted articles dedicated to a temple, a silver stool, a gold stool belonging to a Deoghar and the elephant formerly given by the Koch king. He made over all the spoils to the heavenly king at Diling. Then the heavenly king ordered Thaomung Klengkham to proceed to and stop at Shāolā (Sala). Hanan was stationed at Bharali. The king instructed them all to help each other on the event of any one of them being attacked by the enemies. When the Musalmans advanced forward to attack our armies, they joined together as instructed by the heavenly king, for united action. The Musalman Nawab Bitmalik and the great Ujir advanced on and got all the land and naval forces (consisting of one thousand horse and one million men) in order of battle. Our armies, too, kept themselves ready to meet the enemies. The great Ujir and Bitmalik marched on horseback and laid seige on the fort guarded by Shenglung (theBarpātra Shenglung sallied out on an elephant named Pāirin and fell upon the enemies. A hot battle was fought in which the tail and the lower part of a leg of the elephant Pāirin were cut off. mungklingkhām and Thāoshangmungbing attacked the enemies by mounting on the elephants, Pāirak and Pāikāi Shenglung Klangsheng respectively. severed Bitmalik with his sword. The other Musalmans fled away. Our armies pursued them up to Khāgarijān. The elephant Pāirin being disabled to proceed forward for his sores, was sent back Shenlung (the Barpātra) killed great many horses and captured one hundred alive. The king called back Shenglung Thaomung Klingkham and Thaomung

42. પુરા દ્રામાં માં મારા પાર્ટ માં આ દ્રા છામાં में फिर एा भे भें एं मिर मा कैर में अह मारे भि है भी भी भी भी भी कि ए विष्कृति कि कि भी પે કર્મા પ્રહે પારે પીર્ક પીરે પોરે WK नवा की भीरे वर्ण भीरे भीरे भी की है। ही של ט' משלים אשרן משליםן אל איון של भीरे एहे नेकी ए वे कि महि भीर महि कर्ण मार्ड भीर्ड क्षेष्ठ के नेमा ए कर्णा नेम દ ખાઉ m; a' ma નેખ છે જારિ ખરિ ખરિ ซ้าหลิ ปา หู ปป ชิชิ พำ บู้ พงโพโ ખીઈ જાદિ મહે મારે મેં કેર મહે મીઠ જૈરે જ મીઈ મારે પ્ટાં, મીપી મીઈ નેમા છે જોઈ? वार भीर एँ भे फर्नाणा। फर्नाणा कर वार्म में निम वीमा व्यक्ति महा महिना महिना ਲੀ ਹੈ ਜ਼ੈ ਖ਼ੋ ਮੀ ਲੈ ਫ਼ਿੰਪੀ ਲੀ ਲੈ ਘੀ। Lo WE o' a m; w Lo am wm on a 11

bing. They came back accordingly and offered the king fifty horses, many guns and cannon and other articles which they got possession of by defeating Bitmalik. The heavenly king offered a girl to Shenglung and rewards to the rest according to their services. The king took back the men put under Sheng Hanan for his not offering the king the spoils which he obtained in the war with the Musalmans. In Lākni Rāingi (i.e., in 1532 A.D.), the heavenly king sent many high officers with Shenglung to construct a fort at Teomeni. They proceeded accordingly to Teomeni and erected a fort there.

42. In the month of Dinruk (Bahāg), the king of Bengal (the Musalman Nawab of Bengal) sent an expedition under a General called Turubak (Turbak). Turubak, with thirty elephants, one thousand horses, many guns and cannon and other war weapons took his march and entered in our territory. made a fort and lived in. Then the heavenly king sent for Chāolung Shulung, Thaomung Klingkham and Thaomung Blaksheng. All of them came to the king at his call. The king ordered them to go to and reinforce Shenglung. They, then, marched off and joined with Shenglung (Barpatra Rajmantri). The king, again, despatched Chāophā Shuklen, Chāo Sāring, Chāo Shukhring and Thâomung Phrashenmung. All the great men of our king assembled in the fort of Shenglung. The king ordered one Bāolā, a Deodhāi Pundit, to examine the legs of fowls. He found in the calculation as follows: "if the enemies are to attack us by crossing the river, our army is to get victory but on the other hand, if our army is to attack the enemies by crossing the river, we are sure to sustain defeat."

43. Now and then, bodies of Musalmans on horse unexpectedly approached our eamp and killed a man or two in each attempt with arrows or by gun-shots. In spite of the prediction of the Deodhāi Pundit, Chāophā Shuklenmung rushed out of the camp and

માર્ક ભામાં મહારા મું મુક્કા માર્ગ માર્ક મં મારે મારે વ મારે માં લ ઢાં માં ઢાં ณฑ์ ผู้ ปพเบ็น พหัช ส่ ห ป ปพ เ ผู้ ปเ फर्गण भीर् भीर भीर भार कार मार के भीर પ્ટું મોર્પ મીર્ડ જાળા લે મોર્ડ માર્ડ હૈલ नेमा के कि भिरे भार नेमा के कि भिरे man के ने आ वा भारत के हैं भी के माह ने मा ar wo & જે મારે માર્ક માર્ક જોઈ જો ar ar 1 મૂ ดา ชิต์ หยิ ส ค พา ธิดัพชิ พลิ ษ รุ่ พ้ ખે ખા મેર ખે. મહેલ્લા મીઠ મેં મીરી જ אל אלה שלה שלה שלה שלה אל אל אלי ושלי ีช์ ๕६ เพอเอเหรีน บำ ๕๓ ซา ฟเรี निमा क्रांस मुद्र के भी है हा की। कहि निमा मिं भी ਅੀਏ ਅਲੇ ਐ & ਅੰ. ਐਂ ਐਂ ਨੂੰ ਕੋਰ ਚੈਂਫੇ บา พอ์เอเ หนือ พุ ษนิย์ พอ์ พนิ พ สิริ भीर्व में भीरि । भर्व भारि भीर्व अरि भर्व भारि พาง พริพ์ พ. น น น ัง โ พ ัง น พ ล ซ ส ม พ พ फिर नेमा मा के पर ए नेमा भी मार एके ।!

44. ເຖິເ ປິດທິ ກັ ກູ້ ທີ ໝູ່ ຜູ້ຄົນເຮີ ປ ຜູ້ ຜູ້ ໜ້າ ປຸ ກູ້ ເເເັ້ ເເັ້ ເເັ້ ຜູ້ ຜູ້ ຜູ້ ເນົກ ຜູ້ ພູກ ໝໍ ເເຖິເ ທີ ຄົກ ກໍ ເວຣີ ປີ ປຸ ພູກ ພາ ຖຸ ຜູ້ ນາ

45. મામાં મીઈ મું દ્વા માં મંદ્ર મંદ્રા મામ માદ્રિ મું પા પા તા તા માદ્ર માદ્રિ માદ્ર માદ્રિ માદ્ર માદ્રિ માદ્ર માદ્રિ માદ્રિ માદ્રિ માદ્રિ માદ્રિ માદ્રિ માદ્રિ માદ્રિ માદ્ર માદ્રિ માદ્ર માદ્રિ માદ્રિ માદ્ર માદ્ર

attacked the enemies by crossing the The Musalmans were so hard pressed that they ran into the water of the Kapiligangā. Then Turbak sallied out of the fort and attacked our armies with elephants, eavalry, large and splint guns. Our armies being unable to resist the onset, fell back into the river Kapiligangā. Chāophā Shuklengmung made a hair-breadth escape being wounded by the enemies. Thaomung Phrashenmung, Shengkungren, Thāobingshāng, Thāomung Kātkhām, Chāoring Shengkan, and Chāoring Kangmushā were killed in the field of battle. Altogether, eight Generals of cight Hengdangs (swords) fell dead. Then our army retreated and took shelter under Chāophā Shuhummung in the fort at Shāolā (Sala). Chāophā Shuklengmung had to go to the eapital to recruit his health. The heavenly king called in Thaomung Katak and stationed him at Shengmāri. Thāomung Hanan was placed at Shāolā. The king made Chao-Shenglung (the Naga Barpatra) the Commander-in-Chief of the war, and directed him to repair the walls of the forts. Chāophā Shuhummung, and Chāolung Shairing returned to the capital. Chaolung Shuteng and Chaolung Shuleng were stationed at Barnadi. The Kachāris were given with them to assist them. The Musalmans advanced and eneamped at Kaliabar.

- 44. In the month of Dinpet (Ahār) our men pulled down the ships from land to the river Tilāo, fastened them together and proceeded to the river Brahmaputra. There were seven hundred ships on our side. In the month of Dinship (Kāti), the Musalmans advanced to Chilādhari and halted there.
- 45. In Lākni Mungmāo (i.e., in 1533 A.D.), in the month of Dinching (Aghon) Chāophā Shuklengmung came to Shāolā, Chāolung Shuklen was ordered to go to the mouth of the Burai river, with Chāolung Shuteng and Chāolung Shuleng. They, did accordingly proceed to their destination and encamped there. The Musalmans advanced and pitched their tent near Shāolā. One day, they came

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out of their stockade, surrounded Shāolā and set fire to the houses. Three lines of houses were reduced to ashes. Our men poured down hot water on the Musalmans which scorched their bodies and caused sores. The enemies, then, shot guns to our armies. Our men took shelter in the fort. In the month of Dinshām (Māgh) Thãomung Kelāk and Thãomung Hanan rushed out of the fort and attacked the enemies on a sand A large body of Musalman cavalry charged our army. Our men fought mounting on elephants and could not kill many of the enemies. The enemies opened fire from their large guns and flint guns. Four hundred elephants were on our side. A body of Musalman cavalry chased after Thaomung Katak, who, in order to save his life, plunged into the deep water of the river. A few great men and one Lälärä of our side, were killed. Hanak Hujainkā, as he came back, was attacked by a Musalman soldier. Hanan shot an arrow which struck the head of the soldier. Taking this opportunity Hanan fled away. The Musalmans made a hot pursuit after our army. Our men retreated and took shelter in the fort Shāolā.

46. In the month of Dinshi (Falgun), the heavenly king sent Chāolung Sāring to fight with the enemies. The three prince brothers assembled at Burai. In the month of Dinhā (Chaitra), the Musalmans advanced both by land and water, surrounded the fort at Shāolā and besieged it for three nights and three days. Two Musalmans, Natlung and Taju were in charge of the enemies' ships. One Shangatnāt of the Musalman navy, getting on board a ship, proceeded to the river Tilao (Lohit) to attack Chāolung Sāring who was in charge of the Burai fort. Chāolung Shuklan, Chāolung Shuteng and Chāo Shuleng had four ships with them. Chāolung Shuklen with two ships, proceeded to attack the enemies on the left flank. Chāolung Shuteng advanced with two ships to charge the enemies from the right hand side. Chaolung Shulung proceeded with fourteen ships to fall upon the enemies in the front.

દું જ વ માર્ર જ માર્જા કું માં કા માર્જ น้ำ พื้น เกา เพื่อ พริ ปพา เพื่อ พริ พริง พริพริพ์ ๕ ส พลิพ พ พ ง หรื ร & ถึง พพา ส พุธิ พริ พริ พรา พอ के कि में भी की की कि मिर्ट में में भी कि में में พ้พ์พาการห์พ์ พุพาพช์ งพา พุธิ ક્રેં જોર્લ ક્રિંઇ અરી 1 મહેલ્ટા મીર્ક ભીદ્ર મીરે મળે ખીર મારે રું છું અરે મીરે પ્રાપ્ત द दी दें दें भी भी भी भी भी भी भी พ พ ซ เต้า พุธิรู ณ ค ๕ เพาบพา พองิงา เพื่อ เพีย เมีย พอง เพีย เมูย ห เชา મારિ મામુ વમા માં માર વર્મા પણ માર निमा मि कि ए ए ए अरि भी रि भी ए भे, का कैं हैं। है कैं एक एर m; w का है प्राप्त भः ल जा।

The three prince brothers marched against the Musalmans. The Musalmans retreated in two ships. ships followed them. Our men had with them bows and arrows. The Musalmans assembled together to arrest the progress of our ships. But their efforts were of no avail as our ships were sailed beyond their gun-shot. armies entered into the enemies' fort and took possession of a ship and twelve men. The enemies could not be overtaken even with boats. When the Musalmans sailed away beyond our reach, our men came back to Shāolā. A Musalman named Taju laid siege on the fort at Shāolā with a number of ships. Chaopha Shuklenmung and Chao-Shenglung with some high officers were sent by water in ships to re-inforce the three prince brothers. All of them attacked the Musalmans at Duimunihilā and took possession of a large ship and a gun. The Musalman general, Shangat, was killed. Two thousand and five hundred Musalman soldiers fell dead in the field of battle. Chão Shuklenmung, Thaomung Katak and Sheng Hanan with other high officers marched in ships to surround the enemies. They overtook the enemies and attacked them. Our army defeated the enemies and obtained possession of twenty small ships and a horse.

47. In the next morning, one Hashankhā with a body of Musalmans arrived. He had six elephants, one hundred horses and a thousand soldiers with him. He reinforced Turbak. In the month of Dinchit (Jaistha), the Musalmans proceeded downward and stopped at the mouth of the Dikrai river. Then our armies assembled together. A body of our men pursued the enemies and surrounded them at the mouth of the Dikrai. Chāophā Shuhum, marched down and halted at Duimunihila. The king sent Shenglung (Barpātra) to fight with the Musalmans. Our army remained at Dikrāimukh for two months and a half. They, then, left the place and joined with the king by coming on land. The whole body of our men-at-arms put up in the fort. In the next morning, the

कार्य में की भीड़ का भीई भीड़ मीड़े कि एड़े ਅੰ ਛੈਂ ਸਿੰਨਾਂ ਨੂੰ ਨੂੰ ਨੂੰ ਸੀ ਚੈਂ ਲੀ ਹੈ। พาง เมื่อ เพลา เมื่อ แล้ว เมื่อ เพลา เมื่อ कि निमा के की कि मा निमा कि ना नरा ਪ੍ਰੈ mੁੱਢੇ ਸਮੂਢੇ ਜ਼੍ਰੇ ਸ਼੍ਰੇ ਸ਼੍ਰੇ ਦੇ ਮਾਰੇ ਸ਼੍ਰੇ ਦੇ ਪ੍ਰੈ ਹੈ mੂਢੇ ਸਮੂਢੇ ਜ਼੍ਰੇ ਸ਼੍ਰੇ ਸ਼੍ਰੇ ਸ਼੍ਰੇ ਸ਼੍ਰੇ ਸ਼੍ਰੇ ਸ਼੍ਰੇ मिर्ध मेरा एवं मेरा कि के मिर्ह भी भी भी भी ชติ หว้าง หรือ จากา พติ ษา จาง พองิงกา พริ พริ พริ พริ พริ พริ พริ พริ พริ ਅਮੈਂ ਮੰਜ ਅ ਚੁਨ੍ਹ ਨੇ ਘ ਨੇ ਨੂੰ ਕਾਂ ਇਨ੍ਹ ਾਹੀ ਹਿ ਪਾ ਦਿੱਤੇ ਅੱਜੀ ਪਾ ਲੀ ਅੰਦੀ ਦੀ ਅੰਦੀ भ भिष्ठ भे अप कि भार के ना निया भार्ष के के के वि के कि के के कि कि के क्रिंस के कि व्यक्त कि व्यक्त कि कि नेमा कर्मा कर भी है मारे भे भा का । फरी रामा कार्म देई हैं भी मार् दिं एडि फे भी व्याप्त मार्ग भाष्ट्र मार्ग महिल्ला भी ह ह ए दें दि ए निष्य की दिए की का की m £ 1 જાર મીર માર્ગ જામાં હ જ m; & w พา พองอา พาอ พาลิ ษาชิ พ พ หาลิ พ પ છે છે ખર્જ મારે મીર્ડ જોઈ મારે મીર્ડ મીર્ડ મીર્ડ મેં મી પા કે મેં જી જિંદ મિરિયા

heavenly king ordered Chão-Shenglung, Thāomung Shenba, Thāomung Katak, Chāophā Shuklenmung and Chāolung Saring to erect a fort adjacent to that of the Musalmans. They, accordingly, proceeded to the place and constructed a fort. The Musalmans left their fort. A body of Musalman eavalry attacked our army with guns. Our army retreated. Chāo Shenglung retreated on the elephant, Pāikhrang, Thāomung Shenba on Pāikalik and Chãoring Bunlāi on Pāishu. Chaopha Shuklen, Chaolung Shuteng and Chalung Shuleng rushed out of the but being overtaken by fear, they re-entered it. One Bharat Simha on a female elephant and a Koeh Katoāl on a she-buffalo rushed to fall upon our army. Three of our Saikiās, seeing them approach, mounted on elephants and commanded, with open sword, our men to halt. Thāomung Katak and Tāimungklang surrounded the enemies from right hand. The Musalmans got into their ships and retreated. Our men made a hot pursuit after them. Sheng Hanan, Thāomung Dāopimren and one Jaypat chased after the enemies up to the Dikrāi river. The whole body of our men arrived at the side of the Tikārai Chaopha with river (Dikrāi river). Chāolung Shuteng, Chāolung Shuleng and the whole body of men-at-arms halted for the night in the fort there.

48. In the next morning, the heavenly king despatehed Tāimunglung to surround the enemies from the rear. Tāimungklang was sent to charge the enemies in the front. Seeing this, the Musalmans left the fort. Our army pursued the enemies, making a general massa-When the Musalmans saw that their soldiers had been killed in great number, they halted near a boggy place. The Musalmans retreated again on elephants. Chāoringbun mounting on an elephant, Pāishu, attacked the enemies. The Musalmans were routed. Many of the Musalmans plunged into the bog and the rest fled away. Then our men came to a field and killed some elephants which were in a lake or bheel called

Pāntuā.

Lym Lm m; at me ta mo we w v พ บล์ ๛ุ พ (พ่อ พ่า บู ๛ ๕ ๛ุ พ่ พ่ लिंद कर अर्थ महा कि मेर ने का महिमर મેં માર મારે વર્માણ મેં મેં જે માં વાર મારી अ ने भा भ भी है भी भी भी भी भी भी भी เข้า รำพริชาฟ้าใต้ ๓ รำบางตับท์ พเพชิฟพ์ เรื่พชิพชิต พชิร์ लं मं के वह जह महि जी में म केर लाहि पर्व पर्या हा है है विप छिटि प्री भी। મહ્યા મીર્ક મીર્ક માર્ક માર્ક મે કેર છું कि असे भीरे एए मेरि ये भीरे भीरे भीरे ਕਾਂ ਅਰੰਬਰ ਅਰਿੰਸ਼ ਦੀ ਉ ਕਾਂ & Li ਅੰਜ ਦੀ 1 का कि विसे हेत हैत हैत से अप कि मा भी कि लह भीरी जह इं फैरिका करि मेह मेरे काह नेक मिह महा देश करें महिल्ल ชห พิธิ พากา

speared to death. Chaolung Shuleng, Chāorupākrak and Atikungat surrounded the enemies with elephants. Then Turbak and Tashunbān attacked our forces with a body of horse. Our soldiers killed a great many horses by shooting arrows. The Musalmans fled away and arrived at the side of the Bharali river. Our soldiers seized Hushänkhäng and killed him with a stroke of a dagger. The following things were obtained from the Musalmans as spoils of war: twenty-eight elephants, eight hundred and fifty horses, a great number of big and small guns and cannon, a box full of gold and eighty bags of silver coins. Chāophā Shuklenmung, Chāolung Saring and all others came back and offered the spoils to Chaopha Shuhum at Duimunihilā. The king divided the elephants and the horses amongst his nobles according to their positions. The heavenly king returned in an auspicious day to his capital at Diling. There the king performed the ceremony, called Rik-Khanmungkhanbān (a ceremony in which, Lengdan, the Lord of heaven is worshipped by offering sacrifices to grant long life and prosperity to the king and the country).

The elephant keepers were

ุงค์ รุงค์ เช็น เห็น เห็น เลีย ल की वर्ष म भी भी भी कि भी भी มู่โร หชียี ปริทิ ห ื พ่งโพร หรืง หู ห พง พชิ ਮ ਸਮੁੰਦ ਲੈ ਸਿੰਦ ਸਮੁੰਦ ਕਿਹਾ ਲੈ ਸਿੰਦ ਸਮੁੰ หาวัณ & ห ร ห พโล พโก

49. ผู้ผินชิงาว พังโองา ษา ฟพา หรือพริกา 49. In the month of Dinshipshang (Kartik) the king proceeded to Garhgaon and offered oblations to the dead and sacrifices to the gods. The heads of Turubak and Hushankhang were entombed on the hill (Charāideu). In Lākni Plekshi (i.e., in 1534 A.D.), in the month of Dinching (Aghon) Chaopha Shuhum sent Chāolung Shuleng, Thāomungshenba and Thāomung Blakshengmung to remain in Namruk. In the meantime, a pestilence broke out among the cattles, which took away a great number from the month of Dinhā (Chaitra), to the month of Dinchit (Jaistha).

50. พพ์ ผู้ พณ์ ฟ เช เม เปร เร เบริ ए भे भे व का का भार में भी है। जा मार् भा। ले का ले कि मा कह पह ने ना भी मर भार्म मर कर कैंडे मा का कि मेंडे कारे

50. In Lākni Kātsheu (i.e., in 1535 A.D.), the Khānjangiā Gohāin sent a letter to the heavenly king, Chāopha Shuhum, stating that the Nagas of the villages, Mālān, Pāngkhā, Khaokha. Luknā and Taru of lower regions and of

ા પૂર્ભ જ લીકે ખે ઢૈફે જે જા અકે ખે หา หชื ผ ฮา สำ ป ห พ พงโญ ฟง์พู મીઈ માર્જા જેમાં માઈ મેં માર્જ માર્જ માર્જ ਕੀਏ ਲਾ ਸੀਏ ਸੀਏ ਨੀਰ ਅੀਏ ਆਉ ਫ਼ੈੱਥ ਦੀ ซ้างอำนุธินใจ เมื่อ หางดาษตินา निर्मा भी है एरे निमा भी ए निमा का भी कार भी क्षेष्टि भी सिंह भी। भी भी พริ ผริ เปรี นิ द्वार พริ พริ พริ พริ พริ માર્ક ર્જ્ય મીર્ક માર્પક ત્રે તે જે માર્મ માર્પક भीर भीर्व भीर्व करि भीर कर वै भारे ने भारे ปลา อยิ พา พริ พ ซ ซ พ า พ ซิ ม (ปพ พง พ्हे भी बिह नेमा भी ने प्र महि भी નેમા મહેવા મેં મહે મારે મીઠે મીઠે પુ क्षी करि भें भें भेमा का म्यूमिसं कर की भी ਕੀ ਸੰਬੰ ਹੋਏ ਐਸੀ ਸੀ ਅੰਬੰ ਹੋਏ ਘਏ ਅੀ dmi น้ำ หลักรู้ยี่ พชิ พลักรู้ชี หนือ หนืย ਮੀ ਲੈ ਦੇ ਪਾਰ ਘੀ। ਦੇ ए ਅਰ ਘਰ ਅਰਿ พิธิ ต ชาง ชิ งพา เพอ พาอ พาธิ งทา nym å मिं एर ने ना एर मेर मेर के एर । र्या भी प्रमा पीर्य या यह है रेकि है ปพา ห ษา ณ พอเอา พาธ์ ห ษายา พาธ์ ห พุพ์ ๓๔ ๔๗ พืชา ๖๔๓พ์ ษาริบรา मिरि एरि एमें। ए मरिमिरि एवं। मरिमारि ณ์ พชิ พริ ษา พู พา ศพา ศพา สิลิ พา માર્ક મીર્ક મીર્ક પુરે જે જાદ મેં માર્ક am क्ष्मिर भारत में भी भी है कि स्था करि मिर्ट बेला फरि परि परि के प्राप्ति मर W WOW WISH HE I I'VE HY UM ส พาบ

the villages, Pāhuk, Khāmteng, Shiteng and Shireng of the higher regions were joining together to attack him, and that he would not be in a position to remain there and most probably he would be compelled to leave the place. Thus informed, Chāophā Shuhum sent Chāolung Shuteng, Thaomungkhru and Shangkungren in the company of Chāolung Shuleng against the Nagas of Jakhang. Shenglung was directed to proceed against the Nagas of the villages, Phākāi, Tāshiteng, and Shireng. Chāolung Shuteng arrived in Namruk. Chāolung Shuleng, Thāomungshenba and Thāoblankshenmung with all others encamped in Nāmruk. Our men fought with the Nagas of Jakhang and defeated them. Chāolung Shuteng being ill came back. The king despatched Chāolung Shuleng with other high officers against the Nagas of the villages, Luknā, Tāru, Pangkā, Mālān and Pangpangtā. Accordingly, they entered into the above mentioned Naga villages and routed the Nagas. The Khānjangiā Gohāin offered a princely elephant to Chaolung Shuklenmung. Chāolung Shuleng was in the village Pāngkā. Therefrom he came to Khānjang. The Khanjangiā Gohāin brought eight horses and some gauze cloth and offered them to Chāophā Shuhum. Chāophā Shuhum proceeded to Mungjang from Charāideu. The Mungjangiās fled to Mungphā whence they entered into an unsurmountable part of the hill. Then Chāolung Shuleng and other officers sent a Kataki to induce the Mungjangias to come to them. The Kataki induced them to come to Khāmjāng and submit to the king. After this, Shuleng with the officers left Khāmjāng and paid homage to Chāopha Shuhummung by offering one hundred methons (a species of wild cows).

51. In Lākni Khutshingā (i.e., in 1536 A.D.) the heavenly king despatched an army against the Tāblungiā Nagas. Chāophā Shuklenmung, Chāolung Shuleng, Thāomunglungchankhām and Thāo-

mung Shenba were sent to Jäktung. Chāophā Shuhum and Thāomung Katak stopped at Khangja. Chaolung Saring and Chāo Shukring were sent to remain in the Namchangia Naga village. The Nagas of the villages, Jakteng, Shangnan, Jenphan and Shanchai joined together and in a body, entered the village of the Tāblungiā Nagas. Chāo Shuklenmung retreated with his force in the night time leaving four large guns there. Chāophā Shuhum, Chāolung Sāring, and Chāo Shukhring also came back. Chāophā Shuhum came to and halted at Barnagar. The Nagas made peace by offering the large guns.

52. મહાંદા નેમા માં મીઈ મારે નેમા on the the true who of the of white White of the the the of our of the ਮ ਹ ਅੰਬ ਵੈਗੀ ਲੀ ਦੇ ਵੇਂ ਲੈ ਅ ਅੰਘ ษะ ๕฿ พี่ บ่ พุ หษี ร่า พอโฉา พโอ้ น મડ પા મડ & દેશના મહેલા મહે mis om भं की भीरे भारे कहा के नेना भं ले भीरे mg बंभा भ्रं भंडे का कि भंडे भड़े निमा पर्या भ" कारि भ" देवि । भर्र छ। कारी कारण कह में का भारी कर को मार wit v' to wo wit who all wo wit who ખીઈ જ અંદ ખીર્ગ માર્ગ માર્ક મીઈ મારે क रा किर में का भी है भी है के की भीर बागा वार्ण भीर वह भीर भार ए वै वा या भी भी भी भी जिला मूर्व भारी दूर्ल ਾਹ° ਰਹਾ ਕੀ ਅ; ਅ° ਕ; ਦਾ ਅੰ ਅੰਦ ਲੀ ਦੀ ਸ਼ਿੰ म में भारत कार कर के के के का भी है वह ໜ້ ໜ້ຽ ຮູ້ ທ້າວ ເຫຣິ ກຸ ດຸ ນຸ ນຸ ນຸ ໝູ ດຸ ຊຸເ भी करि कें के एम कि एम my निर्मा की

52. The heavenly king came to Mungklang (Diling). There he heard of Kachāri rising. He made Chāolung Shuleng the Commander-in-Chief of the army. Chāolung Shuleng, Thāomungkatak, Sheng Hanan; Shengkungren and Taimungkläng were sent with an army against Khundet, the Kachari Raja. They marched accordingly and arrived at Mārāngki. From Mārāngki proceeded to and stopped at Hāmdoi. Chāophā Shuhum came to and halted at Mārāngki. Chaopha Shuklenmung, Thaomunglung Chankhām and Tāimunglung advanced on and joined with the king. Chao-Shenglung left Naga's war and joined with the king. Chāo-Shenglung and Thāomunglung were sent to assist Chāo-Shuteng and Chāolung Shuleng in the war. Both the prince brothers and Shenglung proceeded on and halted in the fort in the village Banphu. Thaomunglung Chankhām, Thāomung Katak, and Shengdang Mungklang were sent by the Daiyang river on the right hand side. Sheng Hanan, Klanggnat, Joypati, Lashāi Tamuli and Chāo-Shāngrāi were sent on the left hand side. They advanced upstream the river. Thaomung Nanglao and Klangrat advanced in ships and besieged the Kachari garrison in the fort. As our army approached, three of the Kachāris came out of their fort on horse

ਦੀ WI WE MO U' Min W' U' W MI ण ए, लै ही के £6 लाम भी भाभी दिसे ह હૈઈ જે મેં જા હૈંદ જે જઈ જે હૈંદો व में भा भर कर व्यार्थ भी भी भी है भर भरि m() માર્લ & ઈ પા પેર્મા હૈ માં છા માર્પ પે પં છે 1 है भूम प्रांत का का कार में अमि परी જે £6 જેમા જે મેં માથા જ મીરે મારે एवं के की भीरे नेमा कार्म नेमा ए की छ प्रिभी में प्रमुक्त प्रके कहा की है। भी ส พนิ พา พนิ &6 พชิ พา เก บล พ ห พ์ ห พง์ เห็นุ่รี พูโพใช้ พูเริ่า พง์ พูริ भीर्व क्षेष्ट भीर्र भारे भीर्व भीरे ए के जिल लाम की है भे भी भी भी भी भी भी भी भी भी wit wo rate by a La be wind go ਚ; ਆ। ਹੁੰਦਾ ਜੁਣ ਲਾ ਸ਼ਾ ਆ ਸੰ ਜੋ ਵਿੱਚ พื้น ที่ ห้ หังที่ พุทิ ผ้า ห้ ห้ง หนืย พ वै पा वै । अहि भी है अहि हि वै वै पर्ने ने भी। मी कि की की भी मां मार् ने कि नार् મે પે જીઈ મેરે દુર્ભા સુધ છા જે મેરે हिर्क म मारं ने करि कि मिरे कि के मारं है क्टीर नेक देह की।

and shouted to our men to go near to the sand bank to take four horses and two thousand rupees which they had brought to offer to the king. After this when the Kachāris observed that our ships were not coming to the shore, they commenced firing large guns. At this our army got in order of battle. The Kachāri Raja retreated. Three of our killed. Thāomunglung were men Chankham and Thaomung Katak, with their army, attacked the enemies and took their station in the village, Banphu. Some of our soldiers, being wounded, came to and informed both the prince brothers and Shenglung of the matter. Having heard the news. Chāolung Shuteng, Chāolung Shuleng and Shenglung marched against the Kachāris and joined with our army there. When Shuleng and others arrived in the field of battle, the Kacharis took to their heels. Our men pursued the enemies and killed a great number of them. As our army returned to Langtap leaving the pursuit, they captured a Kachāri named Tirat and asked him where the Kachāri Raja was then. He replied that the Kachāri Raja was in the fort on the hill Daimari and there he was fastening together the ships in the water of the Khāmdām river and was making arrangement to come across. Then our army proceeded upstream the river Nâmtimă and came almost to the proximity of the place. The Kachari Raja left the fort and came to Lengugut. From Lengugut he returned to his capital. Our army chased after the cnemies and came to the town, Dinchi (Itānagar).

53. Khundet left the town, came to and halted at Jangmarā. Chāophā Shuklenmung arrived. All the prince brothers and the high officers advanced and eame to the town, Jangmarā. They found the town deserted. They could only find there the three Kuaris (queens) and the mother of the Kachāri king. They examined the city very carefully but no other person could be seen. The mother of the Kachāri Raja was speared to death. Then our men found out the Kachāri Raja and cut his head. After this, the officers came back with

54. พท์ส £8 ปล์ สัติ เชียิ เช่ หีพุ चैम् स्पूर्ण कर बर्भ भर बर्भ भिर्ण छ। भ જાા જા અદે જ જા મું જા લાઈક મી ઈ દૂ ખૂઈ £0 क £8 ए w' wg £0 का £8 m भी का भा के एरि के ले फिरिए भी हैं भी रि मिं पा में फें की mo का की भी जे जा ए जे mi ए। ए निस्ति में भी भी भी भी भी भी भी भी भी ਹੈ ਸੰਬੰ ਘ; ਹੈ ਘੋਏ ਕੂ ਵੇ ਘੀ। ਅਹੰਦਾ ਘੀਰੰਜ਼ भीरे ने भार फरें भी भें की भी फी भी की भी บให้ ห้ บที่ ห้ พเ พู (งพ เ ล้าพูลิ ษนิที่บุที่ ชิที่นิยิบใจ เพื่อบุ หไจ้หุ ਸੰਸ਼ੀ ਦੇ ਸੰਸ਼ੀ ਕੀ ਸੰਸ਼ੀ ਕੀ। જે મારુ ના જેમાં ના મા મ, જ, જ, જે મારુ ਮੀਓ ਸੀਰ੍ਹ ਸਿੱਧੇ ਘੁ ਮੀਓ ਕੀ ਮੈਂ ਸਾ ਕੀ ਕੀ મીઈ માં પ્રે માઈ માર્ક મીઈ માર્ક જેમા મ પ્રે હ મું જ અદ મીઈ 11

55. મહાંજા મહિમું મહિના મહિમાં અ મહિમાં મહે જેમાં મહિમાં ના મહિમાં મહિમાં ના મહિમાં મહિમાં મહિમાં આ મહિમાં મહિમાં આ મહિમાં મહિમાં આ મહિમાં their army and made over to the heavenly king, a gold umbrella, a silver umbrella, a gold sofa, a silver sofa and a considerable quantity of silver and gold at Kuhiārbāri. The heavenly king returned to the capital with his sons and all other officers and men. He performed the ceremony, Medām Mephi (a ceremony in which oblations are offered to the dead and sacrifices to the gods). In the month of Dinchit (Jaistha), the head of Detchung was put into grave on Charāiden by the side of Turbak's tomb.

54. In Lākni Rungmut (i.e., in 1537 A.D.), in the month of Dinching (Aghon), Shishu and Bishu, coming from the hill, Shikanā, offered Chāophā Shuhummung two horses, one white and the other gray, a pictured girdle, a large spotted fly-brush, twenty white flybrushes, a long set of pearl and a bead of coral. Making offer of these things, they humbly spoke the following to the heavenly king: "we, your slaves, pray your Majesty to help us in time of difficulty. If you assist us when we are pressed hard, we your slaves, promise to pay you annual tributes." Chāophä Shuhummung offered them some cows and buffaloes and ordered some men to accompany them. Chāopha Shuhum sent Shenglung to govern the Kachāri country. Thāomung Katak, Thāomung Mungkhru, Thāomung Shenba, Chāolung Shuleng and Chāolung Shukhan were given in the company of Shenglung.

55. Chāophā Shuhum offered a girl of Lānmakhru family, named Khukdāng to the Raja of Keshe (Manipur). The Raja Cháomen, sent the Katakis Khrungdengkang and Nanangpäläm with a princess as a return offer to the king, Shuhumphä. Chaopha Shuhum informed his three queens of the matter. They did not like it. The princess was received with honour. One thousand

56. વૈધ દ્રિમાં મે મ મહોજા નેમ મામ ชดา พื้นชา ผู้ผู้ พู้ดี พู้ พ พูงโบา ชาก พุพ์ ชา ๙ พลิ บุลิ ษใล้ ๕๑ พงา พพิส ณ์ พนิ พ่งโนา พใง พุ ปใช พ บ &ิท์ พง भी कि है भ दि है भ र एहें mia ए एहें बार्ग भी भ पा की wow भी भी भी भी है। भ w! भी है भार जिला भी छ। मैं। अर्थिश भी की mi मीर एा में फर्र भारे भीर भीर एं करे พื้อ บา ค่ำ พอ พอง พาง พาง พาง พาง મારે મીઈ મીઈ છું કીઈ મારે મે ਹੁਏ ਅੰਹੇ 1 ਅਦੇ ਖੀਰੇ ਹੁਏ ਅਵੇ ਮੀ ਲ_ਿਖੀਏ พริ เริ่ม ปุงบา เร็ พ พงโง เพื่อ พาง एक मार्थ हैय हैया विस् भी भी कही आहे कहा की भी निर्मी कर भाग मीहे क्षा है भी की की थर्भा भीर्ष भीरी नेमा भरी कार्म भीरे m; મે કું જેમાં મારે માં કુંબ મહિ મારે બાળો Mô Bố & by w mg rất dw ret orb भी भी भी है हिं का अ भी । ने भी भी है एहे પૈ દ્રં પૂર્ભા તા માં W પ પે W માં જીઈ મી 1 Lá एवं १०६ am Mó vá L ए 'n mg พิโต เพอโพย เพื่อ หู ส พา ส พ พา ने भा भी की भी भी भी भाषा की मी મ મહારા મહિમ મિરે & મ મારા મામા พอ์ द ਅੰਬ ਮੀਏ ਲੇ ਲਾਬ ਨ ਆ ए ਘੇ ນ ໝົກ

elephants with howdas on, a large quantity of silver and gold and many other things were sent with the princess. Or their return, the Katakis were given fifteen horses, two elephant pads, a quantity of gold and a letter.

56. In the month of Dinruk (Baisakh), the king and the Jubarāj (Shuklenmung) amused themselves in cock-fighting. In the month of Dinchit (Jaistha), the heavenly king had high words with his son, the Jubarāj. Shuklenmung procceded to Garhgaon. In Lākni Tāoshān (i.e., in 1538 A.D.), Chāopha Shuhummung called in Chao-Shukhring and after having had a consultation, sent him to bring back Chāopha Shuklenmung and Thāomunglung (Bargohāin). Chāophā Shuklenmung said that Chāolung Shuleng should come to take him. Then Chāo Shuhumphā sent Chāolung Shuleng. Chāolung Shuleng met Thāomunglung. After having had a talk with Thaomunglung, Chāolung Shuleng came back. In the month of Dinsham (Magh), the heavenly king proceeded to Bakathā and sent one Deogharia Deodhai Pandit to bring in the mother of Shuklen. When the queen arrived, the king made her take an oath of fidelity in the name of the gods by plunging her hand in holy water. Chāophā Shuhummung returned to Dihing. The mother of Garhgayān Raja (Shuklenmung) came back to Charaideu. Shuklenmung being infuriated with rage, formed a plot to kill the king in the night time. He bribed money and horses to some of the conspirators. They came to the gate of the city but being afraid had to return. A Kachāri, in disguise, could manage to enter into the city. He kept a knife concealed in his body and stealthily entering into the king's sleeping room in the dead of night plunged it into the heart of the king. Chāopha Shuhum expired. The Kachāri was caught and executed. In Lākni Karāo (i.e., in 1539 A.D.), in the month of Dinshām (Māgh) Chāopha Shuhum met his death. He ruled the country for forty-three years.

57. พองอา หา้อ หา้อ ปริ หา พอร์ หรื HE WI พพ์เร็พบ์ ซ็ณ์ พ้ พง์เงา พใ พนิกา ชาง ปุ พ ณ ปิธิ พ า รูบ์ พุ่ ห้ หว่าง เพื่อ ฟเล็ ษเช็ ๛ฑ์ บ้ ਅੰਸ਼ ਮੀਏ ਕਾਂ ਮੈਂ ਆ। ਅਰੰਘਾ ਲੀਸ਼ ਮੁਸ਼ ਮੈਂ พอ์ พริ พริอ์ สรุป น พืชเอ็พอ์ พริล ห; เช่า พท์ผู้ &" หย่าง เงา ห เงา์ พร้ w' & k wo who re v' no who a vi น พงิจ์ พงิ พงิ พนิ พชิ พา พง กรชิ મીઇ લઈ જે ખૂ ખીર્જા મીઈ મે જૈઈ ! મેં જે ส บ ร & m พ ปิช พา พอโด บ ช งm वार्या मार भी है वर में महा क्ली है इंडि मार्स क नम कि लि की की मेर की कि के ਅਹੇ ਅਫ਼ ਅੀਰ ਅੰਢੇ ए" ਕੀਏ ਦੀਏ ਕੀ ਦੀ ਆ। 1 ਅੰ ਪੂ ਵਿੱਚ ਸੂੰਦ ਆ ਸਨ੍ਹਾਂ ਸਨ੍ਹਾਂ ਸਾਲਿ יוון של או מינים לאות ל מו או עוני עי फर्तफा भी भी से बा में भा कहि एर्स रिए । क्टीर भीर भी देर ने ने ने ने के ने के જામ જોક છે માં મી છે 11

CHĀOPHĀ SHUKLENMUNG ALIAS GURHGAYAN RAJA.

57. Chāophā Shuklenmung made himself king. In Lākni Kapmit (i.e., in 1540 A.D.) Chāophā Shuklenmung fell ill. He proceeded to Tāimung and stopped there. In Lākni Dāpkeu (i.e., in 1541 A.D.) Chāophā Shuklenmung proceeded to the Kachāri country. On his return, he named Chāolung Shutāmā as Chāolung Tāmā. In Lākni Raicheu (i.e., in 1542 A.D.), the heavenly king sent Chao Shukhring to Saring to replace Chāolung Saring and named him Chāo-The heavenly king lung Länchäng. made Saring Raja, Tipam Raja, Namrupia Raja Saring Raja and Tipam Raja Nāmrupiā Raja. The heavenly king proceeded towards the Kachāri country. When he arrived at Dāukā, he heard the news of the death of his mother. He then returned to the capital. Chaolung Shuleng was sent to the Kachāri country. Chāolung Shuleng proceeded to and arrived in the Kachari country. He erected a fort near the river Tilao (Lohit). The Bara Bhuiyās paid their homage to the heavenly king on the side of the Kapili river. Then the king came to the Kachāri country and therefrom he made a land march. arrived in Saring where the people at large welcomed him with great rejoicings. From Saring, the king came to the capital.

58. In the month of Dinuk (Baisakh) the Chutiās fell upon Hanan near the Desangriver and killed him. They carried away his wife and son. Chāolung Timā devastated the Chutiā territory as a reprisal for the Lāknis, Mungplāo and Plekngi (i.e., from 1543 to 1544 A.D). The heavenly king, then, called back Chāolung Timā. Chāolung Shuleng was made governor of Kachari country. In Lākni Kātmāo (i.e., in 1545 A.D.) Chāopha Shuklenmung showered great favour upon Chāolung Shuleng.

59. In Lākni Khutshi (i.e., in 1546 A.D.) the Koches invaded our country. Thāomunglung (the Bargohāin) was not

ບົດ ພູຮ ຊູ ໂດ ບໍ່ ເປີດ ຕໍ ໝູ່ ປີ ຮີ ເບູ ຮີ ບໍ່ ເຖື a (a m (£) & જોઈ પણ માર્લ અરિ) บ พ เ พ น ส พ เ ฿ พ เ พ ง พ า ช တားပါး က ကြို့ တွင် နော်မြောင့် မြောင့်မြောင့် ကြို့မြောင့် ကြိုမြောင့် ကြို့မြောင့် ကြို့မြောင့် ကြို့မြောင်း ကြို့မြောင်း ကြိုမြောင့် ကြို့မြောင်း ကြို့မြောင်း ကြို့မြောင်း ကြို့မြောင်း ကြိုမြောင်း ကြိုမြောင်း ကြိုမြောင်း ကြိုမြောင်း ကြိုမြောင်း ကြိုမြောင်း ကြိုမြောင်း ကြိုမြောင်း ကြိမြောင်း ကြိုမြောင်း ကြိမြောင်း ကြိုမြောင်း ကြိုမြောင်း ကြိုမြောင်း ကြိုမြောင်း ကြိုမြောင်း ကြိမြောင်း ကြိမြောင်း ကြိုမြောင်း ကြိုမြောင်း ကြိမြောင်း ကြိမြောင်း ကြိုမြောင်း માં મારિક મું જે જામા મહે મેર વ્યામ મહે की भीरे वह भी। एवं भवें भी की भीरे महिला व्यक्त मार कि मिहिली के मार्क कि मेर भार मेर सह मह की मीह हि को भीर्ष कि दें में के एक भी एक छा में। ले की कि एर पर पर के भीर के मारे निमा कर १०६ एर देश निमा कर भी है महि LE In a my me win we with a mi ਲੈ ਚ ਹੈ ਪੈ ਮੀ ਹ ਚ ਨ ਚੁੰਦ ਕਵਾ ਕਿ ਆਉਂ ਆਉਂ ਜ ਲ ਮੀਏ ਕੂੰ ਲੈ ਚੋਏ ਕਾਸ਼ੀ ਲਏ ਪੰ ਕੀ ਨੇ ल कि ली मेर के काह मरी है छी भी मेर्र भी भी । प्रत में भी भी भी भी भी भी भी भी भी บชิพชิง ษา ๕๙ จาก ๕๙ งา ช ฉ พ ณ ี ปพา พ พ เ ซ ซ เ พ เ ซ น พ พ พ พ พ भी प्रश्नित के की भी है की भाई। भी चिर् क्ला भाग कि एवं भाग दी भी ए कि भा का भीर कि भारे ए भर भा है नेका પુંધર પા પા પા પા લેશ મીરે જ મીરે મારે ਣੀ । ਦੀ ਘਈ win win wib win & रिका कि रिका कर्ल में महि के पि भी कि में या यह महा मह कि में ने ने พ. W wir w h a mar w H & rak व्या की मीर भीर भीर भीर की मीर क्षे भीर भी है की भी है वह वह की भी है वह भी है की મીઈ વરે ખંઈ ર્જા મીઈ ખે જૈરે મહે મે જેર wo की अभ भा की मा के का की की प्र ਆਏ ਅਰੰ ਫੈਏ ਾਰ ਅਸਿੰ ਮੀਏ ਕਾਏ ਸਿੰਸ਼ ਲੈ ਕਾਂ ਅੰਬਰ ਸ਼੍ਰੇਜ਼ ਲੈ ਅਹਿ ਲੈ ਜ਼ਿਲ੍ਹੇ ਸ਼੍ਰੇਜ਼ਿਲ੍ਹੇ ਸ਼੍ਰੇਜ਼ਿਲ੍ਹੇ

in favour of fighting with the Koches. Thāomung Bānlung Dāopem (Dāopem Banlungia Gohain) paying no heed to the word of the Bargohain marched to the Tikārāi (Dikrāi) river to fight with the enemies. Our men crossed the Tikārāi twice and attacked the enemies but were repulsed. The Bargohāin joined with our force. The Koches landed from their ships and discharged a great many arrows, some of which Thãomung Nânglão and his struck elephant. Thāomung Nānglāo tumbled down. Thãomung Khenteu (Bhatialiã Gohāin) mounting on an elephant reached the place and picked up his brother Thāomung Nānglāo. The enemies in a body attacked our army and cut a great many persons. Our men being unable to resist the attack took to their heels. Thāomung Bānlung's elephant, Pāirin and Shengkungren with his clephant were killed. Luk Hanan died fighting on his horse. Thāomungdoi (Parbatiā Gobāin) fled on an elephant leaving the fort, and entered into a forest. One Daikhru fled away from the field of battle, leaving his horse. Our armies were dispersed. They retreated to Karangā whence they proceeded by the Tilāo and halted at Kaliābar. Langidām Neog of Guimela family and Thaomung Banlung shot arrows to the enemies from ships. But our bow-men left the place and fled away being pursued by the enemies. In the next morning our armies reached Shāolā. The enemies advanced and overtook our armies at Shāolā. A great battle was fought there. Thao-Khenteu, Thāomung Shenba, Thāomung Blak-Shengmung, Thāomung Nāngnāo, Thaomung Nābin, Thāomung Nānglāo, Thāomung Saring, Chāoshāmkhring, Chāoring, Pensharing, Shāngkhām, Pāilāng Chāoring and the Phukinmungs (Rājkhowas), altogether the chiefs of twenty swords joined in the battle. Thaomung could not get better with the enemies. The Koches, however, began to waver, being attacked with elephants. Some of them entered into forest, some into ships and nine fell dead in the field. The Koches proceeded to the Tīlāo. Thäomunglung Läkkanru proceeded on and joined with Thaomung in the town

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whit LE w no mon dwy by મા મી પા ભાડ વડ દિવ પાર્ટ મહોળ મીઠ ਅੀਰ ਮੀਏ। wolvo ਮ ਨੇ ਚੋਏ m' v ਮ फर्व भी है भी वे भी है फर्व दें है भू है भी वर्षा 1 कर्ण भीर भार का कार कर भार भार वार ਲਾਂ भी है भार ए। भे भार ए। एं लाई भारे wo to took we a we a wo we whe we के ए की की की किए किए की कि कि है भार के पै नेपा पार के कि में ਸ਼ਹੂਸੀ ਚੁੰਸ਼ੇ ਚੁ ਖ਼ਿਸ਼ ਰਹਿ ਕਿ ਚੁੰਸ਼ ਅਫ਼ਿਸ਼ ਦੀ ਸ਼ਹੂਸੀ વારિ મરીર્દ્ધા મહીં છે. મેં મારિ મી હ મારિ મહ ਅੀਏ ਅਏ ਪੁੰਧਾ ਕਈ ਅੰ ਦੇ ਕੋਫ਼ੀ Hai मिर्य हेम है। जिस वर १ मिर्स के केस मारि पर्व मार्व भी ए नकी है भी भी मार् फर्का नमा जीई छ ११ अह भी है नमा जी है ਦ; ឃ[†]। พงโบ พชิ ਦ; & m ក្នុធ ਦੀ ਖੋ ชหิ พ ร พ ท

61. พท์ตี ๗ พีช (ซ m (ที่ชิ พัต พุชิ เ ๕ติ พ พิทั ษ (เ พท์ตี m (ษีเ พ์ ซํ๑๎๒ เช่ ๔๗ ษ (ษัติ ษ์ เ ษติ พชิ ษติ of Khāmrāp. Chāolung Shuleng riding on a horse remained at Nāmklāng in order of battle. Thāomunglung, Chāo Shenlung Klangsheng stopped at Jabakā. The king ordered all to assemble at the place.

In Lākni Rungsheu (i.e., in 1547 A.D.) the Koches erected a fort at Naranpur and stopped therein. Chāophā Shuklenmung ordered all to leave the fort-and march against the enemies. Chāolung Shuleng and Chāoringlung was directed to proceed straight, Chāo-Shenglung to the right hand side and Chāolung Shuteng and Thāomunglung to the left. The heavenly king with Chāophrangmung (Buragohāin) wished to follow them in the eentre. Chāolung Lanehang was placed in charge of the ships. The King, then marched on with his officers and men and arrived at the fort Pichalā. The Koches made an attack on our force. Our men remained firm and made a eounter-attack. Koehes eould not resist our onslaught and retreated. The king despatched Shuleng, Chāo-Shenglung and all others to surround the enemies. Our men aecordingly advaneed and surrounded the Koehes. The enemies were pressed hard to the middle of the water of the river. Both the brothers of the king and Chāo-Shenglung surrounded the enemies and massaered them. Our men obtained possession of two horses. heavenly king with his whole force came baek. He performed the Rikkhan ceremony.

61. In Lākni Tāo-Shingā (i.e., in 1548 A.D.) a violent earth-quake took place. Pebbles, sand and ashes came out bursting the surface of the earth. In Lākni Kāmut (i.e., in 1549 A.D.) the king fell ill

in the capital. The Nagas of the village, Bānchāng attacked the Nagas of Bānphā. The Nagas of Banpha being unable to hold their ground sent Katakis to the heavenly king with an offer of some methons, buffaloes and hunting dogs to request his help. The heavenly king, then, ordered Chāo-Phuphrang (Burāgohāin) to march against the Nagas of Banchang. The king proceeded to the village Banrui. Chāolāngchāng was ordered to go to and remain in charge of Mahang. Chāo-Phuphrang fought with the Nagas of Banchang and defeated them. He captured and brought with him the Naga Khunbão, Chāokingpung. He got twenty buffaloes, nine methons and a large coral bead as spoils of war and produced the Naga Khunbāo and the spoils before the king.

62. In Lākni Kāpshān (i.e., in 1550 A.D.) in the month of Dinkām (Puh) Chāo-Lāng-Chāng died. In the month of Dinship (Bhādra) Chāolung Shulēng breathed his last. In the same year, Chāolung Timā, Chāoshāiham and Māibān died. In Lākni Daprāo (i.e., in 1551 A.D.) Chāophā Shuklenmung fell seriously ill. In Lākni Rāimit (i.e., in 1552 A.D.) Chāophā Shuklenmung died. He ruled the country for full fourteen years.

CHĀOPHĀ SHUKHĀM ALIAS KHORĀ RAJA

63. Chāophā Shukhām succeeded the throne. In Lākni Mungkeu (i.e, in 1553 A.D.) the princes, Chāo-Shupan, Chāo-Shāmchu, Chāo-Lukchai, Chāo-Chip. Chāo-Shāmlāo, Chāo-Ngipam and Chāo-U, and Lapet, son of Shenglung and Lashampeng, son of Shenba rebelled against the king. They were captured and confined. Thāomung Chankhām prayed the king to show them mercy. The king accordingly pardoned them.

64. In Lākni Kātplāo (i.e., in 1555 A.D.) the heavenly king sent Chāolung Sāring, Thāomunglung and Chāo-Phuphrang with an army against the Nagas of Hātikhok. They marched accordingly and stopped on the right side of Nāmtit

พธิบ คำ พองา พธิฟ พอ พฐิ ธ फर्व द्वाँ भी भ कर्ष एँ द्वि एँ क्रैंभी भी है पर 10 1 v, wo we w' & t w ble we v ਲੀ ਸੀਏ ਸਾਊ ਸ੍ਰੀ ਲੀ ਕਾਈ ਸੀਏ ਸੀ ਸੈ ਸੀ। พื้ พักล์ เพพิ & เพลิ พธิ์ ลล์ ย क्रां के के कि की कि कि कि कि कि कि บำเพ็พรุ่พรุนาทัลน์เพริบิพร บ่า พาบเบทา พงพชิพ ๕ชิพ พิธิ माई की भू की अरि भी है कि है भै भी भू भी ບ ເຊກິ ເ ກົາວ ຮີ ບໍ່ກາ (ບ ເ ບຸກິ ກໍ ດາ ຮີ ເ रहि कहि भी भें भर् के के व्यहि है एहि एर् મામાં માં માં મીરિયમાં છે મામાં ભાડ છ लिंदी क्रिक्ष करी भी लाई ने प्री कि लाही निहा कि भी भी भी भी का वार में मीह મી હે મહામાં માટે જે મારે જે માટે જે મ भ भे क की भी है भारि एक भी कि एवं एक भे भीर्त भी भार्म भी भी अहै भी पी और अहै भी अहै महा भी वाँ भारत वर्ष प्रमिर भी वर्ष र्मा प्रा एक के बाहि कही वर्ष एहे mi ळ मिरे पहें ने भा कर भूर्व में रही र

Chão-Phuphrang (Buragohāin) advanced on a female elephant called Pāikhrāī. The king called back Chaongudām, Chāo-Kankhām and the two brothers of the Then Chāolung Sāring (Sāring Raja), Thāomunglung (Bargohain) and other high officers advanced with their forces towards Iton. The Hātikhokiā Nagas fled away leaving their wives and children behind. They retreated by the Tilão (Lohit river). The Itonias left their village and entered into Papuk. Chāolung Sāring, Thāomunglung and all others advanced on and approached Pāpuk. The Papukiās also left their abode and entered into Khāmteng. Our army chased after them and arrived at Khamteng. The Khamtengias fled away at the approach of our army. Our men got one hundred methons (wild cows) there. Thaomunglung, being ill, came back from Khamteng. The Nagas of Iton, Pāpuk and Khāmteng joined together and assaulted Thaomunglung on the hill Tadaibungmung and killed the men who carried Thāomunglung. munglung was made a eaptive. Chão Shuban and Chao-Shamchu, the two princes, advanced with their armies and fought with the Nagas on Tadaibungmung hill. The Nagas of Iton, Papuk and Khāmteng were completely routed. They took to their heels. Thaomunglung was made free and conveyed on an elephant.

65. In Läkni Rungmão (i.e., in 1557 A.D.) Chão-Shenglung Klangsheng and Chão-Phuphrang (the Barpatra Gohāin and the Burāgohāin) died. In Lākni Tāoshi (i.e., in 1558 A.D.) Chão-Shāng-drāi (Bāhbariā Gohāin) was made Chão-Phuphrang (Buragohain) in place of the deceased one. He was named Chão-Khek. Chãophā Shukhām desired to make Chão-Kankhām, Chão-Shāngrāi. But Chão-Kankhām expressed his unwillingness to accept the offer. The king made his (Chão-Kankham's) brother Chão-Shāngrāi.

66. In Lākni Kāsheu (i.e., in 1559 A.D.) seven Kuars (princes) with all other members in their family rebelled against the king. Lāshāmpeng, the son

માર્ભ મીઈ માઈ ર માં જે મીઈ મી માં 11

67. พท์ผู้ พบิ พีซ (พ้ พน์ บุ & வบิ £ મેરા માર્ગ માર્ગ માર્ગ મારે મારે મારે મારે m (ໜ້າ ປີ ເພີ ເພີ ເລີ ເປ (ພໍ ພຸ ທີ ເພື່ ເພື່າ ભારા અદુ મૃ જે મિદુ મદુ માં મુ માર્ માર્ कि कि भी मिर भी भी कि की ਦੀ ਦਿੰਦੀ ਅਤੇ ਅੱਜ ਅਤੇ ਜ਼ਿਲੀ ਜ਼ਿਲੀ ਜ਼ਿਲੀ ਕਹੀ พนิ พัง นิชิ พบู่ พุพิ ชิยู เอชิ คนิ คร ณา พี่ย์ พริยาชอง ปาก am m; มิเร ਸਬ੍ਰੀ ਸ਼ੁਰੂ ਅੰਦ ਸੰਗ ਲਹਾਨਾ ਲਿਉ ਸੰ ਲਹਾ ਮੁਬ ਨੇ ਅੀਰ ਬਰ ਨਾਂ ਹੁੰ ਲਾਂ ਅਰੇ ਮੀਰੇ ਹੈ ਸੀ। ਚੀਰੇ พุ ๓ (พุ ๓ (พา) พาทิส รูบ์ ษูด์ พำโนา भी 6 % ਅਦੇ भी wow wet v' we and vet મુ મારા જ પુંજા જિલ્લાના મારા જ મા ชिरि ए कार भी भा भी विदे भे भेर्वाण भी พง์ พุช พุพ์ พบ พชิ ซุริปชิ พุชิ एँ क्षीं अह मिरि। वा कर्ण का ने का मिरि บ का พ พธิ ช ชน พุท ภาษุ น ห ลาย mg of ज फे वर रहे रहे एवं फीव ज mi रहे મીં આ આવે જ મારે મીરે મારે બેમા માં માં માડ अह दी निया है भी दे आहे का निया भी भी one Li a wo we & I'm wow w પે માં જ વાર્જા અધિમારિયા માં માા वार हिंदी कार्य कर मा मुक्ता व्या कार्य मेर £ે નેખા ખરે મી પે માં મે ખરે છે અંઘ mm ज फे प्रे दें के अहि महि में ज फे मरे हरी मिंह भी के जा भारी में जि भी औं औं कि का की मारे का निमा में में मारे काह Li vo don & mi ang no dom mi ut m; or & win

68. મામાં કે મિક્ષિ ઇમા લુમાઈ છ જા લાઈ પ્ર' સ્થિરિ લી ઈરિમાં પણ માં કો of Shenba and Lapet, the son of Shenglung also joined with them. They were put to death by order of the heavenly king.

In Lākni Kāhshingā (i.e., in 1560 A.D.) the grandson of Pratap Rai invaded our country. One Shālu Bhuiyan joined with him. Both of them coming upstream the Brahmaputra, halted at the mouth of the Dikhau river. Hearing this, the king sent Thāomunglung Chankhām, Chāo-Phuphrang and Chāo-Shenglung with an army against the enemies. They marched accordingly and attacked the enemies at Dikhaumukh. army defeated and vanquished them. One Tāokan and one Chāonangkap, a son of a Deodhai Pandit were put to death for their letting fall the long cloak of . the king on the way. In the month of Dineipit (Ahin), the king despatched Chāomankhām and Shengdang with a large number of persons to construct a fort at Bukā and stop there. In Lākni Dapmut (i.e., in 1561 A.D.) Chaopha Shukham directed Chao-Phuphrang to proceed to Bukā and remain in the fort there. In the same year, the king transferred all who were at Bukā to Shāolā. In the month of Dinsham (Māgh), the king ordered prince Chāotu to go to and remain at Shāola. Thāomunglung and other officers were also allowed to stay there. The heavenly king sent an elephant, an umbrella, a ban (a cup), a sword, a gun, a silver stand and a Belā (a water pot) to Chāotu with other things. The heavenly king ordered Chāo-Shāngrāi to proceed to Shāolā at the head of a body of men including Marintan Hātimuriā. Chāo Phuphrang (the Buragohāin) proceeded to Shāolā, taking with him an elephant, an umbrella, a eup, a sword, a gun, a silver stand and a silver water pot. Bakatiāl Hātimuriās and Mariātan Hātimuria were given in his company.

68. In Lākni Rāishān (i.e., in 1562 A.D.), Bukutumlung and Tipu entered

พืบ บุ พธิ พธิ เ หา เพธิ หนัย สันด์ ษ (ห้อ) ษ (ห้อ หญิส หา้า พอโน) หนือ ร่ว אינ אינ אי בין על אינ אינ אינה אי שונים જ જ માર્ક માર્ક માર્ક માર્ક માર્ક માર્ક માર્ક માર્ક સા ทนิง ฟ เรือที่ยังกับ บุ ห้อ หน้า ฉันไ 21 85 Mg Mg 160 108 136 148 Mil 15 भटि एँ एँ अँ भर्र भार्र भार्र के के के पर्ट พริ พรุ ทัวบุลัพถิสิทธิริทีรา พด์ พธิ น สัช ณ บัเชิ พริ พธิ น พอัน फिर कि कि मिर्ट भार्र भार्र भार्र के कि के मिर्ट काई मार्थ में आद ए भी की आदि काद मार्थ दे พนินัทร์ เพชร เรศาก ณ พร้าว ระตั why at wo de win we want at my एका की ग्रांक काम का की महि में के मे 20 x 15 m ()

69. भगीत गरिष्ठ द्वी ति भे अति भारत निया थ र र्रोही में रहे हैं के र्रा บ; หา ช่ะ เกส หมิส พา พา พาร मार्ड भार्ड राम भारत में के भी के भी की में की भीरि एँ या विषे कार एर करा एँ कार विषे พบ ล เช่น พ่อเอเ ฟ พอ ซี่ ที่ เรีย ฟ้า £ หา๊ท์ เ พริพริส ซ หาราห์ หรื จากเ या वार पीर अपि है स्टीई हैं कैरि में होई कार्र พ พ : เพชิ ห์เชิงเย็ว พอ้ เพชิ ห" ๕ ซิ ซุรา क्षांत करें भी भी भी भी भी कि भी कि ਲੇ ਪੁੱਲੀ ਤੂੰ ਕਾਉਂ ਲ*ੇ ਵ*ਿਆਉਂ ਸਾਲੇ ਲੀ ਸਹ है है एकी एही की एक ए एक एक है कि व मू भ गाहि मह में हो है भा (में हा कार्या कार्या लाभी में भागि में एवं में पर्वा भूमें भागि ने भी नेमार फर्ट भी घर महि क्ष्य अकी वह मार्क भर

into our country and arrived at Shāolā. Thence they came to Makalang. They then, proceeded upstream the river Tilão and arrived at Dikhaumukh. Chāophā Shukhām, Chāoling Sāring, Thāomunglung Chankhām, Chāo Phuphrang, Chāo-Shenglung Klangjan, and others assembled together and proceeded to Dikhanmukh to meet the enemies. Our army marched downwards in ships. enemies advanced upstream the Tilao and coming down in the night time, fired guns to our men. Some of our men were shot dead. They (the enemies), then, proceeded down and halted at the mouth of the river, Handia Chaolung Saring, Thäomunglung Chankham, Chāo-Phuphrang, Chāo-Sheng Klangjān, Thāomung Chāo-Sheng and all others advanced forward and fought with the enemies at the mouth of the river Handia. Chaongu-Shang, Chao-Khampat, Chaoring Pikshai and Lapet Thaoming fell dead in the field of battle. Lanshenkhām was captured alive.

69. In Lakni Mungrão (i.e., in 1563 A.D.) in the month of Dinsham (Magh), the Koch king invaded our country and coming upstream the river Tilao, prepared a fort in front of the Dikhau river on the other side of the Tilao. Chaolung Saring, Chao Phuphrang Ikhek, Chaotu, Chão-Shenghing Klangjan and Shengdang Khāmshen with many others marched against the Koches and constructed a fort in front of the enemies' one on the opposite side. The king made Chāoring Ikhring, the commander-in-chief of the war and ordered him to remain in the fort at the month of the river Nāmjin (Sessa). Chāolung Tipām (Tipām Raja) was also ordered to remain in the fort at the mouth of the Sessa with Chāoring Ikhr-Then in the month of Dinruk (Baisākh), the enemies devastated the province Marangki. Chāolung Sāring, Chāo-Phuphrang, Chāo-Shenglung Klangjan, Shengdang Khamshen and others consulted together and sent Phrangkhan, son of Längidam, Läshäilun and Langikhen, these three persons, as Katakis to the Koeh king to sue for peace and friendship. The Koch king sent Rati-

णी भूषे man निष्ण कि कार्य में भा ឃុំ £6 ឃុំ ឃុំ ផ្ស បុរា ផ្ស ឃុំ រ £6 ឃុំ พท์ พืช ผุธ ฟ ต อเ ต ิ ษ (ปพา พ้ ปิโหว บุพด์ ปบุพด์ ปฑา พื้นพิษี पुष्टे mó v द भ ५ ७ । ਅੰद वर एक छीर मिरि एवं भे प्रिंपिर का णा माँ वै । पर एपर ห์ พุทิ พ่อ์ พุทิ พริ ๕อ์ ณ ซเล่า ซเ भीरे मह लार्भ कार्भ लार्भ मह है है का है भर งพา พอ์เอา ซ่า หักท์ พชิ ณฑ์ พู ษท์ मुंग्ह भी है अब मूं ने ना हुई ने ना हा भे दे अब ชา เรื่ บ่า พอโนา หนือ หนื เพ่า หา મારિ મા માર્યા ભૂતા મે જિલે જોઈ દુધ น์ พ่ง พ่า หุลิ พุฒิ งนา งพา พ่ง ลาท์ म भिर्म भी मा भी वा नेम वा न में રી જોઈ જ મેં પાં પા અમાં જામ અમા นี้ พนินับ น้ำ เมื่อ र्ण्या वरि भी। मुद्दी मार्का नेभा नेभा भारि भी का की मी है जा की मां मां कि का की की भ्रं भीरे भ्रं अर्भ न्नेर्भ के भे के दि दि रा

kant, a good man, with our Katakis with the following words to the heavenly king:-" We are in friendly terms from a long time. We are descendants of gods as our forefathers were sons of gods. We are living as brothers. In the ancient time, a girl was offered to us by the king of Assam. Our this friendship should exist to our descendants. It is not proper to be in hostility. So the king of the east should arrange to settle the affairs in such a way so that both the countries may enjoy peace and prosperity." The Koch Kataki delivered the words of the Koch king to our heavenly king. Chāopha Shukhām sent two elephants to the Koch king, one of which was harnessed with a howdah. The Koch king offered in return, an elephant, four horses and a gold howdah. The peace was confirmed and the countries remain in friendship. Our army left the place. The Koch king proceeded down by the river Tilão. The heavenly king came back to the capital and offered sacrifices to the gods and the dead.

70. In the month of Dinchit (Jaistha), the Koch king sent an expedition under one Tipu to invade our country. Tipu advanced accordingly and arrived in Dihing. There he made a stockade and halted with his men. The country was devastated. The news reached our garrison stationed in the fort at Dihing. They deserted the fort and entered in Chāo-Shenglung Klangjan Abhoipur. and Chāokhām also retreated on the very day. The Koches assembled together and advanced in ships. Chāolung Sāring, Chāo Phuphrang Ikhek, Chāotu, Chāo-Shenglung Klangjān, Shengdāng and Khāmshen, consulting together sent one Läshäikhring, the son of Mungkhru to the Koch king with an elephant, a sword and a gun. Chāophā Shukhām wished to leave the city with all the officers and men and consulted the Dāngariās. Then necessary preparations were made to desert the city.

71. માર્ગ માર્જી જાઈ મીઈ જોઈ તું લડ્ડ માડ્ บูริ พริ ธุ ลเ พ พ รู ร พ เ หรู หาณ์ √w; b; mm મીઈ £67 યા a; v' ห (พร้า พอโซา หรือ ซ พชิ ฟ พอโ พ પ્ટુંદ માં જેમાં છે મહિ મહિ લામાં પ્ટુંદ જયા के क स्पूर्ण बच्चा हुई क स्पूर्ण मारे हुई। सह พรท์ ส พ เรื่ พิอ์ หา้ หวิท์ พอ์ ษ เพชิ ส หนิ พณิ ปพา ๓ ง ช ษ ง พ ง พ า หนิ मार्क नेपा कि जा क कि कि भी भी भी ਅੰ ਅਲੀ ਚੂੰ ਚੂਂ ਅੰ ਅਲੀ ਲੂੰ ਚੀਏ ਅਲੇ ਚੂਂ min भीर वह min के भीर के भी का में भीर एहं के मार्ड कर्मा ए मार् के फरिए एहं भारता में पा में। में मार्ड भे मूर्व भारता रेभा พริ พริ พ ; พ ฺ ๗ ; สุดิ พริ ๙ พ ๋ พ ๋ น ๋ า พองิงา พริ ฟ พี่ นุพอง พพา สริ พ์ พิณ માર્મા માર્જ પાર્ટ પાર્ટ પાર્મ મહાર્ય માર્મ મહાર મારિ મામા માર્મા છે. જેથા મામા મ મામ મી น์ พุพ; บ หิล์ ล ส พ โ ส พ พุท ਤੇ ਅੰਅ ਅੰ ਅੰਸੀ ਨਾ ਜ਼ੈ ਰਾ ਜ਼ੈ ਅੰ ਨੀਜ਼ੇ ਹ บา บันจ์ ชิด์ พุท์ ซูโชใช้ พุชิ พ้ માર્ક મેં માર્ક મું પા ભાં ભાં કા

72. ທຣ໌ ພ້ ເຮີ ບູ ທຣິ ບຸ ດະ ໝູ້ ປີເ ພຣິ ພໍ ດະ ພູກົ ກາຣ໌ ພຣິ ສ໌ ບໍ ດາກົງ ດາ ທັດກົດຊົ ຄໍ ບາ ຄໍ ພໍ ເຸ ບຸ ພຸ ບູ້ ໝູ້ ດາຮີ Ghorā-Chowās advised our men not to go away. The enemies made efforts to enter into the fort. The news reached our men. Then our army left the fort in the dead of night and entered into the interior part of the country. Chāophā Shukhām with all his officers and men retreated to Nāmehin where he stopped a night. He ordered his men to take their meal.

71. The heavenly king, then, entered into Naga hill and remained at Klangdoi hill for three months. The Koch king entered into our country and stopped in Mājuli. Chāophā Shukhām ordered Chāo-Phuphrang Ikhek to go to the Koch king to negotiate peace with an offer of two gold vessels, two silver vessels and a large silver jar. Chāo Ikhek eame to the Koeh king who was in Mājuli and offered him those things. The Koeli king said to Chãophrang Ikhak, "you better tell the king of the cast that he must send me your son, the son of Thaomunglung, the son of Shengdang and the son of Khāmsheng to me and I shall go back to my country leaving all here." In the month of Dinkao (Sravan), the Koch king proceeded downstream the Tilão and eneamped on a high piece of land near the river. The heavenly king gave one Ahu, a son of Nānglāo; one Chit, a son of Chaophrang; one Lashāmshu, a son of Shenglung; one Lāku, a son of Khreorat and a son of Khāmshen in charge of Chāo-Phuphrang to offer them to the Koch king. They were collected together and sent in ships downstream the river Tilao. The son of Khāmshen being young, was sent back. Then Chaopet, the son of Thaomunglung went to and halted at Tiru.

72. Chāoshāo Nangbu, the wife of Thāomunglung said to Thāomunglung, "I won't allow my son to be sent to Koch country. Tell the king what he

ਮੀਏ ਨੀ ਕਾ ਅਏ ਮੀਏ ਅਰੰਬਰ ਬਰੇ ਪੰਸ਼ਰ ਮੀਏ માં અદે પૈર્દ હે માં આ હો માં હાઈ મ चा वर की भीर भारि के भूमें दी भी भामें जा भार्त निम कि में भी น ผ พย์ เพย์ ลพ์ เช็พ เห็น หั मूर्त man निष्य में चा में निष्य भी mo to પાર્ટિ નેમા માં માર્મ & મે મારે પ્રાપ્ત નેમા માં મામાં & મે જા હૈ મી જે ખીકે મારે कि मेर कि का किए। कि में के कि कि ฟริ ณฑ์ ห์ พุท์ mó m; พํ ชุด ต หับ พชิพำจ ฟต์ พ้พชิพ์ บำพ้อเ ผ่ WI wow who is not ob my we वार्त मार्ग की भी है भी भी । भी พ พอง พโง ห บ บ บโง หางโมา या का दे मा m र पेर मार दे । यह भी દે નેમા મહે કઈ અદે છે મોર્ગ મહેળ พยิพ พำ นุ้ บำ บำ พื้ ส พอ์ พนิ ตำ ษ์ ษุ บุณ์ บุ บุณ์ ษ์ เษ ษา ชา ษา นุริ พ ਮੀਏ ਅੰਜ ਅਦੇ ਝੈ ਲੈ ਅੰਗ ਜੰ ਘੀ। ਅਦੇ कार्म मा भीरि ए। भीर्म मुह भी छ। भीर् अदि บา เร็ พร้ง หรื พูด์ งหา งพา พร้ m; મીઈ અંદ ખી પું જી મહિમારે મેં દ્રેઈ भ मेर मेरिया मा भी निष्ण ए व भिष्ण प्रिक्ष के प्राप्ति निष्ण प्रमिष्ठ หรี พ ี ษ ; พู้ พยุ พยุ พฤยุ ฐ II

and the ministers are when they have yielded to the enemies. Why should he reign when he is unable to save his subjects from the enemies." Further she said to the Thāomunglung, "let me have your head dress, girdle, belt and sword. Though I am a female, I shall fight with the Koch king and let him know how a female can fight with the male." Thaomunglung said to the king that he would give his son for the welfare of our country. At this, the wife of Thaomunglung exclaimed, "Who ean give my son. If the course of the Dikhau river can be diverted upwards to the hill by putting a dam across, then my son may be given." Chāophā Shukhām was very much displeased to hear of this. He gave up the idea of sending Thaomunglung's son. He wished to send Chāo Shungām. Chāophā Shungām was sent for. heavenly king sent Chāoklangkhām to inform the matter to Chao Shungam. He went there and said to Chāo-Shungām, "you are to go in place of other. should come and go for the welfare of your country." In that year, all the tributes were offered to the Koch king. In the month of Dinkao (Sravan), the Koch king returned to his country. Then Chāolung Sāring and Chāophrang Ikhek eame back giving Chāo Shungām in charge of one Jusannat Khān.

73. Bāmun Ujutlung, Tapashi Lahkat and Malāmui Lahkat were sent to govern the provinces near the river Tilāo. Chāophā Shukhām eame baek to the eapital and put the country in order. In Lākni, Plekmit (i.e., in 1564 A.D.) in the month of Dinehing (Aghon), the king put to death Chāolung Pāngrāo. In the same year, the Koch king sent back Chāo Shungām with many other persons. In the very year, Chāo-Khankhām and Chāotu were sent to seize the body of a Nakā Chief named Lāshaw.

พูด์ ปนาปพา ชื่นนี้ เป็น ผู้ สื พง์ พูน็ 12 106 M 25 N V M6 at W1 M5 15 พ่ พา ชพา พพ์ ชื่นผืน ไ พ่ง ห้ ช่ว ਤੇ ਅਹਿੰਦੀ ਮੀਰੀ ਨਾ ਅਹਿੰਦੀ ਸ਼ਿੰਦੀ ਪ੍ਰਸ਼ਿੰਸਾਂ ਪ੍ਰੀ พ. พำ พลด์ ชา ปลิ พุธิ บ หลั บา พอ์เอา พาง ห พธิ พ พง พุธ ห สาง พุทิ ผู้ง व्यह भिर्त व्य क्ष्यें भिर्त वर्षे हैं। वर्षा म् าท (หรื พงโ พนัต ซ้ บ รู้ ณ เอ โ พ ู โ พงโอโ मिर्ध र दीर्भ की माई के मेर भी है। के पहें ย พอเรา พอเทา พอเทา พอเทา างุชิ หรื หวิท์ หรื ชอิ หำ เช็น หรืน ร้า หำ ਮੀਏ và và mó wó ਅੰ ਅੰਦੇ ਘੀ ਦੀ má के भर पर भर फाई भी कई भार कि मिर्ट भी หญุงพูงบาษ อเน้า พงิพนิตัพชิ मं मा मं फर्ड भा कही कार्रका । कही वार्म ਅੰ ਅਤੇ ਪੰਜ ਅੰ ਅੰ ਅੰਦੇ 1 ਪੂਲੀ ਅਦੇ ਅੰਦੇ mg mit भीर की फरी वर्षा में mi पर ษา เพาะ พาง พาง พาง พาง พาง พาง ा भी भी के के में भा मुखे नेभा नेभा man માર્કિ મેર્ માં મહેલા મીર્ક જ માં મહેં છે માં મારે નેળા નેષા માં નેખા નેમા भारी निमा फरिए। फरी में फर्मी मेर्न फरी พื พให้ ปรี ห์ ชื พ่อ ษะ ซำ เล็ร พ่ะ મંજી માર્જિ મહિ લામાં મેં જે મીરે મારે mo we the mo me me of we me the મેં આ રુકિયા લેવા જા આ દુષ્ટ નિમા માં મા હુઈ મી છે જો જાઈ મી ઈ મીઈ માર્ક પ્રા

Chão Ibakhām and Chāongiplung, the two princes offended the king and took shelter under the protection of Bāmun Ujutlung. Chāopha Shukhām gave Chāo-Kankhām the rule of the upper part of the country. Thāomung Bangen was ordered to remain at Tiphu. Then Chāo-Phrangmung Ikhek offended the king. The heavenly king, Chāophā Shukhām said to Ikhek in presence of all that he should give up his office and that the king would not allow him to continue in his post any longer. The king called in Chāo-Kankhām to the capital and spoke to him thus, "I, the king, would not allow Ikhek in his office. Kankhām, I wish to install you to the post occupied by your father and grandfather." Kankhām approached the king and paid his homage. He was then made Chāophrang (Burāgohāin). khām was offered guns, bows and Government of the provinces which his forefathers governed. In Lākni Kātkeu (i.e. in 1565 A.D.) in the month of Dinshipshang (Kāti), Mālāmui Lahkat plotted against Chāopha Shukhām. The heavenly king directed Bāmunlung, Tapashi Lahkat and Läishek, a son of one Chang to capture Malamui. month of Dinching (Aghon) Chaopha Shukhām sent Thāomunglung (Bargohāin), Chāo Phrangmung (Burāgohāin), Chāo-Sheglung (the Barpatra Gohāin) and some other officers to construct a bund at Sinā. One Langu Gohāin was made Neogphukan over all.

74. In the month of Dinshām (Māgh), the Chutias entering into Namruk and Kheram plundered the people of the places. Chāolung Tipam was sent against them. Chāolung Tipām, with his men, met the enemies. A struggle ensued. Three of the arrows discharged by the enemies, struck the elephant of Chāolung Tipām. Chāolung Tipām retreated crossing the Sessa river. In

પ્યાંત માં લેમાં યુ અને પહેર મીરે મહત્વ wo भीरे भीरे की भीरे ने चा रिह ए के करे ਦੀ ਦਿੰਘ ਸਿੱਚ ਕੀ ਸਿੱਸ ; ਸੀ ਕੀ ਸਾਜ਼ਿਕ ; म कर निका भरा भी भी भी भी भी भी m() राष्ट्री चीं भी भी की वीर वार्षा करी छी मैं भी। अरे भी के अरे अर्थ अर्थ अर्थ । भारे with wird of my So is bely vir as द्धि भरे भरे फे इंग्रें के क में चैंक के के ਮੀ ਸ਼ਾ ਸ਼ਿਲ੍ਹੇ ਸ਼ਿੰਬ ਦੀ ਸ਼ਿਲ੍ਹੀ ਸ਼ਿੰਬ ਸ਼ਿਲ੍ਹੀ का भी भी भी दिन पार्भ का भार में भे में वार ปียิพ์ พู m(เ ษติพยิ ซี ษเ บ ิm; ए भू दिशा कर वर्ष भा भी भी दें। मार्रे भार भारे भीता जेका भीकी भी नेते भार માં ઢઈ અરે કે બરે અરે બરે મા બરે માટે ਪੀਸ਼ ਦਸ਼ ਅੰ ਅੰਦੇ ਘੀ ਨਾਂ ਮੀਰ ਸਜ਼ ਦਾ ਸ

76. મામાં દિષ્ટ પું અધિ માં મું મેર્જા માં માર્ક પૂર્વ માર્ક માર્

the month of Dinsham (Māgh), the Dhekeri Raja, Pamān, invaded our country. Chão-Shukhām sent Chāolung Shuleng and Thaomung Chankham to remain at Dikhaumukh. Chāo-Phrangmung, Chāotu, Chāo-Shenglung, Thāomung Bangen and many other officers with their army attacked the enemies at Murabhagā, crossing the river, Tilāo. A great number of the enemies fell dead in the battle and many ran away. The Dhekeri Raja left the fort on an elephant and afterwards fled away leaving the elephant. Our men obtained possession of eighty umbrellas, a howdah, two gilted swords, a knife with gilted handles, a silver stand, a silver jar, and a silver box on the back of an elephant. Then our men chased after the Dhekeri Raja. The Dhekeri Raja fled away on a horse in order to reach his ship. He left the horse, got in his ship and steered downward. Our men obtained possession of a large number of elephants, horses and guns of the enemies, which they left behind when they fled away.

75. In the month of Dinshi (Magh), the heavenly king despatched Thaomunglung, Chāophrangmung, Chāotu, Chāo-Shenglung, Thaomung Bangen and many others with an army against Bhela Raja. They proceeded accordingly, fought with Bhela Raja and captured him. In the month of Dinkāo (Sravan), one Tipu invaded our country. In the month of Dinshipit (Ahin), he advanced upstream the river Tilão and halted on its bank. In Lākni, Khutcheu (i.e., in 1566 A.D.) in the month of Dinshipshang (Kāti) Chāophā Shukhām with the high officers marched against Tipu and attacked him near the river Tilão. A great number of men on the side of Tipu was killed and many fled away. Tipu also left the field of battle. One Mahan was captured alive. Our men obtained many ships, guns and other things as spoils of war.

76. Lākni Rungplāo and Tāongi (1567-1568 A.D.) passed without any important event. In Lākni, Kamāo (i.e., in 1569 A.D.) the heavenly king sent Chāophrangmung, Chāotu Chāo-Sheng

ખી જે અ (૧ પ્રાહિલ માટે જો અ જો ૧ પ્લઈ ખી જે અ (જે ખુ પા પ્રાળે ૧ કે મી મેલ મે (પ્રાા

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lung, Thāomung Bangen, and others against one Phushentā. A battle was fought in which our Lāngenkāi was killed. Phushentā being unable to resist our attack fled to Pāpuk (Pāpuk Naga villages). Our men captured his wives and returned.

In Lākni, Kāpshi (i.e., in 1570 A.D.) in the month of Dinhā (Chaitra), the grand-mother of the king died. In the same year, Thaomung Bangen (the Sadiyakhowa Gohain) also breathed his last. In Lākni, Dāpsheu (i.e., in 1571 A.D.) in the month of Dinkam (Puh), the heavenly king captured elephants at the mouth of the river Nāmmāshāng. Meanwhile, one Bhitarual with Tipu invaded our country. Hearing the news, Chāophā Shukhām, Chāolung Sār-Thāomunglung, Chāo-Phuphrang, Chao Shenglung and others hurried down leaving the capital. They constructed a fort at Sinā. In the month of Dinshām (Magh) Chāo Shukhām, Chāolung Saring, Thaoinunglung Chankham, Chao-Shenglung, Chāopbrang, Kankham and others proceeding by the river Tilao, attacked the enemies at the mouth of the river Nāmtimā. A large number of enemies fell dead in the field of battle and others took to their heels, our men got many large ships and guns left by the enemics. Bhitarual and Tipu being unable to hold the ground ran away.

78. In the month of Dinshi (Falgun), the heavenly king sent Chāolung Säring, Chāophrangmung, Chāo-Shenglung and some others against the Nagas Pungbang and Pungkhru. They marched accordingly and subjugated the Nagas. Lākni, Rāishingā (i.e., in 1572 A.D.) the king eaptured elephants at the mouth of the river Tibāng (Dibong). There was a muttak rising under one Senāpati. Chāolung Sāring, Chāophranmung, Thāomung Bangen and many others were sent against the rebels. On the approach of our army, the Senāpati took to his heels and entered in Kānchāi. Chāolung Sāring, and Chāophrangmung made a hot pursuit after the Senāpati and reached Kānchāi. Then our men came to a place called Pukhurikhana. There where the mean of the mean is any we will make the mean means of the mean in t

พท์ตี หลัด ชื่อโ พ้งโบา หนึ่ง หร จาก भी 6 % भी की भी भी भी भी भी WE WE WE WE भी है ਅਹੇ भी है ਅਪੂ ਪ੍ਰਾਹ ਕਿ ਦੀ ਦੇ ਪ੍ਰਾਹ ਐ विषे वार पर करा कर्मा करिया कि मेरि न्तरि भीर्व देशि एमा दिन देशि द्वरि सिर्ट देशि พื้อ พาซิ พิ หโ ฮ พาซิ เ หโ หาอ์ พาซิ บ้ หर् के कैर बर्ज भी कार्ति। कार्र भरे फेर्ड छि ห็ะที่ ชาก ห้างอ้อง พี่ ปรุ่ง พออง พ่อ જ અર મ માં માર્ય કરે કરે કરી માર્ય માર્ય માર્ય ਕਾਓ ਅੇ ਅ ਲੈਓ ਲੈਓ ਆਰੇ ਪ੍ਰਦੇ ਪ੍ਰੈ ਲਾ ਕਾਓ ਮੀਏ ਸੀ ਪੈ ਫ਼ਿੰਪ ਅਰੰਬਰ ਸੀ ਮੁੱਖ ਪਾਂ। vo મેં મારે વિદે માં મોદે માદે જેમા તે ઢે; પ્હૂર્સ દી માં મું માં જે જે મિઠુ અઠુ જે જે જિ ชบุ พิท์ พุส พอ์ พุล (พุ m ; เ² พา หางสห์ พงพ์ ชิริ ลิ ซ้าย मार्ग्ह एक का मा मार्ग मार्थ का मार्थ का मार्थ का मार्थ

they captured the Senāpati, the Kānchāi Raja and a great number of Chutiās and produced the captives before the heavenly king. In the same year, Bāmunlung and Mahun Lahkat were set at liberty. In Lākni Mungmut (i.e., in 1573 A.D.) Thāomunglung (the Bargohāin) died. The heavenly king called in Chāo-Chansheng and made him Bargohāin.

79. The Itaniā Nagas revolted. Chāophā Shukhām, Chāolung Sāring, Chāo-Phrangmung, and other officers marched against the Itaniā Nagas. They made captives of the wives and children of the Itaniās. Chāophā Shukhām, Chāolung Sāring and Chāophrangmung entered in Kheram Naga village and defeated the Nagas. In Läkni Plekshān (i.e., in 1574 A.D.) there was an outbreak of small-pox throughout the country and a large number of persons were swept away.

80. At the beginning of Lakni, Khutmit (i.e., in 1575 A.D.), the king of the east (Nara Raja) entered in our country and stopped at Khamjang. Shukham sent Thaomunglung Chankham, Chāo-Phrangmung and Chāo-Shenglung with a body of men to construct a fort at Pāngrāo. The heavenly king despatched Thāomung-Khreng Keoreng, Plekngengringrängmung, Ringshen and Klangshāmshen Bāilang to the Narā Raja with one thousand gold moher. The heavenly king's offer was made over to the Narā Raja at the fort Khānijāng. In the month of Dinpet (Ahār) the Narā Raja proposed to offer his grown-up sister to our king. Chāophā Sukhām, being informed of this, sent Chaolung Ruram, Thāomung Neomung, Chiring Seokung and a few others to go in advance to escort the princess. They proceeded accordingly and escorted the princess. The names of the persons who were sent with the princess were as follows:—one Shenglung Lakhiri, one Rushão Daimão, one Thảomunglang, one Rengmalik and one Chao-Lutaphuka. The dowries offered to the princess were a horse, an elephant, one

ખે પણ જાત જામ જિલ્લે પાર્ટ માર્ટ પણ જા สุเทท์ งษา เอภ์ m; ผืายา

ાા મે મીઇ જે અદેર મું પણ મીઇ માં બાધ บา พท์ผู้ ๕๔ พู้ พ่งโนา ชนิ ปพา ชนิ หาง พริงพริฟา ดีพาพ พริชพชิ केंट्र भी कार्य की का का मार्च प्रमा भी की भी र्धा अधि प्रशेष में अप किया भी है वर्ष Will by by dan & & do & a & fin wwwwf win wo wit & & Im a" บา พองกา พาง หาง พอง พาริ พ ซิริ พาง कि भूष के की भीर भारे भारे भीर भीर ખીઈ માં માં મું જી અદિ મીઈ મઈ છે મે & ਲ। ਲੀ ਮੀਓ ਅਏ ਅਹਿੰ ਆਉਂ ਪੁੱਚੇ ਕਾਂ ਹੈ พร์ พริ & & ภีดริพิ พ้ พรงางท์ है प्रीह मैं कार के फर्ड फ्रिंड मेर फं प m; एन एमा भी न मार्क मारे भी देशि के mk mg mg । ਅੰਦ ਦੀ ਅੰਦ ਫ਼ੈ। ਨੀ ਅਦਿ ਅੰਅੰ ਅੰ ਚੋਦ ਦ ਪੀ। ਕੀ ਅਹੇ ਅਦਿ ਅੰ ນໃດ ໝູ່ ປີຮົ້ນ ບໍ່ກໍ່ ກິກົ ເວັກົ່ ກິກົ พ าร พชิบ พชิ หำ ณ พติ เพอ ที่ าริท์ √m a" " हा m; w6 w8 ए" भरे √m ल"। พอ फर्ड भी है अरे ठ द से सी है ए भी ส พนา ค์ พ.พ์ ณ ห่า พง์พา ชน์ พังพ์ พ้ ช าวิลิ สุ พรุษโ ๕๑ พิชิ พ่ મં, મારા હૈ મઈ ઈ જા આ મે બાબ જા કઈ पांक्ष भी भी के के वें वर्ष भें के भी के जा भी म

82. พท์ผู้ ณ พู ห้องพา หาอ ห พื้อ मार्थ कर की परि। मार्थ भी महि हि स्पूर्व रेका พ พใธ์ ผู้ งาง เก้า พ้า หมือ พรูย์ ા માર્લ માં બાર્મા પ્રાથિ કે કિ. જેમાં માં પ્ર ાં અં ખુર ખે જૈદ અં ખુરે મીરે જે મીરે

hundred and twenty slaves, one Phung-Chāng Hazarikā and one Ma-Rupāk.

81. In the month of Dinshipshang (Kati), the Nara Raja left Khāmjāng. He came to and stopped in Itan. In Lākni Rungkeu (i.e., in 1577 A.D.) the heavenly king made an enquiry of the origin of the Ahom families. For certain offence, Lashamshao Bailang and Ringshenklang were put to death.

Then the Raja of the east (perhaps the Nara Raja) invaded our country and devastated the provinces Ruram, Khreram and Namrup. The son of Chãolung Ruram was killed. Having heard the news of such disaster, Chāophā Shukhām, Chāolung Sāring, Chāophrang Thāomunglung Chansheng and Chäosheng Ilao marched to Ruram. Thāomunglung, Chāo-Shenglung Tipām and Chaolung Ruram proceeded with their armies on the right side of the river, Sessa. Chāophrangmung advanced on the left. Chaolung Saring proceeded direct on an elephant Pangri. enemies rushing out of their fort, attacked Chāolung Sāring. Chāolung Saring being unable to resist the attack dashed into the Sessa river, with all his men. Lapu Thāomung (Handhikai) r**u**shed Li m เบา ญฑ์ น เมนิ เมชิ ปริกานา forward and fell upon the enemies. Chão Ikhek was killed and Lāinākā with the elephant Pläishäng. Then Chäophrangmung fell in with the enemies near the A great number of the river, Sessa. cnemies were killed. The king of the east too took refuge on a hill. Our armies, as they pursued the enemies, obtained an elephant, three horses of which one was saddled, a sword with guilted handle and a golden shield.

> 82. In Läkni Tāocheu (i.e., in 1578), Chāophā Shukhām caught elephants at Tibong (Dibong). Next year one Nang-Chanphe alias Tumphe and the son of one Shengkhru entered in our country and stopped at Nāmruk. Then Chāolung Säring, Chäophrangmung, Thaomunglung, Chāo Shenglung and some

83. พท์เร็ หรัท พ ช ร ห หุร์ ชพา พ์ ชนา อนิท ๕ พื พุ ชนา ชนา พณ์ ษ; ดง พง์เอา พใช้ เว้า อา ดาที พ ี สชี พลิ ปพก พา น ซา น พงเอา พริง พชิ ฟ માર્જિયા માં માર્ય માર્ય માર્ય ભાગ માં માર્ય ભાગ મા जा भे परि के भर्षा भा भे भरि भरि का जा ल पर ल जा फरिए फरे भी ए भी हिंदी พนิศพาพาง พนิสย์ พูบ สำร์ พ่ พาพพท์ ผืป ๓๐ ๛ สา อาปน์ พธิ ឃ្លាំឃាំ ឃាំ ៩៦ បុរាំ មុំ ឃុំ ៧ឃុំ មធ្ म & भी भू गेमा नेपा मार्क नेमा भे दे માર્ધ & દા મહીં પાર્ટ માર્પ માર્ક માર્ક માર્ક માર્ક માર્ક માર્ક क्र क क क क महि के सि स भ क m; ຮ ພາ ບໍ່ dog bg m & m y dwi पमा man by vin si volve w of whi नि भी के के हैं। जारेज प्रकृति में ਅਦੇ ਪੰ ਅਦੇ ਅੀਂ ਕਾਂਜ਼ ਲਈ। ਦੂ ' ਅੰ ਐ æੀ मुँ भी लिंह एहि भी भारा के भारि कला भार ปิง หน็พ์บพชิ พิพัส หลุบเพื พงิ ๕ฑ์ ๛ุพ ; รุ พาเ

others were sent to put up in the fort at Pāngrāo. In that year, a comet with a long tail appeared in the sky in the south-west. In Lākni Kāpngi (i.e., in 1580 A.D.), the heavenly king went to Ahataguri.

83. In Lākni Plekshingā (i.e., in 1584 A.D.), the Koch king sent Bhubankuruki and Hu Luhkat to Chāophā Shukhām with a proposal to offer his sister, called Shāo-Kalā, to the heavenly king, in order to keep friendship. Chāophā Shukhām sent two elephants named, Bantak and Nangkhām and two horses named, Jauglung and Bāng with our men Lasham, a son of one Nimitä and Bāmunlung to settle marriage with Shāokalā. Our men went in the company of Bhubankuruki and Hu Luhkat. Our men made over the offers to Bhubankuruki and Hu Luhkat and came back. The king gave again two elephants called Plai and Tunphrung besides twelve horses. Bhubankuruki and Hu Luhkat came back to our king who was at Sina Chāophā Shukhām collected elephants and horses in great number and gave twenty two elephants and sixty horses to the Koch king.

84. In Lākni Katmut (i.e., in 1585 A.D.), the heavenly king despatched Thāomunglung, Chāo-Phrangmung, Chāo-Shenlung Ahu and other officers to escort the princess. Chāophā Shukhām named the princess, Khām (gold) alias Nānghung. In Lākni, Rungrāo (i.e., in 1587 A.D.), the chief queen of the king died. In Lākni, Kakeu (i.e., in 1589 A.D.), the Parbatiā Kuari died. Thāomunglung Chansheng Ahu breathed his last in that In Lākni Rāingi (i.e., in 1592 A.D.), the Raidangia Kuari died. Lākni, Khutshingā (i.e., in 1596 A.D.) a terrible earth-quake took place. Hot हैं भें भी है ए । स्थान दिया भें हैं के भी है भी स्पृट्टि हैंने ने बोर्स कहें भी है से देंने में भर्दि हैं साने प्रभार के बेर प्रभार स्पृट्टि में भी हैं। स्पृचेन स्पृट्टि के स्पृट्टि से हैं में भी हैं। स्पृचेन स्पृट्टि के स्पृट्टि के स्पृत्ति से सी हैं। स्पृचेन स्पृट्टि के स्पृत्ति सी हैं के स्पृत्ति से सी हैं। से से स्पृट्टि

85. พุทิษย์ พงินา ฟร์ ฟซ์ ทิ พง์ สะ พิร์ จาก พพิพธิพา พา บ พ้งโพา งาก ลาย งาง าวเอ งาง พาก พากัส man ษา พ็อโกเ ชากา พื้อ พริ พ กรุ พ้า พริ์เต છે. મારે મારે માં માં જે મારે જે મારા જેક मूर्क निम्न निम्न भिद्र वर्ष भार भार भार मूर्क निभा भै भ एवं विष्यित । भ ए कि विष्यु करा र्रा कि कि कि कार कि विश्व कि कि कि कि कि कि ਜ਼ੈ ਆਗੂ ਅਦੀ ਪੰ ਲੀ ਦੀ ਅਤੇ ਹ ਅਤੇ ਹਾਂ ਅਵੇ र्दा में पे पा पे भी भी है हैं। र्रा कि ए ช่อง พ พ พ พ พล์ พ ร ร ร ร พ พล์ म भर भरि की फर्निका थी। कि फरि पे फ ជា អរិ មាន នា ម្យា ជា អរិ មាន នា មេ ប रेका भीकी भी रेम्हा दे की m; भी रेका भी ਲੁੱਖੇ ਲੈ ਲੈ ਅੰਸ਼ ਅੰਖੇ। ਝੰ ਆਏ ਝੰ ਦੀ ਸ਼ਿੱਝੀ માટુ મે, જાં માં માં મેં માં માર્મ માં નામા દું મેં વર્ષ ભરી માં માર્પ છે છો જે જી જી फिर रे प्रा दी। में कि के कि की की कि บันเล็ดเป็นกาศที่รู้ ปากลบูที ₩ મા મહ બા બાર્મા માં & w પ v મ; भी में प्रमास में भी के मिल रेल रहे आहे। प्रति अर्था प्रति वे प्राप्ति प्रति विश्व प्रति विश्व प्रति प्रति विश्व प्रति विश्व प्रति विश्व प्रति विश्व प्रति an v' wit of alk mit de mit # ਕਾਸ਼ ਹੈ ਸੀ ਕੋਈ ਵੀ ਆਈ । ਇਹ ਲਿਊ ਕੇਸੀ ਇ water, sand, ashes and pebbles burst out from the interior of the earth all over the country. The sentry of the royal palace met death. In Lākni Mungplāo, (i.e., in 1603 A.D.), Chāophā Sukham died. He ruled the country for full fifty-two years.

CHĂOPĀ SHUSHENGPHĀ *ALIAS* BUDDHISWARGA NĀRĀYAN *ALIAS* PRATAP SIMHA.

85. Chāophā Shusheng succeeded his father in the very year. Next year, the king eame to Abhoipur. In Lākni Kātmão (i.e., in 1605 A.D.), the heavenly king eaught elephants at Läikhä. In Lākni Khutshi (i.e., in 1606 A.D.), in the month of Dinchit (Jaistha), the heavenly king sent Salal Gohain, Khāmchen Gohain, Madnokhowa Hāzarikā and Neogphukan, the brother of Lanblak to fetch the princess of Jayta. They proceeded downstream from the mouth of the river Kalang. Going downstream the Kalang, they reached Raha. They advanced upstream the Kapili. They attacked the Raja of Lakat a protected prince of the Kachari Raja. He was captured and sent to the heavenly king. They halted in the field, Hanan. In the morning our men fell upon the Kachari province called Sätgam and devastated it. Our army got possession of many guns, swords and spears of the enemy. They then sent Parbatiā Barua to repair the road. He proceeded with his men and arrived at the Maridayang fort. He attacked the Kachari garrison in the fort there. The Parbatia Barua and one Shila were killed. Our men returning from the place informed both the Gohains of the disaster. They consulted together and proceeded upstream the river Kapili. They arrived at the junction of the rivers, Tenang and Kapili and halted there by raising a fort. Then in the month of Dinshipshang (Kati), the heavenly king marched down and halted at Thekerābāri. king sent the Buragohain, the Saring Raja, Sadiyākhowa Gohāin, the Barchetia and many others, putting Lāko Barpātra at the head. All of them advanced ac-

86. દ્રાંધ માર્ક મેં માર્ક માર જ મીરે ખારે જ મહાદ ખાર્મ જ છેરે જોદ મારે भ कैर एक नमा निमा भी भी ए किए मर way of the & at my by wir at महिले น์ พนิ ปุง พ. ค ง สา พงา พงาง พ ล จาง จาที่ & เบาะ หา้าง เข็าเร็บ Æઈ વર્ષ મું ખી મું જે જે અરે મોરે જે W कि निर्मा किया मेरि मिरिक कि भिर्म कि भिर्म व में भा भर मं भारे भर भी भी है। के भी है મારે Www Am ain we માં છે છે Am वार्म की भीर मार्र के मीर्व नेमा वार्म फर्र मिर भारत भारत भारत भी की भी है ने भार ann w : me wif , whe we om ann कैरि एक निमा निमा भी निमा क्षाम भी भी इहि मैं ने ना वार्म कह है ने में हिंद ने ना વર્ષા મહ પ્રદે નામ વર્ષા વર્ષા વર્ષ માદ ดะ ปล พ พ ช พ พ พ พ ซ ล่ง พ ร พ ช พุส พำ ษติพชิตุษาษติ พชิพชิ ਲੈ ਮਾ ਮੁੱਸ ਲੂਹੇ m', ਹੈ ਅੂ ਕੈ ਮੈਂ ਆ। ਆ ਵੈ ਵੈਰੇ ਅਦੇ ਅਦੇ ਫ਼ਿਊ ਘਏ। ਮੁੰਅਜ ਜਿਰੇ ਮਾ

mo b t or a' r wo wo b t t a v b t a

र्देश रहे कि एक कि वार्ण है की पर मिर ए मर

ਅਦੀ ਮੀ ਸਮ ਜੈ ਸਮ ਜੈ ਸਮੇਜ਼ ਸ਼ਿੰਹ ਲਿੰਗ ਸੀ ਪੈ

cordingly and approached the brick town of the Kachāris. Thence they marched on and came to Namalāi, a place very near to the first gate of the Kachari town. There they stopped by erecting a stockade.

86. In the month of Dinching (Aghon) the Salal Gohāin, and Khamshen Bargohāin sent Madnokhowā Hāzarikā to escort the Jayta princess from Dharam-Madnokhowā Hāzarikā returned tika. with the princess and halted at Raha. The king was, then, at Thekerābāri. His Majesty despatched the Barbharāli to escort the princess from Raha. All the Dangarias (high officers) with their army remained in the fort near to the first gate of the Kachāri town paying little heed to and fearing little for the Kachāris. The Kachāris coming stealthily in the night time, entered into our fort and massacred a great number of per-The Salal Gohain, Khamshen sons. Bargohāin, Klangugan Gohain, a son of Lāsham Gohāin, Lāhing who was a son of Barpatra, Madnokhowā Hāzarikā and the grandson of Dāomi were killed. The elephants, Pāipam, Pāingen and Bāngkhrung were killed. Many guns and spears were taken possession of by the One Langideo captured a enemies. Phāng (a Musalman). He ordered the Musalman to look after his horse. Musalman rode on the horse and fled. He joined with the Kacharis. At this, Langideo shouted to the Musalman, "O, ye, thief; let me have my horse back." Thus spoken, the Musalman turned back on an elephant and attacked Langideo with drawn sword. Längideo dashed into the Daiyang river and with difficulty returned to the fort. The heavenly king came to know of the disaster. He, then, sent one Lāshāmhādi, the grandson of Khreorat to call back the Bura Gohain,

87. พท์เร็ ณ พีซ เ พ้อง พัง พริ พ์ मा सूर्क मार्व काम निर्मा भी भी महि मारी निर्म ปาก บา หนึ่ง หนึ่ง หนึ่ง ปาก ปามา เบ้า หา บุทัก મામાં જી. મેં પાંત્ર પ્રાપ્તિ માં મેં મેં મેં માં આ આદિ mm कह mi कर फा कर मा म m; นา พ ชณ์ พนิ ญน ปรุ่ พาท์ อา ษุนิ મારિ નેર્જ્ય ને ખા મ છે હૈ છા હિંદ ખા માર્ક नेभा का भी वार हा मा दर्ज महि का भी नेड ਘੁਆਂ ਹਾ ਖ਼ੁੰਬੇ ਘੁੱਲੇ ਕੇਝ ਲੇ ਲਹਿਹਾ ਅਤੇ ਮ મારિ માં કા મે મેઈ જા મે mo we am h युष्टी mo vo vo u u vo vo vo v m प्रे पेर्व รุ่ ร m แ พชิ พลิ ลา พชิ ลm ที่ พาพ ษฐ ผู้อังผู้ พื้น งหู พร พ หูณ์ พู่ผ व्याप निर्मा प्राप्ति का महि पार निर्मा भी भी निर्मा ทั้ง พชิ m; พ กัก หลุ ยา พบิ ท ลา म्हें बेया बेमा फिर क्रमी में हि में थी। પ્રુ∀, મારે લાંદે માં પ્રાપ્તા દિલા કૈં≀ અ क मद में मह के ए एर के के मि भी के एर एहें พัสพา พองาพยิพ์พาพ ซุฟิยิ ਕੇਸ਼ੀ ਅਹੁੰ ਅਹੈ ਅਸ਼ੀ ਕੀ ਸੀ ਪੰ &ੀ ਸ਼ਿਊ ਸੀ; wrii

the Sāring Raja, the Sakiyakhowā Gohāin, the Barchetia Lāko Banpatra and others from the brick town. The king left Thekerābari and came to Garhgaon where he offered oblations to the dead and sacrifices to the gods.

87. In Lākni Tāoshingā (i.e. in 1608 A.D.), the king sent Hangat Kantāli (Sagar Kantali) and the son of Bāmunlung to ask the Koch king to offer a princess to him (Chāophā Shusheng). They proceeded accordingly and met the Koch king. The Koch king ordered one Bunaru Kataki to accompany our Katakis. Then our king resent Hangat Kantali and son of Bamunlung with Banaru Kataki with presents of two horses, one wooden stool, two saddles and many other things to the Koch king. Koch king said to Hangat Kantali and the son of Bamunlung that if their king would offer him thirty elephants he would offer his daughter to him. Then our Katakis came back and informed the king of the matter. The king gave them gold, silver, and seven elephants. heavenly king despatched Lāshāimun Neog, Phishi, Hangat Kantali, the son of Bamunlung and Lāipāi Barua to the Koch king with twenty three elephants and fifteen horses. They went to and made over the offers to the Koch king. The Koch king ordered his daughter to go with the Kataki. Bunaru Kataki came to and handed over the princess to our Katakis. The Koch king offered twenty families of slaves and twenty families of domestics as dowry to the The heavenly king ordered Lāsham Gohāin and Bardeoghariā Gohāin to go in advance and welcome in the princess.

88. In Lākni Kāpshān (i.e. in 1610 A.D.), in the month of Dinhā (Chaitra) one Utai rebelled. In the month of Dinshipshang (Kāti), the heavenly king threw up a fort near Hāmukjan. In the same year, one Ikhek rebelled against the king and joined with the Koch king. In Lākni Rāimit (i.e. in 1612 A.D.), the mother of the heavenly king died. In

พท์นี้ man บู นุ๊น พ่ชิ พ่งโบ บ ั ฟฮ ซีซ์ भी मा र्रेड कि ए। का र्रेड की भी फैर्किक ए भेर्ड फिर्स कर जिल की पहि भा भे वह उद्धे नेपा के महार ने में महि दर्श में भी के फर्किए भी के भी है थी। द्वीं फर्क พ หล์ ๕ เชิล์ ๒ พ พ พ พ พ พ ਲਿ ਮੈਂ ਲਗੂਨ ਨੇ ਜ਼ਿਲ੍ਹ ਲੈ ਸ਼ਿਲ੍ਹ ਲੈ ਲੈ भी है जिया है है कि भी है एहं भी कै है भी की บ พ ๓ (พุธิ ผิ พ โบ า พงโอา พชิ ਨੀ ਸੰਸ਼ ਸ਼ਿੰਸ਼ ਦੀ ਵਿੱਚ ਦੀ ਦੇ ਪਾ ਲੈ ਕੀ ਤੋਂ ਕੀ ਦੀ ឃុំ រូ ជូម ឃុំ ស ឃុំ ឃុំ ឃុំ ឃុំ ឃុំ ឃុំ ឃុំ រ พรพ์ส์ เวณ์ชี ซีล์ เชียิ เชิงโดง เมชิ เชาท์ หรูท์ कं हैं ने कि मी है सि में में को मी है की र वर्ष सूर्व र्रंकिश ए भी विष्टे भीवा । र्रंकिश ਅਦ ਮੀ ਹੈ ਫ਼ੈਆਂ ਨੀ ਹੈ ਲੀ ਕਦੀ ਸੀਏ ਦੇ નામા માં માં જે માટે માટે માટે માટે માટે พื้น พุพที พริ พรุ บ พ ผ ผ ผ ผรุ พริ ਰਾ ਸ਼੍ਰੀ ਨੇ ਨੂੰ ਲੈ ਆਉ ਸੀਏ ਅਤੇ ਆਈ ਨੂੰ พงโงโ พธิ พ่ง บ่ พู ล น ล ห่ พริ พ่า दिन भी भी है जू चिक फेर्हा एमा के चेर भीना भारे m; v भा के नेपा नेपा कार के दिं પું જા જિલ્લા મુક્તિ જાણ માં મારે m; પે માં ด ส ษท์ พชิ สชิ หลิ พำ พงโดว ปากา ਪੇ ਸ਼ੁੱਸ਼ ਅਦੇ ਕੈ ਪ੍ਰੰਡ ਅਦੇ ਸੀਏ ਪੇ ਘੂ m भारं च भारं ्रमा कां । घर में की व्यह मीह ឃ ឃុំ m ប ឃ ឃ å ಹ ធ ជ ਹ ਹ √£ કું માં મેં મું માં કહું જે જાણ માં મેં મેં મેં મેં ชੇ ช ਅਰੰਬਰ ਲੈ ਸੰ ਹੈ ਘੂ ਕੈ ਝੇ ਚਿੰਸ ਅਖੇ ਸ਼ਿਊ ਅਸ਼ਿੰ ਘਾਂ । ਅਹੁ ਸ਼ਿੰਸ਼ ਅੰ ਅੀਂ ਆਈ ਅੀਂ ਦੇ ; ห็า ชิชิ พุธิ ชาญ ช สำ สำ พา ปลั ห์ พา mig &6 पर फिर पर की की min H6 જા નેમા પ્રાપ્ત પ્રાપ્ત અડ જીઈ પ્રાપ્ત L W' 1 we we of the by wif mif L6 พ่า ผ่างยิพาพ พ่อรู้ย์ พาง เป๋า พุธ £6 ชช any พบ a min

the same year, the king built a town at Suffry. In Lākni, Kātplāo (i.e. in 1615 A.D.), in the month of Dinching (Aghon), the heavenly king repaired the forts at Sinā and Pākhā. In the month of Dinshi (Phālgun), the king eaught elephants at Khagarijan. In the month of (Chaitra), one Baliklangngat (Balinarayan), the brother of the Koch king, took refuge under Chāophā Shusheng. In the month of Dinchit (Baisākh) one Hatrajit entered Shāolā. The king sent the Burāgohāin, the Bargohāin, the Sadiya-Khowā Gohain and Saring Raja against the enemy. They proceeded accordingly and halted at Dikhaumukh by erecting a fort. The king with all the Tais worshipped the gods and offered oblations to the dead and the spirits. In the month of Dinshipshang (Kāti), the king marched down to fight with the Musalmans. In Lakni Khutngi (i.e. in 1616 A.D.), in the month of Dinching Aghon), the king with his whole force marched against the enemies and arrived at Biswanath on the day Rungmão. The king reached the fort at Shina on the day Dāpmut. The king called in all there. He ordered them all to proceed down to Barghat. The whole body of men, went to and stopped at In the month of Dinkam (Puh), the king left the fort, Shina, and arrived at Jamatha. Therefrom the king proceeded down with all the officers and eame to Kathalbari. Then the king and the Dangarias (high officers) marched down and arrived at Agiabandhä. The Dangarias advanced and arrived at the side of the Bharali river. they threw up a fort and put up therein. The king left the fort Agiabandhā, came to and halted in the Kathālbari fort. In the latter part of the month, Dinkām (Magh), the Musalmans advanced and pitched their tent at Bharalimukh. A battle began in hot earnest between our armies and the Musalmans. Then the Musalmans brought their eavalry in their ships and landed on the sand bank. The Musalman cavalry attacked our men and killed a great number. They captured our Bingshā alive. Our armies being unable to resist the attack retreated.

89. ພວນເຮັຮິຣິຊຸເພວິຣິຊຸພານ พริ ซูริ พง์ พู่ทุ้ เก็ ป.พ. ปุที่ เก็ งหา งหา งบา ak หางหา หา หา ห ห หา બરે ખે ખરે પે ખર્ગણ m; બરે જોવા ખરે ઈ છોઈ મોઈ હૈ નેપણ નેકા હૈય જે wઈ ปรายานาร เมื่อ เพื่อ เมื่อ ਅਦ ਸੰਕਾ ਹੈ ਦਾ ਘੰ ਪੁਸ਼ੰ ਅਦੇ ਹੁੰਦੇ ਸੰ ाम प्रमुख्य के असे अप्तर असे ए असि वह प्रमुख्य મું જ બારે મીરા મહાળા જા મે જ ખરે พน์ สนั้น พนั้น ชได้ ชชิ หัก ห้อ ชอที ห้ สาร માં જિલ્લામાં માં પ્રાથમિક અને માર્કિક માં પ્ર ਲੀ ਕਾਰ ਮੀਰੇ ਲਾਰੇ ਵੱਚੇ ਅਸ਼ਿਲੀ ਲੀ ਲੋਵੇਂ ਅਸ਼ਿ ພູງ ພວ້າວງ ພຣິ ຊັ່ ຮີຊິ ພຣິ ທ໌ ພາຮິ ບຸຮິ ए । वा का महि । " देह निर्मा वा का भी है एडि फ m गा निर्मा जीकी का भी है पर ल हा भी लह भी है। ली है कि भी है भे พุธิศพา ฟ เอูท์ ห" กุ ห" พโว กุ้ เอชิ รัชนิทัพง์เอเอเล็ลเซโเพง์ เอเชี भिर का का भिर भार भार भी की की कर भार พธิท์ ชา ปริณธิณ ทำ ปิจิธิ พธิ જી કિ & જ ભાગ માં જેમ માં મું મુ જ फिरी कुर फर्म हैं ने का की है। พชิพ พธิ เอ ซอิ เลโ เที่ ซู้ เอโ ดชิ भीरी फरी पे में नेका ने की में मां करी ਅਦੇ ਲੀਬੇ। ਕਾਏ ਬੈ ਆਗੂ ਅਹੁ ਐ ਅ ੈ ਫੈਏ ਲੂਾ ਪੀਓ ਕੀ ਅਹਿੰਘ ਸਾਂਨੇ ਸ਼² ਵੈਂਟੇ ਪੰਜ ਅੰ ਕੀਸ਼ਾ ખા દ દાં બાદ અં અફ મીર છે. ા ગ્રાં અફ પે અર્ધ માં માર્ય છે કે આ માર્મ અર્ધ કે છે m & mh wh wh w dw wh wh v m; បំ ក់ ឃុំ & ធំ ៧ ហ្ ៧ ៩ ធំ ។ m ធំ พ หางชิงท์ องท์ องหางบางหางทา an กับรู้ผัน mo an กับ เ ลนี ผ้ ห้า พาเพ้ જ મીઈ માર્ક લામાં ખાતા, ખાર્લા મહીઈ લઈ માર્ક

The news of the reverse reached the king. He, then, sent Lasham Pukhuripariā Chiring Gohāin, Ailās Gohāin, Lama Barua, Chepeta Barua, Langu Deoghria Barua and others with a reserved force against the cnemies. They marched down and arrived at the Bharali fort. They repaired the fort and the ramparts and lived there inactive. At this, the king despatched one Majām, a descendant of Shangbun by supplying him with some instruments for cutting off the flesh of the body and some lines to the high officers living at Bharali. He proceeded down and having reached the place made over those things to the officers. He said to the officers thus:-"The heavenly king has ordered that he who would retreat from the field of battle or would run away, would be severely punished. The flesh of his body would be cut to pieces in presence of all others." Thus spoken, all the officers in the fort sat together and consulted as to the steps to be taken. Then the king sent his brother to the fort. The Saring Raja and Shāmkulā Bargohāin put all men to work allowing none to sit idly. They engaged three Neogs in making a bridge. Hearing the news, the king sent encouraging words to all the high officers and ordinary soldiers. The Buragohain, the Bargohäin and all other officers asked the Deodhais to examine the legs of fowls. The Deadhais examined the legs of fowls and said, "we should leave this place in the night time and fall upon the enemies unaware. If this be done, we are sure to get victory. According to the advice of the Deodhais, our armies crossed the Bharali river in the night time. Läshām Chiring Gohāin, the Barbharali Barua, Piksāi Hazarikā, Lāngudeu proceeded by water. They halted near the Musalman fort. Our armies attacked the enemies both by land and by water and massacred a great number of them. The Musalmans fled to the side of the Bharali river. Our armies overtook and surrounded them. A hot battle was fought in which the Musalmans were totally defeated. Our Khunchāng Lāmā Barua and Khunshāi fell fighting on land aud Läsham Gohain and Lao, a son of Chingdang were killed

ลงท์ งาง าะุนิ พ ง ง งล์ าานิ พ เ าล์ Lo wow win m; v' wlf w' ษฑ์ พชิ मरि एकी भेकी भेकीए त्रीम भे के ए कै भी भी भी भी भी कार कर है फैर्कि भूरे મા દ લેઇ જુદ મેમ મે મે મે મે જો જો અદ મીઈ क्रा के के कि मिरि क्री मिरि कि के का भार्र के एँ क्यू कर भार्र कर भीन कर नर वार दिर्भा भार भर भरि वा भारिका के भार न भीर निमा का पर्रा भी भी भी भी था મીર્ધ મારે પે દર્ભા મહાં મારે માર્ય હાં દર્દિ પૈર્ભ મેં મેં જે ખેરે મેં છે. જે અરે મીરે ກໃຊ H; ພ້າ ກ້າວຊີ ເກັ່ & ຄານ & ຮູ້ Y; भारत भार निमा कार अश्वा अर्थित अर्थ के अर्थ भी है र्भ कि की मरी में भी भी भी कि कि भी ณุ ฟาท์ ณุ ส หาโล ษา พ า a เพอ ทัพ ปาก หา้ พนิ ปาก พริทิ &ล ห พ พ ำ พอโอก ਅਉ ਦੇ ਆਉ ਦੇ ਦੀਏ। ਦੇ ਕੀ ਜਿਕਦੀ પ્ટ પડ્ડા માટે ક્રિક પ્ર પ્ર પ્ર ક્રિક પ્ર પ્ર પા anns.

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in naval battle. One Lekhunsham got a wound from a gun-shot. On the day Kātrāo, the heavenly king proceeded to Kaliabar. On the day Khutmit, the king came to and halted at Agiābandha. The Barbharāli Baruā, Lāngu Neog, Pikshāi Hazarikā and many others chased after the retreating Musalmans and arrived at Lāotali. The Buragohāin, the Bargohāin and the Barpatra Goliain offered the guns, swords, lances and spears which they got from the enemies fighting on land. The king sent the son of Bamunlung to call back, the Barbharali Baruā, Lāngu Neog and Pikshāi They came back and made over to the king at Agiābandhā all the ships, boats, cannon and guns which they got from the enemies. Then the king performed Rikkhvan ceremony. Next morning, the heavenly king, having got a complete victory over the enemies, prepared to come back leaving the fort. The king made Chāo-Ailāo to put one Lanmalik to death by removing his skin. The king came back to the capital and offered oblations to the dead and sacrifices to the gods. In the month of Dinshi (Phalgun), the heavenly king made a "Mundamala" (Garland of heads) with the heads of the deceased Musal-

90. In Lākni Rungmāo (i.e. in 1617 A.D.) in the month of Dinshipshang (Kâti), the heavenly king proceeded to In the month of Dinsham (Magh), the king constructed a fort on the hill at Kaliabar. The fifth son of the king died in the very month. In the month of Dinkāo (Sravan) the heavenly king's mother and the eldest son died. In the same year, one Dhitnārān (Dharam Nārāyan), a son of the Koch king, took shelter under the protection of our In Lākni Tāoshi (i.e. in 1618 A.D.) in the month of Dinching (Aghon), the heavenly king, coming out in a hostile march, dwelt in a country house at Jatarā. On the day Khutshān, Paunārān (Prānuārāyan) and Hangrāmjit, the two sons of the Koch king, came to and paid respect to our king at his residence at Jatarā. The heavenly king offered them an elephant, three horses,

ાંદ્ર અં મં દુર્દ્ધ અધે જે જે અં અં અર્ગ માૃદ્ધિ પંદા

91. ການ ທ່ານຄົນຄົນ, ກຳ ໜ້າ ໜ້າ ທ່າ งัก เปล้อน &"ชื่นอันก บ พ พูตา ी। ਸ਼ੁੰਸ਼ ਅੰ ਅਲੇ Æઈ ਸ਼[ੇ] ਚੋਏ ਪਾਸ਼ ਘਾਂ। ੂਰੋਫ਼ੈਊ ਅ ਰੂਊ ਅੰਸ਼ ਝੂਰਿਊ ਆਏ ਅੰਸ਼ **ਫ਼**ਊ **ਅ**ਹੁੰ งะ ห ห เพ พง์เอา ณ น เบา ฟิง์ อนิ ार भी फैर्का एडि mg ए फूर्ना है निमा ញ្ ឃ រ អាថ្ មាធ ស ្រី ឃំ ឃាធ់ ហៅឃាំ ឃុ मीर के मेर निर्म भी मा किर निर्मा के का मि H v' wow and we r' de we we માર્ગા મારે મેં મા મ લા મેં લાઇ ઢી મું મા मेर रीप के प्रेम मेर्च प्रेम के प्राप्त के प्राप्त के ยนิ พบิฟ ห้อโดง พบิ พ; บ พ ลำ พัง ा भार प्रमा का का का कश्रि कि की की √m พุธุลิหา ณชิ ผู้อัณ ช่าง ารโอ๊ ห์ บั m; v' w vi Li wo am do wo ี่ษ์ หุพ์ บเนูนน์ เบ็เ ษเง็ชน์ má &ึง พ่อโอา บ้ ช พ่ะ ล้ พพา พา พ่า ษใด เช่า 30 में भें भें भें कि एक मार मार पे W W Him มหินหินว่า นองทางเหล็นหิดทั้งโ พาพ พร ๕๔ พบิ ปราพา ชี ร ณ ปพา नीर्श र्या भी ए ए भार की भार व्यर्श की। ાર્ગ્ડ મર્ગ્ડ મેં જા માર્ગ મેં, જો જો માર્ગ દિશ્ માં જિલ્લા મુખ મુખ મુખ મુખ મુખ્ય જે માં મુખ્ય नीर्द m' ए' फ्राइंड mहे भंडे फी ए mis £6 wo am win o of om o' ow mge 1 we we wif m; v' w' m พิโอ พา พุศพาพาชุล พชิ พา ษา พู พด์เขา บา

92. અહેજા નિષ્ટ માટે મેં અહેજા જુઈ સિંદે મહે સ્ટ્રી મીં મેં સ્ટ્રી મેં જે

a gold stool, provisions, gold and silver and sent them back.

91. On the day Kapcheu, the king came to the village, Lamit. On the day Rāingi, he proceeded to Sina and stopped there. In the month of Dinkam (Puh), our army arrived at the fort Pandu. They sent Chiring Habung, the grandson of Deomi and Langi, the grandson of Rangkap to the heavenly king to inform him of the news. On the day Kasheu, the king proceeded to Janaimatha and halted there. On the day, Tāongi, two Dhekeris named, Ramdeu and Jaynārāyan came to pay homage to the heavenly king at Janäimathä. heavenly king presented them two horses a gold Pira, gold earings, gold and silver. On the day Kāpshi, the king marched down and halted at Agiāmathā. king sent Längudam Abhoipuria Barua to remain in the fort at Pandu. He proceeded down accordingly and remained in the fort at Pandu. He employed himself in fortifying the stronghold and the ramparts at Pandu. On the day, Kātrāo, the heavenly king came to Shāola. On the day, Khutmit, he marched down and encamped on the Kaliabar sand-bank. The heavenly king despatched Längudam Barua, one Läshäi, the grandson of Rangkap and Langidam Abhoipuriā to stay in the fort at Agiāthu-The Musalmans coming by the thi. river, Tilāo (Lohit) attacked our army. Our men shot guns and arrows to the enemies. The Musalmans retreated and halted on a high ground. Our armies fired guns and eannon to the enemies from both sides. The Musalmans retreat-Then Lāngudām Barua ed to Hajo. sent the news to the heavenly king.

92. When the news reached the king, he sent the Burāgohāin and the Bargohāin to Pandu. They marched down

रा मा भी रें की अह महि महि नमि अमि mi ਪ੍ਰੇਫੇ mi dw wb kh ਸ੍ਰੀ ਲੈਂਦੀ ਹੈ ખુ જ પા દ્વાલા મે પું જે જાદ મીદે જાદે น ปุง พ พงโชา พ ชา พัติ พชิ ช พูติ m; w a n w or a r है कि की है who ਅਦੇ ਕਾਸ਼ ਸ਼੍ਰੀ ਅਹੁੰਦੀ ਅਤੇ ਅਤੇ ਅਤੇ ਦੀ ਦੇ निमा की बह निमा मा भी भी भी भी भी भी भी अर भीर अ\ vi Li र्रा फिर v' फर्गण wif my v ಹો દે હે દે પાર્ક ખાં માર્જા भू के भी की की की भी भी भी भी भी भी भी wive a r v w af af Alf on wive ण म द वी भ का विशेष भी है के वी चैरी एन द निम्म अ भी क भी ए ए ए निम्म के भी भी भी भी พ. ผ พนา พ ; พ ฺ พ ฺ พ ฺ ซ ๋ ซ ๋ ซ ๋ ซ ๋ ซ ๋ www के वा में भर्त के जे की कि भी है નેમા v' માં જ મહેળા જ પા ક મહે ખી บุสท พาธุล ลา สาขา หาง สาขา พ่น หา फे निर्म पर्र मि भे फे नि एँ क्षा अरि भीरि ਅਦੇ £ੳ m\ ਹੁਏ m\ ਅ ਚ ਪਾ ਪਾ ਜਿ ਜਿ ਅ ਅ ਂ का भाँ। के कीर who के का वी भा मार्भ की भी है भर्म मह भर्म नी भार के क्षेरे नमें के में में कि ए, जर कि में में कि क मार्च पर्वे वर्ष कर वर्ष पर्वे पर्वे कर भी है जा में क्रिका कि में भी भी भी कि की พธิ พ์ พ พธิ ๕ ๕ธิ ปฐ พา พุทิ พุทิ મૂર્ભ લૂઈ જ માં, માં પે મારી લઈ જે જે પૃ ਕਾਈ ਮੀਈ ਹ ਲਾ ਪਿੰਦ ਹਰੇ ਸੀ ਹੈ ਲੈ ਲਿੰਸੀ ਸ਼ ਅੰਧਾ ਕੰ m; ਘੀ ਸ਼ੀ ਲੀ ਪੰ મહીંગા મારે મારા છે મારે છે તો જે છું છું ભાર મીર પાં! માં મેં મેં માં પૂં પાં ભારે ਦੀ ਉੱ ਛੋਏ ਆਂਜ਼ ਪ੍ਰਦੇ ਆਂਜ਼ ਅਦੇ ਪ[ਿ] ਕੇਂਦਾ ਅੰ พนิ พนิ ฮู์ พา ชน พาทำ พนิ ชษา พุชิ निम् वारे वार् भारा भारती भारती के निमा में। ਨ ਨੇ ਅਨੇ ਅਲ ਖੁਸ਼ੀ ਨੇ ਖੁਸ਼ੀ ਜ਼ਿਲ੍ਹ ਆਂ ਆ

and arrived at Pandu. They, then, consulted together and decided what was to be done. They fortified the place and stopped there. They sent the news of the retreat of the Musalmans to Hajo to the king. The king, then, sent the Barbharāli Barua, Lāi-Gohāin and the Rāidangiā Barua to Pandu to proclaim his orders to the high officers and the soldiers. They greeted the king and then marched down and arrived at Pandu. The Barbharali Barua and the Rāidangiā Barua proclaimed the following orders of the king to the officers and the soldiers, "the king wishes you all remaining in the forts, Pāndu and Agíāthuthi, to await further orders from him to fight with the Musalmans." The officers, in obedience to king's order remained inactive in the fort Pandu. Langudānī Abhoipuriā Barua fell ill, so he had to come back. One morning, the officers having had a consultation, sent words to the king, requesting him to send war Neogs. The heavenly king called in one Laluk the grandson of one Nangkhāt of the Bargohāin family and one Lasham Chiring and made them war His Majesty gave them two swords with guilted handles. Laluk, the son of Madnokhowā Hazarikā was ordered to lead them to the Dangarias (high officers). The king empowered the war Neogs to behead any body who would act contrary to their orders. marched down paying respect to the king. The Neogs were produced before the Dangarias. Next morning, the officers consulted together and ordered one Itān, a grandson of one Lānbāolā and one Lau, a grandson of the Bardeodhāi to examine the legs of fowls. They examined the legs of fowls and found the calculation favourable. Then the Dāngariās constructed a few forts near the Shengshā river and occupied them. The officers sent the news to the king who was at Shamdhara. The king ordered one Majām, one Mashāi and one Lānbaolā to examine the legs of fowls. They accordingly examined the legs of fowls and found the calculation favourable. Chāophā Shushengmung despatched the Pukhuripariā Gohāin and the son of Madnokhowa with a letter containing

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93. Ho in wit wit is by billo ભા છે માં માં માર્ક સાં જોય માર્ક જાજા हि भी है 10 mg M भी भी पार my k पह है है ਨ ਅੰਜ ਕਾਰ ਜੀਏ ਅੰਜੀ ਅ ਚੋਰੇ ਘਾ। ਅਰੇ w फूर मीर नेमा में फर्क की मीर एर नेमा m wo ਅਦਿ ਅਦ ਆਜ m der ਦੀ ਦੀ dan พงโฟ พรี จาก ทำ ชช พว หำ พงโพโ भीर्व भीरि नेता एक प्रदा कि वारि भी करि พงชื่อใช้ เม็นงานา เมื่อนั้นอั र वार्म के कि की भी है सह ने में की ਦੀ ਉ ਕੀਆਂ & ਬਿਊ ਕੀ ਸ਼੍ਰੀ ਨੂੰ ਨੀ ਬਿੰਧੀ ਸ਼੍ਰੀ พุดชิวให้ บังด์ ชิชโธ์ สิพชิง พั ายชื่องที่ เร็าชื่าย่า ลหรี เรือ หองโน เอชี ਦੀ ਉ ਅਤੇ ਅਤੇ ਅਤੇ ਅੰਜ ਨੂੰ ਕਿਸ ਜ਼ੈ ਕਾ ਕੀਆਂ भीर्व निर्मा निर्मा क्षेत्र हैं भर् ए ए भी की माहि के कार मा महिए कि की अपन दिन दिन अहि अही ਅਮੀਂ ਕੀਰੇ &; ਹੈਆਂ ਸ਼੍ਰੇਹੀ ਨੂੰ ਅਉਂ ਮੁੱਚ ਮੁੱ พื่อที่ พชิง พอโฉ เอชิ พอโ พใชิ พุชิ พุธิ 26 वर मीर ने मा वर्म में फर ने ที่ พชิ ๕๑ ต่ บาา พชิ ดที่ เบล็ ษ ; หื

his orders to all the men. The king advised the officers and the soldiers not to take aggressive part till they would get final order from him. The two men came to the officers and proclaimed the order of the king to all. Our men watched the movements of the Musalmans in disguise coming near to their forts. The Musalmans could do no harm to our spies. One day the Musalmans killed some of our men and captured away twenty men put under Barpatra.

93. Next day, ten Musalman horse approached our fort. Then some of our men informed the Neogs of the advance of the enemies. The two Neogs taking out their swords and pushing the soldiers with the handles of their sword brought them out of the fort. The Buragohain, the Bargohain, the Barpatra Gohain, the Deodhāi Pundits and the Barbharali Barua prohibited our men from going to fight with the Musalmans, and advised them to await orders from Chaopha Shusheng. Paying little heed to the advice, the Neogs led the armies and attacked the Musalmans in the fort on the Hajo hill. The Bargohain, Laigohain and the Raidangia Barua advancing by the side of the Tilao (Lohit) ascended the Hajo hill. Having climbed up the hill, they fired guns and shot arrows to the Musalmans. The Musalmans left the hill. The Bura Gohain, the Barpatra Gohain, one Mani Kuar and the Abhoipurias advancing by a up road, came to the fort of the Hajo hill and surrounded the enemies. A battle began. Our army was on the plain, one Dharam Narayan and one Jadu, the son of the Chutia Raja, retreating from the hill, arrived at the back of the hill. The Bura Gohāin and the Barpātra Gohāin charged the Musalmans with the whole force.

พी फरी भरी बिरा फ्री में भी औ mi ar dw rot of de wo with with de mi &6 र्रा प्रिंश रिंग प्राप्त की की की พนิ &6 พนิ หนิ ชษา นิ ชพา ผุพา & દિર માં જેમા બાર્મા પ્રાંત પાર જેમારે મારે જેમા ห บ น น น น บ บ พ เบ พ ช √พ เ ห พ ช พ. พ พ ง พนะ ก พ พ ซ พา น น น พ จ พา ชื่บ ที่ บุ๊ พูติ ษ(เพชิบ ซุ พ ติ ซา arm my भर द करि कि कि मिर भी के m નેમ મહે મારે મીરે નેમા ayn મે મારે £ર્મા £ર્ર મોર્ટિ પ્રદેશ પ્રદેશ પ્રહેલ્ટ પ્રદેશ મીઈ માં માં, જ મહ માં માં માં માં માં માં માં dmi อยิ หิเ พนิ บ<1 दें mb दें र ને mr anh r & o r ને mr anh ror whi ณฑ์ อาชิ mชิ อาชิ บาล บาล อาทิ เชชิ न पे थी। भू पूं क्यू अरे भीरे प्राप्ति भ writ

के कीर फर्मा भीर् भीर ने ना कार મુ મીરે જેમા બર્જા લે ના લે ૧ મર્જ જેમાં મારે m र पा मारा की ए की अर भी र की बाम रा พำ พงโบเ งาก พะ ซึ่ง ซึ่ง ซึ่ง ซึ่ง ਦੀ ਉੱਦੇ ਸ਼ਾਂ ਸਿੰਦ ਸ਼ਿੰਦ ਸ਼ਿੰ भी में भी की निष्ण में निष्ण का ए भी भी में भी भी मी मा भी। भी भी भी भी भी AM WE ME AW AV as AF we wis ਅਦੇ ਅੱਲ ਅਜਿ ਲੇਲ ਖੁਥੇ ਲੇ ਕਾ ਸਮੇਸ਼ ਵੈਉ के भी वर्ष महा एँ वर्ष कर काहि भी देह ਕੰਦੀ ਲੀ ਸੀ ਲਿੰਦੀ ਕੰਦੀ ਲੈ ਲੀ ਲੀ ਸ ਲੀ ਖरा ਕੀ ਸਮ ਸਮੁੱਸ ਨੂੰ ਜੀ ਉ ਕੀ ਸ਼੍ਰੀ ਸਮੁੱਸ ਦੀ ਛੈਂਫ਼ੀ र्सिक्षित्र प्राची कि कि ए किका พนิ m ง บ ื ชโช ล้ ษพ์ พชิ สชิ เ ส พาช ક્ષેં ને મા માં અં મે મા તે માર્ગ માર્ક મે ક્ષેર્ક न्या कर् की भी है न्या के मा महि व

The enemies' cavalry surrounded our Our army retreated. The Musalman cavalry fell upon the Abhoipurias, who were under the command of the Barpātra Gohāin. A bloody battle was fought in which our Mani Kuar and Mau Hazarika fell fighting. The Barpātra Gohain retreated on the elephant Plainām, the Burā Gohāin on the elephant Lu, the Hāti Baruā and Langen Gohain on the elephant Plailum. The elephant on which the Buragohain fled dashed away, being unable to cross the river. The Burā Gohāin tumbled down from his elephant and got his loins fractured. The Musalmans carried away the Bura Gohāin. The Bargohain could not fight and he retreated. Länguden retreated The Barbharali Barua, seeing the over-whelming force of the enemics left the field and fled away in a boat. Many large ships were drowned by the enemies. Thirteen guilted ships were lost. The enemies got possession of a large number of our guns and shields. Eight elephants were killed. Our whole force fled away from the field of battle.

When the news of such a disaster reached Chaopha Shusheng, he left the fort and came to the side of the river. The king, then, proceeded down. The Dangarias advanced and asked the king to come to them. The king, accordingly, eame to Sāmdharā and stopped there with the officers and the soldiers. In the month of Dinshi (Falgun), the heavenly king proceeded to Janaimathā and halted there. Then the king came to Sina. There he ordered to behead Sepeta Barua, Längikhek Nåkaidharā and Längu Neog. The Saring Raja and the Bargohain were put in a cage. Laluk Gohain and Lāshām Chiring were arrested. All of them were brought to Samadharā and produced before the king. Langudam was put to death. The two Neogs were also seized. The king imprisoned Lāluk Gohāin and Lāshām Chiring near the Dikhau river. They were placed in a den where they were allowed to die of hunger in order to frighten the rest. Then Chāophā Shusheng came back to the capital and performed the Medāmmephi ceremony (i.e. a ceremony in which ablations are

ชากา พัษ; ณ ห็อ ภาพุธิ พัษ เพา เพื่อ offered to the dead). In the same year, ਪਹਾ ਮੰ ਲਾ ਕਿ ਹੈ ਨਾ ਅੰ ਅੰ ਕੇ ਉਸ ਕੇ ਅੰ । ਕ ਵੈਰੰ ਘਾ ਘੁਸ਼ ਲੀ ਖੀਏ ਘੁਏ ਕਵੀ ਘਾ ਘੇ ਲੈ ਅੰਜ਼ ਕਾਏ ਦੀਏ ਘਾਂ। ਅਰੰਧਾ ਅਰਿ ਅੰਦੇ ਦੀਏ √m พชิษ (พนิษ (มนิช พ ัก ษ (๗๖) นุ้ ปุ บุ บุ บุ บุ บุ บุ ห หว ณ & ปุ ปุ พรท์ ช หน พรา

serious cattle disease broke out. Many cows and buffaloes died of the pestilence.

95. พพ์ต พเพ ปิธ์ เติ าดา หัณ พังโชา พชิ พ์ หุศพ์ พาษู ศต์ พาชิติ as of wo rote worm & as of orm we with พนิ งัง ฟรู พาซี หวั พนิ พนิ นิ ปรู ง ปาท์ พอง พาซิ พาติ พาติ ตา ปาต์ ห้อ หา้ ห้า ห้า अ में के ए। बा कार्य के मिं भी हा भी में है ນ ທີ່ ພໍຍຸ ໝໍຍຸ ພາຍ ພາຍ ກໍ ກໍ ກໍ ກໍ ກໍ ກໍ ກໍ ກໍ ກໍ પું મું મું જુ જાા લા જાં માં મું મું મું જ Y; day ซีซี &6 ພໍ ພ ບີຮີ \ mg &6 vá ਅੰਪ 'ਤੇ ਦੇਰ ਸ਼ੇਅ ਤੇ ਅਤੇ ਅਤੇ ਦੇਰ ਤੇ ਘੜੇ พ ; พ บ ท ์ ซ ิ พ พ ำ พ น ึ ๕ โพ ซิ ด พ์ ਪੰਜੀ ਅਸੀਂ ਸ਼ੜ੍ਹੇ ਕੀਆ। ਨੂੰ ਲੀ ਸਿੜ੍ਹੇ ਦੀ ਪੁੱ ਅ ਿ ਅ ਨਿ ਰਿ ਸੀ ਸੀ ਅ ਅ ਨੇ ਮੈਂ ਆ फिर्स म् ८ फिर्म भ रहे। mg &6 फरी ณฑ์ L น พ้า ณช พ บา ศพา พน L6 માર્કે અમાં મેં અર્ધ માં અર્ધ અર્ધ અર્ધ આ રૂ પર્ફ พชิพ พ ล ซ เรา หาย ลาท์ ซ ลา พ์ ชิพ์ หุ พ พ พ พ พุธ ๕๐ พริ ๛ฑ์ ຮ mg ag ro rum mg & s va rum 1 mg Ho w a wm v wm w m v પ્લીર્ક માં મેં માર્ક પ્લીમાં કં જે મુર્ભા ન માર્યા

95. In Lākni Kāsheu (i.e., in 161 A.D.) in the month of Dinshipit (Ahin) the heavenly king sent Labo Barua, Langi Abhoipuriā, Kaliā Rāidangiā Barua, the grandson of one Phrum, Längi Chang, the grandson of Kandam and one Khānnā, the grandson of the Hilaidari Barua against the Musalman General, Mirjānāthul who was living in a fort. Our army marched against Mirjanathul. They approached the fort occupied by the enemy and halted near it by erecting a stockade. One day Mirjanathul laid a siege on our fort. Our men fired guns and shot arrows to the The enemics could not take our fort. They withdrew the siege and came back to their fort. Our army, then, laid a counter siege on the enemy's fort and tried to break in the wall. The Musalmans in a body defended their fort. Our army could not take the fort. Next morning, the Musalmans came out of their fort on horses and on elephants. Our garrison could know of this and attacked the enemies from both sides. A great number of Musalmans was cut to pieces and many were speared to death. The Musalmans suffered heavy loss in this battle. They fled, in ships, downstream the river Tilāo (Lohit) and halted at Hajo, our men got possession of two brass cannon, eight large cannon, twentyseven hand-guns, twenty flint guns, a Mehenga (a kind of stand), seven swords with gilted handles, a saddle, seven cows, two stools, a dagger, a jar, a drum, three iron cooking vessels, a pair of

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shields, sixty horses, twenty buffaloes and forty oxen of the enemies. Lāmu Barua, Lāngidām, Kaliā Rāidangiā Barua and Khānnā Hilaidāri Baruā made over all those things and animals to the king, Chāophā Shusheng, in his palace in Chehung (Garhgaon).

96. พท์เร็พบ์ พี ช ง ปิด เร็เชีย ช่ निका के या क्षा भारत का कि के भिर्द भी મૂ જ મહેલા મહિમી છે હ કહેલ જ ઈઈલા દીવ પ્રાંત જામ મુલા દીવ પ્રાંત્ર મારે ઢ પહેલ પ્રાંત નિયા પ્રદ્રાંતા ઢાં પ્ર मं भी માલિક મિરિ માં માલિ માલિક માક્ક નિક્ આ પ**્તા મા**ઈ અ સાધિ √£ા આ પ**્**ત રાફે નિયા નિયા દુષ્ણ, જે જેમાં જે નુદ્ધા णा फूर्ज भरे रं &; dog & m; फूर्ज र्ज m; में फें रहें की भीरे बेला रू कारे ए भी फार्म भी भा भी भे भी की की की บอโล บ หาง ล ห บอโล ส บล บอร์ พ & ਕਿਸ ਲੈ ਐ ਪੰਜ ਐ ਆ ਕਿਲ ਅੱ m : ਜੋ र्भ रिक्ष रिकार मेर एं भरी भरि भरि જા નિયા માટે નિયા માટે મીર્ગ માટે & w \ क्रिका कि वामा की भी जा मिमा है। की में केर में अधि के वा के कि मीर माँ। मर्था ਪੈ ਪੇ ਅੰ ਮੰ ਅੀ ਫੇ ਲੱਕ ਲਾਂ æੱ ਮੀ ਫੇ ਆ; ભીજાં મું નિષા દી માં, જે ય માં દે ધે પ્ નાં કુ માં, તાં માં તાં માં માં માં માં માં માં માં

96. In Lākni Kāpshingā (i.e., in 1620 A.D.) in the month of Diuching (Aghon), Dharamnarayan came and paid homage to Chāophā Shusheng. The descendants of the Koch king, Sukladhvaj, namely, Ramdeu, Prannarayan, Kehunarayan, Hangramjit, Bajranarayan, and the frontier Rajas, Mansing, Gokar Raja, Bamun Raja, Barnagariā, Joy Raja and Hangarabaria came to our king. They brought with them six shields with brass signets, a gilted sword, and three hundred and sixty Srirampur hoes as tributes. They fell prostrate at the feet of Chāophā Shusheng and offered those things at the royal palace at Garhgaon on the day, Dāprāo. The heavenly king ordered one Rangāchilā to take the things offered by the frontier Rajas and give them presents and then sent them to fight with the Musalmans. Rangachila went to offer presents to the frontier Rajas. He found the following ten frontier Rajas, Laket Dimaruā, Hangarā Bariā, Joy, Gukar Raja Mānhing, Haladhibariā, Barnagaria, Kantam, Rupsing and Bamun Raja. He offered them presents and told them to accompany our men to fight with the Musalmans. They were further advised not to leave our army. In the latter part of the month, Dinshi (Falgun) Rangāchilā sent Dharamnarayan and one Khangla against the Musalmans.

97. In the month, Dinsham (Magh) Chāophā Shusheng came to Dikhaumukh From Dikhaumukh, from Garhgaon. the king proceeded to and halted at Seoātal. Then the king crossed the river Tilao (Lohit) and arrived at Maghanoa. He marched down from Maghanoa and pitched his tent at Duimunisila. After the lapse of seven days, the elephant Sikāris caught a herd of elephants in a In the month of Dinshi Hatigarh. (Falgun) the heavenly king came to the mouth of the Pichala river and passed two nights there. He left Pichala and crossing the river, Tilao (Lohit) stopped at Dikhaumukh. The king came back to Garhgaon from Dikhaumukh.

Now one Lakshminarayan said to the Musalman king that the war between the Musalmans and the Assam king was going on constantly without a stop but if the Musalman king would condescend to re-instate him to his father's dominion, he might try to bring the two countries to peace. The Musalman king said to him, "if you can arrange to bring the two countries to peace, I shall see my way to replace you in your father's kingdom." In the month, Dinchit (Jaistha) Lakshminarayan sent one Birukāji to our king, Birukāji came to our king. He said to Chaopha Shusheng, "The Musalman king wishes to make peace and to establish hat (market) and phat ा एहें क्ष्री कर्ना कहें क्ष्री के क्ष्री क्ष्री के क्

99. ખર્માર્થ કઈ ખર્લા એક લેલ જ પ્રાંત રહે ਆਂ ਅਰੰਬਰ ਅੱਥੇ ਲੂੰ ਝੂੰਨੇ ਅੱਥੇ ਪੂਰ ਮੀਰ ਫ਼ਿੰਮੀ พังโท พริ พิธี พุทิ ล ลา ปริ พ. พุติ ਇਆੀ ਮੀਰੀ ਸ਼ਰੂਲੀ ਆਈ ਨੂੰ ਅੰਸੀ ਸਿੰਘਏ ਮੈਂ ਕੀ ล้ะ สี สี พ่า พูพ เช่น ชิ พริพัพโ ษาได้ ชนิ พาร 🕉 พิดิโอา หาทิ ๓ หายิ นัพร์ ช้ ช ลให บ ข พ ษท์ ผ ที่ เ ห้อ์ขา บ યા વહાં પે મે પે પા મીઈ માં માર મીઠ ชน์ ๕ พู พา ชน์ พูง์นา พาง พาริ จาก Em 98 W wy 46 of m; W word v° જામાં જેદ મ' જ પૃષ્ઠ જ જ જ મિંદિ वार् म वार् भीत पेच भीत पेच भी भी मा मा को प्रदेश भे पर भींद्र भीरि भारि नेपा प्रकीका พह भार भार भार भार भार भार कर कर ભ પેમાં મે જ મારે મીઈ બમાં જીઈ માર્મા ษติ พชิ เร็บิ เบ้า ปิด์ ชติ หลุด ฟติ พ่องังกา หลัก ชิธิ พาพา พา พา พา ชิเด ชิธิ พาง พู้ ห่องเอา พาท์ ล ฟาพา ษา พุษท์ ผ ທ໌ ບໍ ບົດ ජੀ ຮ ທ໌ ດຳ พอโญ ໝູ ຮ ජੀ ຮ **พ**อโ ਅਦਿ ਅਦੇ ਅਹਿਆਂ ਚੀਏ ਅਦੇ ਲੈ ਚੀਹੇ **ਹਾਂ, ਆ**ਰੇ พา หนายา หา้า อนิสใช้ พ่อโอา พุทิล

(Military Station) as a sign of friendship, O, Great king; I, your slave, have been sent to you by Lakshminārāyan to inform you of the matter." Thus spoken, Chāopha Shusheng said to Birukāji, "if Lakshminārāyan ean manage to put a stop to the war that has been going on between us by making peace, I shall allow you to go back to your country as early as possible, but if Lakshinārāyan eannot bring peace, I shall not allow you to go back." So saying, the king detained Birukāji as a hostage and did not allow him to go back.

In Lākni Dāpmut (i.e., in 1621 A.D.) in the month, Dinsham (Magh), on the day Rungkeo, the king saw his meat red. On the day Rāishi Chāophā Shusheng left Dihing and came to Dikhaumukh. On the day Khutshinga, the king proceeded to the side of the river Tilão (Lohit) on an elephant and passed three nights there in hunting. On the day Kārāo, tlie heavenly king, proceeding from Dikhaumukh by the river Tilão came to and halted at Maghnoa. From Māghnoā, he came to Burai and subsequently to Shāola (Sala). afternoon of the day, Raicheu, Chaopha Shusheng commenced the construction of a fort at Shāolā. On the day, Kasheu, the king ordered the inhabitants of the place to labour as prescribea in connection with the erection of the fort. But the people did not work as ordered by the king and the fort remained incomplete. The king summoned the three Rājkhowās of the place and beat them with the flat edge of his sword. Pikshāi Rājkhowā and the Jabakiāl Rajkhowā were also beaten with the back of the sword. They were, however allowed to go alive. On the day, Khutshān, the king completed the fort at Shāolā. On the day, Kākeu, the heavenly king left Shāolā and came to Maghnoā. On the day, Kāpeheu, the king sent one Lādeu and one Lānphimā to divide that part of the country between the Buragohāin, the Bargohāin and the Barpātra Gohāin. On the day, Răingi, the king eame up to Dikhaumukh from Maghnoa,

100. พท์ติ ๕ พ่ต ปิ่ง สุติ พริ ร พ่ ชน ปิง ชน์ พบ์ หา้า ห้างเกา หาุ่งก็ ผ้า ผ้า ปียี บ้าน ู ณุล ษพิ ชิลิ หลิ พโ เ ปิง ษิลิ ખીમાં માં મેર્ગામાં મારે માં મારે મારે મારે મારે મારે ਪਹੁੰਦੀ ਦੀ ਦੀ ਅਤੇ ਅਤੇ ਅਤੇ ਅਤੇ ਅਤੇ ਪ੍ਰਭਾਵਤ ਪ੍ਰਭਾਵਤ ਸ਼ਹੂਤੀ ਜ਼ਰੂਤ ਸ਼ਹੂਤ મીં ઇ મીં કે હું મેં મહેલા માર્મ જ બુધ ษท์ ชั่น หรือ ษุ พ. ๗ พน พโ ปโ ชน์ พบิพติพังโอบา ซ ปิชิ พชิ พำ ชติ ปิง นุ่ง ๕๐ พ่องบา พุทิ ๛ ปริ พริ บ พ man & अम र्था कि मूर्क की के कि कि น้ำภูพิ พชิ พู้า ชนิ หูบิ ๕๑ พ พงโนเ พืช พชิ พา ปิเช หชิ พชิงา พุทิ ล พูล £; ਲੀ ਜ਼ਿ ਚ; w a ਦੀ ਦੇ ਸਿੰ w v white ปริทา ชิดา ชิเอ สิธิ เอา ที่เด้า พ พลิ เวลิ ชพา रू मीर्व नेभा इटि मा टिम मार्म के मार्म नेभा હાર છે mi મીઈ જમા 46 mor v w mg บรุ ผลา พื้น พาง พองอา พาง พริ พริ พริ พ ມ ພ ຮ mis น พับ / ปพา ปร บ ใชใด ກ บ ชช ช ส ส ล ส นา พทินิ พค์ मा भीर दिव कोई कैर्रका स्पर्भ के के भीरे บัน นุนท์ ชาธิ พลิด(พิพุติดชิ ਮੀ ਲੈ ਘੀ ਵਿੱਚ ਅੰ ਅੰਗੇ ਹਾ ਪੰ ਘੁ ਪਾਰ ਵੰ √ยา เมา หงุก หุ คน พริ เมริ หุ คื ાં માં મેર ર્જા જામ માર્જિય પછે તાં માં માર્જે ส พ บุร อุทิท เบา พงในา พชิ ฟ मारे भीरे ए नक के के ज भा नमा मारे भी માં ભે મીઈ મહિ માં પા

101. พท์น หุด พู่ ฟิ นั้น พ พังโพ ฟิ ฟิ พูชิ บ พิชิ ซ นูนิ ดชิ ฟิชิ & On the day, Mungmão, the heavenly king advanced from Dikhaumukh and arrived at Dihing.

100. In Lākni Rāishān (i.e., in 1622 A.D.), on the third of the month, Dinching (Aghon) on the day, Kapcheu, the heavenly king left Dihing and came to Jāmirguri. On the day, Plekcheu, the king ordered the Buragohāin, the Bargohāin, the Barpatra Gohāin and others to construct a fort at Jāmirguri. In obedience to king's order, a fort was constructed. On the day, Mungplāo, the king proceeded to Hanhchara from Jāmirguri. On the day, Kāpshān, he came to Dihing wherefrom he proceeded to Kātrā on the day Dāprāo. On the day, Khutcheu, the heavenly king made a Hatigarh. On the day Dāprāo a great number of elephants was caught. On the very day, the heavenly king left Katra and came to Taimung. In Lakni Plekmit (i.e., in 1626 A.D.) in the month of Dinshipit (Ahin), the Koch Raja Chandranārāyan went back to his own country from Käomarā, and stopped at Hilaichigā. Chāophā Shusheng imported a number of good men from the country of Chandranarayan and established them in such places which were thinly populated. In Lākni, Kātkeu, (i.e., in 1627 A.D.) in the month of Dinching (Aghon), the king came to Phulbāri from Tāimung. One three eyed child was born (as a sign of bad omen). In the month of Dinshi (Falgun), the king proceeded to Janaimatha, and stopped there. The king constructed a Hatigarh near the river, Tilão (Lohit). A herd of elephants was driven from the side of the river, Tilāo to the Hatigarh. The king ordered all the men to surround the side of the river, Tilāo and chase the elephants into the Hatigarh. They did as directed by the king and a great number of elephants was eaught. One Langen was placed there in charge of the clephants. Then the heavenly king came to Täimung.

101. In Läkni Khutchen (i.e., in 1628 A.D.), in the month, Dinshām (Māgh) Chāophā Shusheng crossed the river,

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102. ພາກສ & ບ ເຄີ ທຸ ພ ພາຮ บุทห์ จาก หา ทุห์ ร บุ ส ฟ บ ำ ค พุณ L' von alo who are Lo am ni in w หู นุ่งเล่า แล้ว นู้ หู หญ่ & เ นู้ ญ ง งาก & ณฑ์ พ. & ซา ผ่า พา ซ น พุ พุ ชากา की भार पर भारत के एसे के अहि भी ખેં પૂં ર્જા અદ માર્ટ નામાં માર્ગ કરે છે. र । ਅੰਦੇ ਕੀਆਂ m । ਅੰ ਦੁਸ਼ੰ ਨਾਂ ਪੰ ਸ ਦੀ ਸ਼ พ พ ผูหิ พ่ล ๙ พา ห หัก ผัก ๕; พ่ล ปmm หั ๕๑ พบ ๕๑ ช เ ษ เ า ก พ พ ภา क कर कह वर्ष द्वार भार भार भी भी कह के m พธิ ลห์ พูล์ พนุ ลนิ พโบ พ ซุ พ พ wit we mis at min & who is an in in एत भेर में & एर्स का का करि करि करि भे 101 ખીલા અલે અલિલે જ માં મુખ્યત્ นท์ ห์ หำ บุ หุด ๕ เน็ต์ ๔ พา พุธ นท์ พ่างเร็ นาท์ส ส บุฬ นา เพริ พ่า พ พนินนิพ พ พนิน พางพ ผิ พ พ ชให้ พา ๙๚ ๕ ฬ ชให้ ษา ฬ ห้ เว ฬ เชเล็บผู้ เชเพ็ว พี่ ๕) พี่ยี พี. พี่ ๕บั ห พพ์ พ; ห พ เ ส & บ น ซ ซ บุฬ พ บุฬ จาท (๓๐) พา พา บุ พุธ พชิ สำ พ พาชิ บอูทธุ์ พธิ์ ๕๕ พบิ ชธ พาช พ ูรุ้ พธิ์

Tilāo and came to a village, just a little above the Barukatāghat. There he collected all the Brahmins of the country and offered them silver, gold, silver jars, gold jars, silver rings, gold rings, brass jars, brass plates and gold embroidered cloths. Then the king came to Shengmung. In the month of Dinshi (Falgun), the king proceeded to Jamirguri. In the month, Dinhā (Chaitra), the eldest son of the king fell very seriously ill. The king came back to see him. The prince breathed his last.

102. In Lākni Rungplāo (i.e., in 1629 A.D.), in the month, Dinhā (Chaitra), Längi Phukan sent some trustworthy men to Hatrajit to ask him to make peace. Our men went to Hatrajit and expressed the cause of their coming to him. Hearing this, Hatrajit expressed his willingness to make peace and dismissed our men showing them kindness. Langi Phukan consulted with all other great men and decided to meet Hatrajit. Then they proceeded downstream the river, Tilao, with one hundred and five ships and halted on a piece of high land. Hatrajit, too, came there with fifteen ships. Both the parties assembled on a great sand bank near Umananda. Both Längi Phukan and Hatrajit sat on the same embroidered seat. They embraced each other and held a friendly conversation. Längi Phukan presented Hatrajit with a gold Mohar, one hundred girdles, thirty large and forty small blankets and seven oxen. Then Hatrajit gave Längi Phukan, twenty embroidered carpets, sixty napkins, twenty handkerchiefs, forty embroidered cloths, forty cups and twenty pearl wreaths. Our men came back to their abode. Afterwards Langi Phukan, the grandson of Rangkap and Längi Parbatiā Barua, the grandson of Dāomi could not act as they were instructed by the king. Having heard the news, the king became enraged at the most. Hc fettered them with iron chains and placed them in a dungeon where they were allowed to die being hard pressed by hunger and thirst.

พท์นี้ พบิพ์ ชใจ์ นั้น วอว ห ชใจ์ 103. บโร หยิ หา หองขา หาง พิชิ พุทิ ต จพา पहि एँ ए भीना भन्न र्फा र र्फ भी है भी 100 फा प्राप्त क भीवा ए ए लुक मिर्म छैव या ए ए ए ए ए ए ए यह ए प्रा ने भा देह भीरि एवं बेला देर लाई एरी एवं भीरे देर พืชอ์เอา พาท์ ล ลาธิ ษฑ์ ชิธิ หา ล ฑา เ พ (หนิ เป๋า ปิง ชนิ พล์ พ เช้งใน หมูที่ म म की मीं एका ए प्रा प्रा प्रा प्रा की की พา ฟิง์ ชนิ ฟิชิ ษณ์ พงันา ฟิง์ ฟิชิ ਲਿੰ ਸਿੰ ਲਿੰਦੀ ਅਸ ਦੀ ਹੈ। ਸੀਰ ਸ਼ਿੰਸ ਅੰਦੇ ਲੇ ਅੱ ਅੱਖ ਕਾ ਹੈ ਅਹਿ £ ਕਾ ਮੀਏ ਆਏ ਕਾ મીઈ હૈ દ્વેરી મેં માં મીઈ જેમાં પાર્ર માં હે જાઈ ਲੈ ਮੀਏ ਦ; ਛੋਏ ਅੰ ਅੜੇ ਘਾਂ \ ਪ੍ਰੇਕਾ ਅੜੇ ਅੀਏ મારે જેમા મ પૈક મીરે મારે ઇડ £રે માં મે र्छा भीर्व एवं वर्ष चैक के मुर्म मुद्दे भीर्क 10 Who Liv 17 LE U 1 120 U 1 of al wow भी के भी है के ने का निमा की प्राप्त की भी हि भू फेर्का एमी के नेक नेमा & ; निर्देश ป เม ชาง & หนิ เบ โ อนิ บให้ ห ง ง้องอา บบูท์ ลำ ชาง ๕ ๖ < บบู พ ตา พา ชติ หวูลำ พืช พ้อโนา หลี น้ ที่ ปลา หน้ พี่ เนีย ช่ หล่าง เมื่อ หล่าง หือส์ พ่อร์ พ่อร์ พ่อร์ เ दिन भर् भी विश्व किए एन भी दि भन्ने भारिका พใจ พใช้ ต้ พ่าย หน้า บา พองเอา พชิ ฟ ਲੀ ਨਿੰਡ ਨੂੰ ਲੈ ਲੈ ਮੰਕੀ ਸੁਸ਼ੰ ਸ਼ਹੀ ਹੈ। भी है ए फिर्ड भार्मा के भीना नीन भई ए ने भर्ड ਅਫ਼ ਅਸ਼ਿ ਅਹਿ।

103. In Lākni Kāpshi (i.e., in 1632 A.D.), in the month Dinshipshang (Kāti), on the day Dāpkeu, Chāophā Shusheng proceeded to Sina from Garhgaon. On the day, Mungkeu, the king came to Jamirguri from Sina. On the day, Plekcheu, the king suddenly saw the sky, the country and the villages red. On the day, Mungrão, the king left Jāmirguri and came to Khutiāpotā. On the day, Kătkeu, he moved to Thekerābari from Khutiapatā and stopped there. On the day, Mungmut, Chāophā Shusheng constructed a fort at Mārangki. In the month Dinching (Aghon), the heavenly king transferred a great number of inhabitants of Abhoipur, Dihing and Nāmdāng to Mārāngki and established them there. Then the king made the grandson of Klangsheng Barpātra, Marangikhowā Gohain. On the day, Tāomit, one Rupnarayan, a son of the Koch king Parikshit, came to and paid homage to the heavenly king at Thekerabari by falling prostrate at his feet. On the day, Mungmão, the heavenly king came to Cheram from Thekerabāri. On the day, Plekshi, the king proceeded to Sina from Cheram. On the day, Khutshingā, the king excavated a tank at Teliadonga. On the 14th of the month, Dinkam (Puh), Rupnārāyan came to Chāophā Shusheng who was, then, at Sina. He saluted the heavenly king by placing his head on the feet of the king. The heavenly king offered him two thousand rupees and sent him back. On the day, Mungplao, the king left Sina and came to Garhgaon.

104. વધ મેં ઇવ કોઈ માં મેંઈપ્રા પૂર્મ พงง พ่ง พชิ ผลิ ษฑิ ซิลิ พุ้า พง์เอา ਅਦੇ ਮੀ ਮੈਂ ਅਸ ਚੈ ਆ ਮੀ ਅਸ਼ਿੰ ਚੈਫ਼ੀਜ਼ ਪੰ พใช้ ผชิ พ.พ์ ชพา ชื ผา ๕ พ้า ห รู้ชั้น งหาว เลา เล็น งหา เล่น หาชิ ษ; ผืบเผืบ; พู้เ ษ พื่นให้ √หเหื हा दि ने ने ना वर्ष व वह ने ना ए है का พุ้า ชิด ต สิโพา ชิด ต สิโพชิ ਪੰਜ਼ ਲੇ ਕਹਾ ਮੁਸ਼ ਅਹ ਕਾ ਸ਼ੁਲੇ ਮੁਸ਼ਲੇ ਕਾਰ ਹਰ मी भी भी दिसे क्योरि म्हिका मिरि भी मी की พาพีพา พทีสัสบ์ พัชได้ สุลิ พิชิ थें कि में भी भूभी करी मुद्दी के अदि मिंग भीर्व कि कि खूर्क भीर्व फेर्विका खूर्क ชੰਬ L ਹੈ ਅਲੂ ਕਾਬ਼ ਦਾਸ਼ ਦੰਸ਼ ਸਬੰ ਦਾ ਜ਼ਿਥੇਸ਼ พ พ ซื่ พ พ เชีย พ เ พ เ พ เพาะ ชิด ผาสน ผนิ ษนิ ชชิท พา ผนิ พุทิด์ าง ห้ง พาง าวง ลาท์ ห้ ลง พงโอา น้ำทำ भी भार भी भी भी आप आप भी की भारत है। หาง เอ ส เช ณฑ์ ห์ ณ พอ์ พ ชา เรียง พ่า หู เป็น พ่งโดง เพลิ ปี เพิ่ม ผู้ เค ณ ซื่อ m; เข้า พอโดา พอซิ ห์ ชนุ พื บ ล หลั ๕; พลั ชน์ พี่ ชุญนิ พื้ พื พ ปล พา ษา ธิ ชิ พล พ ส น ชิ พิธิเงา पूर्क £ \ भीक रहा भी भू कहि भी भी भे रहा £ 8 mis v& mis dw a min bis b& พง เข็น เพาะ จัน เร็หา ห้ หง मं वर्ष क्षार्थित कार्श करी की की પ્યાપ્તિ કરિ મીં પ્ર હૈ મો મે મું ની મહોદી માર્મા પર માર્ય માર્ષ અડ્ર કરે પ્રાપ્તિ હ માંક્ ક& માં પૈયાં જે માં માં માં આ ખા જો માં ณน์ ที่ ห ง ง ง ซ์ หัง ษ (ษา ห ณา muí मिंह फ्रांपि हिंदी भी भी फ्रांपि भी บุสา หติ ๕ เช็ต์ ปรุ่ ซึ่ง ป ุ ปา เว ลา

104. In the month, Dinshi (Fålgun) on the day, Mungkeu, the king hastened to Jamirguri and eaptured some elephants. The heavenly king sent one Birina with presents to Lakshminārāyan to make marriage proposal with the The king daughter of the latter. Lakshminārāyan expressed his willingness to offer his daughter to the heavenly king. In the meantime, the king Lakshminarayan died, so he could not offer his daughter. His son, Bitnārāyan became king. In the month, Dinship (Bhādra), the heavenly king sent presents to Bitnārāyan. Bitnārāyan did not act according to his father's word. expressed his unwillingness to offer his sister in marriage to our king. When the news reached the heavenly king, he became very angry and banished the idea of marrying the daughter of the Koeh king. In Lakni Dapsheu (i.e., in 1633 A.D.), in the month, Dinching (Aglion), the heavenly king made a Hātigarh with earth embankment at Jamirguri to eatch elephants. On the day Khutshān, the king raised earth walls surrounding the town of Jamirguri. In the month, Dinsham (Magh), one Birukāji came to our king and said to him, "O, great king! What it matters if the daughter of the Koch king be not offered to you. I, your slave, wish to offer the daughter of my son. I, your slave, offer my grand-daughter to your son, Changidam." Thus spoken, the heavenly king gave some letters in eharge of Birukāji and told him to make over the letters to Hatrajit and Birukāji offered the Abutan Islām. letters to them. On the day, Kātsheu, the king came back to Garhgaon. In the month, Dinshi (Falgun), Hatrājit and Abutan Islām, after having had a consultation, settled to offer Lakhipuriā, the daughter and Hempuria, the granddaughter, of Birukaji, respectively to the heavenly King and his son, Changidām. Ramchandra, the elder brother of Lakhipuriā offered five horses as dowry; Abutan Islam offered two horses and two men named, Kayā and Ashān. Hatrājit gave two horses, seven bāns (cups), seven rolls of Chit cloths, seven Sākalis (a kind of neck ornament) and

two men, named, Rāmkhān and Chakravarti. Anirudh, the brother of the bride and Hatrajit, consulting together, wrote a letter to our king on the subject, and sent it in advance with one Bhakadhur dhuli. Then the brides were sent in the company of Hatrajit's men, Partarnihi and some others. They came to our king and offered the girls at his palace at Gurhgaou. Ten female slaves and two men slaves were given to the brides.

105. พท์ห พณ่ ๕๐ ปิง หุ้น พ พ พุท พอโนา พอโ พอโ พิที หู้อโ พา ฿ใพ พา น่น ห หังใญ พริโพนิ ปทฤ ญ m : a พุทิเ ਵਿੱਚ ਲੈ ਕੀ ਨਾਂ ਨਾਊ & ਮੀਨ ਕੀ ਸ਼ਾ ਸੀ ਲੈ ਫੈਸੀ ਨਾਂ ਲੰਜ ਲੀ ਮੀਲੇ ਦੇ ਪਾਏ ਕਾਂ m (ਪੋਲ੍ਹਾ ਅੱਜ ਲੈ ਹੈ) र्राष्ट्र भे के विदेश मार्क भी र के ता भी ชเสร ชอเล็พรน สา หลิ ชาก พื้น मा नुर्भा भाकी निकास्या स्ट्रांस प्रमा सिंह निकाण फूजा पर्ने भाष की निवादी भी रे निका रण रू जा जासिन निकाल रू जा प्रदेव ฟทาฝ้าที่; ฟฟาพา นอฺ สา m หลัง นอฺ สา દિઈ મેર્ક પ્લૂ તા માર્લ & મીરે m; દું માં 1 मार्गा हैं कि में भी भी भी कि में भी भी कि บริบาง พุพิธีอาสาร์ พ พธิ £6 वह ए भी वा कह भारता भाका है บา น้ำ หาว ใหน่ พาง เห็น หาง หา้ม कि एहि भी निका के मा कहि नहीं कि निका निहा ਸੰ ਹ' ਅਆ ਅਦੇ ਲੈ ਜ਼ਿੰਹ ਦੇ ਸਾਹ ਵੇਂ ਅਦੇ ਦੁੱਛੋ; क" भरा है भर्भा न ला है हुए हि भू। าส์ห์ บุ งุ พุงงาน พุพ หล พ เ น ผู้ผิน พ

105. In lākni Kātrāo (i.e., in 1637 A.D.), in the month, Dinsham (magh), Chaochit, a son of the heavenly king, died of small-pox. In the month, Dinshi (Fälgun), Chaophā Shusheng ordered the son of Neog Phukan to summon all the frontier Rajas and chiefs to Kājali. The Neog's son, accordingly, collected all the bordering Rajas at Kājali. names of the Rajas and the chiefs were as follows:—Dimaruā Raja, Hangarabaria Raja, Kajai Raja, Gukar Raja, Raja, Haladhibariā Manhing Bamun Raja, Barduariā Raja, and Rupsing. The Neog's son offered presents to them all and told them that the heavenly king had directed them to proceed against the Musalmans in the company of our army. The Rajas, accordingly, marched against the Musalmans. In the latter part of the month, Dinshi (Falgun), the Neog's son sent Dharam Narayan and one Kangla to fight with the Musalmans. They attacked the Musalman garrison in the fort Nuimisā. Musalmans fled away. Our men captured a Musalman named Bairāgi and got seven horses and nine swords as spoils of war. Our army retired to Pālikushi. In the month of Dinhā (Chaitra), the Neog's son sent Haridekā Lahkat, the Dihingiā Hazarikā of Lānphimā family and Sāikan Huzarikā, a

win दें कि मा ने ने कि देंदी के कि वा भीर मारे भार भार्क अहा द कैर वा ਮੀਏ ਆਏ ਅਸ਼ੰ ਲੈ ਚ< ਕੇਸ਼ & ਫ਼ੈਏ a? ਕੇਲਾਂ & ซิพล์ พชิ ฟพ พ พ ฟซ เ พ บ พ พา ชาวเท็า ารให้ เพาท์ ณ พาชาว หา ห่า ਲੀ ਅਦੀ ਪੰ ਸ਼ਾਈ m; ਅੰਗ 10ਈ mil ਸ਼ੀਜ਼ ਨੇ र्वेह वर्ष भाके । यह भावेह १०६ वर्षमा व्यक्ति । मृति मिर्त ने ना व्यूकी । वी मूरी वी कृति की मा างา ผา เด้ารัชชินท์ หรืน บา พลิ & ย भीर्म के पूर्व का मार्का की मार्म मिर भाग निर्मा พาซ์ พา ปา ปา ปี ปราการ ปราการ์ निष्या के का कि भी के कि के के कि के कि บ । वर्ष £र्भ भ भाभ वर्ष भरि भ √भा & र्नम्भ र रहे भारे भारत का रहा में भी पेर पेट ; a भे बिरादिमा । एदे बहा wife √m หังท์ บุ่ พุทธิ์ ปริ อธิ √m พุ บุ่ หน็า ปิ่งผู้ผิดหน้างางหินไร กร win मेर निर्ण भी मानि एके नित्र with the H v? ลายี ลำ 🕉 น พุชายเห็ พา เ ห หังโอา ชั้น कार एमें दें ने ना कर में ने मा के दें में में रि फर्क मृद्ध एक निष्ठा एप्टि ए कहि के क कि พศพาส หลิงข้า คุมให้ ๕๑ พิ หา ชิ น. ๛ บา๕ยี ช่ (หลั เม่า พลั ๕๑ พิชิ บ้ માં મીર્મા પા ઢીં વાંખી પાર્ધ માર્મ જ સ્ટે नेपाम भ्रमां भ्रमां भ्रमां नेपा भार्क नेपाम मा ने ने में के में के कि का की की की की की एक निम्न भूमें निम्मिर्ड कर विषे कि कि ਘਈ ਅਦੇ ਘੜ੍ਹੇ ਆਦੇ ਅੰਕੀ ਆਿ ਘਾਂ । ਜ਼ ਫੈਰੀ ભાઈ મે માર્ભા કે દું હું હું હું મીર્મા મે માર્ધ พชิ ชบ พี่ พุธ ๕๐ พชิ เรีย ษ เ ผ ਸੰ ਪਾਲੈਂਏ ਦ : ਅਸ਼ਿਘਾਂ 11

descendant of Länching against the Musalmans They passed two nights at Jakhali. Then they proceeded from Jakhali and laid siege on the Musalman fort at Bautikoth in the dead of night. One Habankhān and many other Musalmans were killed. Our army got many guns, swords and ten horses of the Musalmans. The Musalmans left the fort, our men passed the night in the fort, Bantikoth, Länehing Shaikan and Lânphimā were ordered to remain in the fort, Bantikoth, Haridekā Lahkāt came back and stopped at Kājali. In the month. Dinruk, (Baisākh) the Neog's son despatched Haridekā and Lāshāmkanthā to take the fort Shāmariā which was occupied by a Musalman detachment under one Mirā. One Bardalai, deserting the Musalmans fled away and joined with our men. In the month, Dinpet (Ahar), the heavenly king sent the Neog's son with the men of Bardalai to take their station at the side of the river, Kalahi. Thus ordered, the Neog's son and Haridekā with the men of Bardalai proceeded to the side of the Kalahi and there they erected a fort at Pāriyā and put up therein expecting to meet the encinies. Then our army against the Musalmans and attacked them near the river Tilão (Lahit). The Musalmans retired to Nakatmenā leaving the fort Hanā. Haridekā Lāshāmkantha and the Bardalai besieged the Musalmans in the fort. The Musalmans left the fort and retreated by the river, Tilao (Lohit). Our armies obtained possession of three large and some small ships by conquering the enemies. Our armies came back to Pariya and stopped there.

106. พท์เรื หูด์ บิด์ พ พ ท หิ หิ พชิ พารชิ งพา งสาพสิ พชิ งพา งสาพพ์ าวุธิ สุพ์ ชส ลง ชธิ เชโติ ชพา หรืพร ชชา ๕ร निम् असा असे निम् मार्भ के निर्मा का भी my v' dan ಕಿಕ ಡಿ ಕಿ मा \ ಒಕ ਅಕ ਸ m; ਅੰਘਾਂ ਵਿੱਅਰ ਅੰਘ ਅੰਘ ਦੇ ਵਿੱਚ ਦੇ ਹ ਅੀਏ ਕਾ ਅਰੰਬਰ ਅੀਰੰ ਅੰਦੇ ਕੰ ਕੀਆਂ ਸੁੱਢੇ ਸਥੇ นารใช่งอา ๆ พุพิก พุธิ 🕉 ดิหารู พ (ส พ เว เว เซ โ ส เ พ ส พ เ ส ริ ห์ท พ; พ พุฬ พ์ เ พุพชิ ออิ พ พ หู ข้ ผย พัน ปพา หใต์ พ⁸ช เช้า พ6 ณฑ์ บ้ หาตับเต็พงพาง พางพชิพชิติษงส พุพิ เต็า ๘๑ พธิ หา ชช เ พ ๘๑ ๗ฑ์ प्रिक्षी भी। नेका भी भी भी भी भी के के निमा निक्ष भर् भ वर्ष कि व पा में भी । दिव क्टीर मार्म हैं कि भी मार्ग में ने में वर्ष ਕੰਸ਼ ਵਿੱਚ ਸਿੰਦੀ ਸੀ ਪੰ ਆਹੇ ਕਾਰੇ ਕੰ ਸਨੇ ਘ which yar all mile with the £6 พชิบ บุณ บ พใจ พาง พชิ พชิ พ พงห์ พ่า รชิ ษีเจ็น พู ลล์ ลุทิ ค พริษา สับเบา ผา ผา ส์ พัพษ์ &6 m 121 dm de b 1 m w dm ਕਿਸ਼ੀ ਸ਼ਵੇਂ ਕਿਹਾ ਸ਼ਿੰਘ υθ νοθ κυμη σε το min + (of mi &6 कह मा निज्ञ कह नेस में भी कि से अह निम ार्म प्रमु बेमा बेका कुर बेमा कि बेमा mg भ मा भी किं के अधि ने भी भी वि √m พ6 หุบิ mนิ เ เอชิ เอชิ หา ออี เรื่ เบน็ พ (พ) บ ท ซ ซ พ เล เม พ พ ำ พุธิ ๕๔ ๔พา หา ซูซิ พู ๑ํ ๕๒ำ พู ๖ ซติ भे जर्म के फरि कि कि कि में जूर मार्म मा ए พงพา พุธิธิอันชิน ลิชิน เต็พง ดายี พ ซิยี บ ซิเซี ต ซิ พ พ พ พ เ พ พ

106. In lākni, Khutmit (i.e., in 1638 A.D.), the Neog's son sent one Khāngla, one Parbatia Hilaidari, one Nak kuar, one Bānphaliā Kaliābarā and one Dharam Nārāyan against the Musalmans. They marched to Puthālikushi and arriving at the place attacked the enemies in the fort, Nimishā. The Musalmans fled away surrendering the fort. Our army captured one Laket Siring and seven horses of the enemies. They sent the spoils to Chāophā Shusheng who was at Garhgaon. Our men applied themselves in making some forts. The Neog's son sent words to our men in the fort at Nimishā that Haridekā should proceed at once to Kushi but if he would fail to go out of fear, he should be made to put on the under garment of a female. Thus being intimated, the armies in the fort at Nimishā said to themselves that if they would not act according to Neog's son's order, they were sure to be made to put on female dresses. They then, appointed some spies to examine the way to Hajo. The spies came back and said that the way to Hajo was very difficult. When the news reached the Neog's son, he sent one Sepeta Bara and one Rupdhar to Hajo. They, with their army arrived at Hajo and attacked the enemies with guns and arrows. The Musalmans retreated and dashed into the water of the river, called Seng. Our soldiers obtained possession of five horses of the enemies. Next morning, our army attacked the enemies' fort from both, right and left sides. The Musalmans, too, came out of their fort and fell upon our army. Our men attacked enemies with guns, bows, spears and clubs. Our navy also joined in the attack. The Musalmans fought horses but being unable to resist our onslaught retreated and entered in their fort at Hunda. Our men erected a stockade at the place and stopped there. The Musalman remnants living in the fort Hunda, fled away after two or three days. Our armies chased after the Musalmans up to the river, Bijuli to a distance of a day and a half's journey and killed a great number of them with swords, spears, and lances. One Shekh Phukeret, as he fled on a horse, tumbled พท์ตู้ ๕๐ พา ฟอโต็ต หวี ห้อ พอโ 107. บา พาง พริ บา พาง ลา พุทิ สง พ หา พริ พื้นใชเน็พเพีย หัหง พงโพย ชั้น चीर พุพิ นัง พริ น หา รุ หา เ หา พริ ਝੂੰ ਕਾਂ ਅੰ ਲਾਉ ਲਾਉਂ । ਅੰ ਲਾਉਂ ਲਾਉਂ ਆਉਂ ਪੰ พี ชิชิ พื่อง (หาง พา เมื่อ พา จากา เพื่ ปm บ m ปm & van w man & เมลา พชิ ที่ พติ พติ ๕๐ หา ชชิ ฟอ จากส่ क्रकी मर्क & पर्क अर्ड अद्या एरं अर्ड 108 दिश भारत एहे भारत भारत भारत भारत कर कर कर min देश कि का मा भी के किसी ने ना के मोर्स ห พุพ พุพง พา ช ุดน ช ุดน ช ุ ๕๑ र्या भी प्रमा की की भी में की मार्थ ते की ณ์ พนิ อา น้ำ พรูพ์ น่อ์ งหา พริ พ์ พ่ พำ พุพ์ นิ้ง พชิ ฟ ษ (พ์ พง์ขา) พง์ का मीर्श महि नेमा कहि में नेमा कि मे નેમા w a v a v a મૂર્ભ £; પ્રેલ મૂર્ભ £ ; थेर्ल १०६ में भ ; भा का या पह खीर्न पह नेका नेमा कि मीमा मिर्मा वा स वाह एवं फीर्मा एवं निक्री अर्थ निक्री भी am ท ท ma เอล์ ป ma เบ บ

 down into a river where our men seized him alive and brought him to the fort near the Bijuli river. Our army got seven horses, three hundred and sixty large and small guns, one hundred and twenty seven fine beautiful Jāmdāni cloths and a large drum of the enemies.

107. In lākni, Rungkeu (i.e., in 1639 A.D.), in the month Dinching (Aghon), Chāophā Shusheng sent order to the Neog's son not to remain idle. When the order reached the Neog's son he asked the Deodhāis to examine the legs of fowls. The Deodhāis did, accordingly, examine the legs of fowls and found the calculation favourable. A body of our men marched to Itākhuli and took the fort. Lāshām Barua with his army, laid an attack on the fort Hārāighāt and took it. When Hatrajit heard that our army had taken possession of the fort, Harāighat, he desired to make peace. Hatrajit and the Nawab after having had a consultation sent Katakis to the Neog's son. The Katakis came to the Neog's son and said, "we have been sent here to ask you to put a stop to the war by making peace and then open Hāts (markets) and Phāts (military stations). The Neog's son told them to wait till he would receive instructions from the heavenly king. He sent the news to Chaopha Shusheng who advised him to send a trustworthy man with the Katakis to Hatrajit. The Neog's son acted as desired by the king. The Katakis returned to Hatrājit with our men. Both Hatrajit and the Nawab, each gave a horse and some bundles of white clothes to our men. Then temporary peace was concluded and for some time Häts and Phäts were opened.

108 Next year, the heavenly king despatched an army under Läsham Barua, Langudam and Lai Länmäkhru to attack the Musalmans at Haräighat, on the north side of the river, Tilāo. The Neog's son, one Länmungshen, one Gobind, one Bihua, one Lahāi, one

พาพู ชุร พาธิ พริ พชิ พ พ ชุร า พริ न्दीर्व कर कर भी है वे बहु अवा का भर पर भी นิสพาที พา ปิยิบ ปลา บาส หนิ พโ कि ए कि ने भार माई कि ए भी वा माई र वा ชिर नेमा &? एका नेमा फिर फिर फा भी फाई m; w a of vid om we we w พื้นที่ (พโว หักริหริพ (หัศฑ พ ; บ ื ซ ล พัน พชิ ฟโด นุ พัน พุพ พาการ์พชิหากริจ์ ๕ พชิษ เหา พน็ £6) mi £6 พชิ พุธิ ๖() พุทิ นิ พชิ ชอด์ หา้ว ชน์ พให้ บา้ ผนา เอริ พริ พอ์ mi ย เ นฑ์ ผู้อ์ dm am Lo Lo do dm क्रां भी खीर मारे स्पर्ध नेमा फरे फरे है मार भूम का भाग भी के फर्र भर्र मंत्री का ชิธิ Lo a mins m; ww min Lo we พยิ ษ (พ่ ลิ ซิ่ย์ จากสิ หลัง พ่า พ भी के के फरि भरि भर्द करि एर्मा भरि भी निया कि सिर् क्ष निया की किया कि कि भी पर्छ है अर्ध m; है जा भी पेर व्यव पेर £6 w w H6 w wt wf m &6 wf 101 พท์ ห์ ๕๑ พบิ เอา พท์ ษ ส คชิ เหชา म (भी वाँ mg &6) mg &6 wg vol wh พื งาชา ๕๑ พบิ ๕๑ งาน ญฑ์ วอา પ્લીકા મારે પારે બાર્મ પાર્મા કરા હૈંદ છે พธิ ชหา พื พ ำ

 Längilanching Saikao, one Lankhenteu and one Thaomung Namdeng marched southward by the river Tilao and attacked the Musalmans in the fort, Pandu. Our armies laid seige on both the forts at Harāighāt and Pāndu. The Musalman garrisons in both the forts left the forts and retreated. They took with them their provisions and ammunitions and halted at Sualkusi. Then the Musalmans brought in their warships and attacked our armies. Our men could not resist the attack and they retreated. The Neog's son pushed forward the retreating soldiers with the handle of his sword and urged them to fight with the enemies. A Musalman pointed his gun to the Neog's son and fired. The Neog's son fell dead on the spot. The Musalmans got possession of our four large ships and one cannon. The Musalmans, having passed two days there marched to Agiathuthi and laid siege on the fort there. Our garrison retreated to the fort Haraighat. The Musalmans, passing a day at Agiāthuthi, proceeded on land and besieged our fort at Harāighāt but they were repulsed. They retired to a hill adjacent to our fort where they made a stockade and passed three days. After three days, the Musalmans advanced with ten large ships and ten war sloops along the Barnadi (Brahmaputra) and attacked our armies. Our men retreated. The enemies got our ten warships, a cannon and four waggon ships.

109. Hearing the news of the death of the Neog's son, the heavenly king sent Lāshām the son of Chiring and the son of Madnokhowā Hazarikā with reinforcement. One Lānmungshen was made Commander-in-chief of war of both land and naval forces. Lāshām Baruā was made commander of the naval force, and was ordered to remain at Harāighat with vigilence. Lāshām proclaimed the order of the king to all. Lānmungshen repaired the fort at Pāru (Pāndu) and remained there. Lāshām Baruā repaired

บเผ็นย์ เก็บ เช้ จุม เห็ จุม จุน ह निर्म हिंहे या का निमादी किया महि ति। ຂໍ້ ທ່ານ ທີ່ ພຣິ ພໍ ກຸ່ນ ພິພາ ຕໍ່ ແ พชิ นี้ เพียง ได้ พบิ เลือ์ ชา พอล์ ਹੈ ਕੀਆਂ not we mi & ਰੀ ਕਿਸ਼ੀ ਅਤੇ ਕੀਸ਼ਾਂ માં મીઈ જેમાં પૂર્વ માર્ક પ્લીઈ માર્ક જ 4 માર્ક עם של של של של של אין ו עם איל או ชอ์ รู้ นุธิ m (น้ บ น น ห ทั้ง ทุฬ หลิ พาโ พอโนเ ฟไอ์ หงิชิ ๙ฑา ๙๖ รื่ ช่บ เช็น ห้า ห้า สุพิกธ์ ลิสเปา พุ่ง พอโนง ชา พื้น ชาว หงุน พาร์เติ dan भी भी है भी मार्क रही ए। है भी। भी ਸ਼ਿੰਸ਼ ਸੰਘਾ ਅੰਕੀ ਅਤੇ ਅਤੇ ਪਾਰੀ ਸਾਂ ਸਾਂਦੀ ਸੰਦੇ ਪਾਰੀ માર્ભા દું પારે જે નામાં અદ ક્ષા પા પા અઠ ພາ ພຣ ພ໌ ພໍ ພຣ ພຣ ບໍ ຫາ ຜູ ພວ ອ क्ष्रिका मार्थिक के मिल के मार्थ कि भार का का है भार भी । के काहि ने ਲ ਕਿਉਂ ਮੀਏ ਅਏ ਕਾਸ਼ ਦੇ ਸੀ ਸ਼ ਸੀ ਚੰਦੇ ਘ क भां क भां एक भां भां भां भां ए ए। किरिही ช้อ หราก พี ชิยี พาท์ ดำ พากษ์ พุฬ ปพ मि मार्र एँ फीर्र फर्र करा मार्ह दर्र फर्र บ็พใบพิธีพัษเพา

the Haraighat fort and stopped therein. The Musalmans advanced upstream the river, Tilao, in their ships and stopped in the middle of the river by moving the ships. The warships of the Musalmans were stationed on both sides of the river near the sand-banks. One day, a bloody battle was fought in hot earnest, between the Musalmans and our armies. Both the parties fought with guns and bows. A great number of soldiers fell dead on both sides but neither party gave way. When the Musalmans saw that they were not in a position to defeat our army, they retreated to Hualkushi and halted there. Chāophā Shusheng offered sacrifices to the Goddess. He also worshipped, the river-god of the river, Tilao by sacrificing many goats, ducks and buffa-He prayed the river god to be propitiated to dry up the Hajo branch of the river. The river god being propitiated at the king's prayer, dried up the Hajo branch. The large ships of the Musalmans remained in their respective places being struck aground. king ordered one Läiphrangjang to direct our men to proceed to Agiathuthi and stop there by constructing a fort. Thus ordered our men proceeded to Agiathuthi where they took their station by erecting a fort. A Firingi, coming out of the fort at Hualkushi fired his gun to a vulture. Our garrison, having heard the sound of the gun-shot, rushed forward and saw the Firingi whom they made a captive.

Our men, after having had a consultation among themselves, sent the news of drying up of the Hājo Branch of the river, Tilao, and of the ships of the Musalmans being cast aground on the sand banks, to the heavenly king. over they requested the king to send some large ships. Läiphrangjang came to the heavenly king and made over the Firingi to him. Laiphrangjang informed the king of the request of all. The king, then, sent sixty large ships and ten thousand men, consisting of king's own trusted persons, the archers and the gunners. The heavenly king despatched one Lāshām Kanthā, one Bhavala, one

का निह्न निष्ठी भी निह्न मिहि ही निह्न निष्टि ที่ พิทัย ปุฐ พาพ ปุฐ หุ หูใช้ พาพ ปุฐ של מיש אם m ל אבר אר זה עם או של ב दें हिं ए फ भी में अह में हिं कि फ कि भी है พรุ ชนุ ชนาน พพ ชนาน สนา พ ชนา कि महि ने में कि हिंद भी महि मादि के की हैं। พาทิ ดาธิ ธันา บาดาธิ นท์ พ่า พาธิ พุธิ หรืย พ²หา ปลา ปลุ พ. ปลา หาเหา ปลา พาพ พุธิ เมา ปลาเร็นกับ เกริ เพล เพริ เพพ ਕਾਈ ਜ਼ੈ ਕਾਈ ਦੁਸੀਂ ਕੀਆ। 15 vol & mi v' ਸੀ। વા માર્જ માં માર્જ જ માર્જ માર พน้า พริพริพ พื ณ ห พ เมา भ्राम लामें का में के हि क्षा दे मार्म की พนุ ๘๐ พอนุง พัชเพา พณ ๘๐ พณ พ้บใพ เพ็บไก 🖧 โปล์ สับพ์ สา พนิ ๕๑ พริ พ พ เซเริ พ งพานา เพริ 1 25 m &6 w W + 4 an 8 1 mg &6 พหิงชิพิเบา ซึ่ ๕ จัพบิทพ์ ๕ ัท พ่น ห่ ชช เบ็ เป้ เ พน ๕๕๔ เพ่ พ่. พ่. ए फे नेपा कर्ष mon w 1 निर्देश भे के ณะ พ ฟอ์ เบ้า ๓๔ พุทิห์ พุพ น เลื दें भे एमा द mg wg mg द भे एमा द पर्ण मा भी । भी प्रकेष मा मा भी भी भी भी भी พ์ พ์ติเ เรื พืช พื พี เอเ @ พ์ติเ น บ พพา ปิดพฐาพางษา ซู่เล หยิ พริ พ์ติ พริ จบานา พง์นา พริ ธา ชੈੱਬ ਕਾ \ ਅੰਦੇ ਅਸ਼ ਹੀ ਅਸਤੇ ਸ਼ਾਲੈਂਸ਼ ਅੰਦੇ ਦਾ का मा भर भर भर भर भी की भरिका भी है भी है के ฟพา และ พูโก

Kundā, one Lāshāi Dhekiāl, one Lāshām Hari and one Bekā Matak in charge of the navy. The king, again, sent one Kandu, one Dhanāi, a son of one Marālāi Dhanudhariā Baruā and four Chāodangs by water to fight with the enemies. One Langi, the grandson of Ching Shaikan, one Bihuā, one Lākai, and one Lāshām Kanta were sent by land. Then our whole force land and naval, assembled near the fort, Huālkushi where Hatrājit was with his army, and laid seige on the fort. A great number of Musalmans was killed and the rest fled away. One Bijulibajit dashed out of the fort and fell into the water of the river. Our men captured him alive. Hatrajit fled with one hundred ships. Our army chased after him up to the Kalahi river. One Shekhāng, Musalman, attacked our army with sixty ships. Our men baffled their charge and captured their forty warships and an innumerable number of ships loaded with provisions. Our army pursued the enemies up to Chandankoth. Having abandoned the chase, our men came back to the fort Hualkushi in three days. The heavenly king's army got three hundred ships, three hundred large and small guns, one hundred and sixty swords, twenty two Jamdani cloths, many anchors of ships, seventy six shields, sixty flint guns and one hundred and forty hand guns besides a large quantity of silver, gold and other things of the enemies. The heavenly king heard the news of this brilliant success. The grandson of Lakshmi Näräyan came to our king with a fine horse and offered it to him at Sonāninagar by falling prostrate at his feet.

111. In the month of Dinshām (Magh), the heavenly king sent words to the Dāngariās asking them to depute some one to the Muhādi (nowab) to propose peace. In obedience to king's order, the Dangarias sent one Dharam

ખ્રાણિ કહેર મું છું અને મીને માને કરી mi vi mi w n' w vot wt b \ wt a พด์เอา พใด์ พ่ง พ่า พด์ พด์เอา พริ ฟ ਪਹੈ ਕੈਵ 10 ਅੰਦ 10 ਸਵਾ ਪੀ ਸ਼ਵਾ ਅੰਦ ਵਿੱਚ मुँग हिं ए कि कि कि भी है भी है भी जान อบิษ(อเล็พ(เ หอ่๕ช เช็นใช้ เมูท์ ล้ พใบ ยุหรู้ ล งษาหุ พางษา พาง สงชา ນ ບຸ ລາ ພໍ ພໍ & E ພໍພ E ພ ກໍ ພໍຄົນ ห์ พ (บ ° ซโซ พ (พ) พ ซ ซ ซ ซ ซ ซ ซ ซ ซ ซ ซ พ์ ชนาง บุล หาง พาร ล ชก งบิ หู ส่ชล์ ปลา ซบ์ ปหา หญา ปนู หัช ซู ณ้ พชิ หาิต์ หุ้ ๙ พริธิ์ชิ พัพชิ เ ต์ พ พ้ ชนาง บ ก ส ปก บบ พ หน่ง ห้าง एर्स ए के कह कह अह से न न किया के म रेरी एर्ज लारे मार्व कर एक मार्थ भी भी भी भा कि भीरे । वारे भीरे फरे वार्ष करें ह พให้ ลห์ บู ชลา หุ พ น อา น ชพ์ ชนา कि मी भी । की का की रि प्रमिष्ट के भी का भी। की मिंद्र के जारा पर भी भी भी के वा ชੇ E & T " w w & ਦੇ ਦੇ ਪਰੰਘ ਦੇ ਅਦੇ ਅ र्ने अप एर ना एड किंस भी की पर का निर्माण की พरि ए भ का मिर्थ के में भा का में กุญพุรุณหลัง พัพชิชา ชื่อ णाम भी बेमा में मैकिया में महि बेमा महा निमा दर्भ एरक्फ कह मीह निमा भरी พา พื่น หี พี่หั พี่ พด พด พุธ £6 भी भी भी है कौ भी भी भी भी की नि อบิ ห่อ พนิ ษนิ พี พี นี นี พี น ว ษรินา ਪੇ ਹਰ ਅੰਡੈਓ ਪੈਆਓ ਅੰਦ ਡਿੰਜ ਨਾਂ ਪ੍ਰੈਲਾ ਕਿਓ भीरी नेमा फरिएं फिर्स भेरी फी। को भेरी

Narāyan to negotiate peace with Mahudi (nowab). The nowab came out of his fort and had a conversation with our Kataki. The Dangarias sent Laiphrangjang to inform Chaopha Shusheng of the news. The heavenly king made Chiringphisheng of Lanphima family, the head of all. The party made preparation to go to the nowab. Chiringphisheng and the king proceeded down from Sonarinagar. The nowab was then at Bahākāma. Chiringphisheng sent one Bhelāi Kataki to the nowab to tell him that the heavenly king wished the nowab to come to Hājo. Bhelāi accordingly went to the nowab and informed the nowab the wish of the heavenly king. The nowab consented to the proposal. Bhelai sent the news to Chiringphisheng. Next day morning, as Bhelāi was returning after having had a talk with the nowab a Musalman attempted to kill Bhelāi with his lance but fortunately Bhelai escaped death. A certain man of our party came running and informed Chiringphisheng of the news. The Musalmans wished to attack our army at Hajo and raised a general sensation throughout. nowab standing up said to his army to keep order and thus he prevented the Musalmans from attacking our army. The man who tried to kill Bhelāi was beheaded. The nowab sent the head to our fort. Next day Chiringphisheng asked Dharamnārāyan to go to escort the nowab. Dharamnārāyan accordingly went to the nowab. The nowab came to Hajo and brought with him four male elephants five female elephants and seven harnessed horses. One Mirjāmākai, onc Mirjā Hushung, and a great number of Moughals and Pathans followed the nowab. Chiringphisheng collected our men near the river Tilão and engaged sufficient number of men to attend the Then he proceeded upstream the Tilāo and halted on a sand bank. One Mirjā did not come with his men as desired, so Chiringphisheng marched with his army against Mirjā and killed him with his men. Mirjā's brick-town was demolished and his brick-buildings were destroyed. Chiringphisheng got two thousand large and small guns, nine hundred and twenty swords, and four

હૈર્દ્દ મેદ તેમા પ્રદર્ભ મેર્ટ પર્દા જે જૈર્દ દ્રૈદ મે ਲ ਰੇਸ਼ਾ ਸੁੱਲ ਅੰਗ ਸਾਂ ਸਾਂ ਸਾਂ ਸਾਂ ਸਾਂ ਸੰਕਾਰ พธิ สำ ค & ซิ ซิ ซิ ซิ พิ พาด์ บพิ พ ์ ส ซิบิ ณย พริ ห ซ ซ ซ เ พ เลอ ชาวาง พาพุธ ໜໍ ສນ໌ ဗຣ໌ ຝູນ ເປ ພຊີ ໜູຊີ ໝໍ ຮໍ້ ແ ารทำ ส ซิซิซิซิซิริล ผูยิ ค ษู; หุลิ บูชื่ મું માર્મ માર્મ જ વે વ્યક્તિ માર્મ મુખ જાઈ જ મું પીમે જાંદ પર્જા જે જાઈ જે મું જોઈ ษ (ทัติบาณ (งาา หาติ บณ์ ห & บั માઈ પૂ ખે પૃષ્ઠે ખે જ , જે ખે જ ખેરિ ર ખે પ્રક્રિક લાઈ જે મું છ પ્રક્રિક પૂર્વ พรก ฟอ์ พริสา ษิซิ ซูลิ พ พริก พริ หนึ่น หวิทน์ สา เอ ปาท์ พธิ พุทิ พาพ ਮ ਮ : Wi a wi ਮੀਏ ਅੰਦ ਅਸ਼ੀ volm भाभ ने हैं कि पूर्व की कि भी ने हैं भी भी ਕ ಕੋ ਪੇਸ਼ & ਕਸ਼ੀ ਚੋਏ ਕਾਸਲੇ ਪੂਰਨੇ ਸਮੇਂ ਘੀ พริธิย เช้พชิ พัชิ หริติ ษะ พาเ

113. દુધ પા જ જઈ દૃષ્ટે ઇંક્ટિપા નેદ નિરામ નેરાજ નેદ છે જે મેં પ્રાથમિક દ્રામા

thousand large swords besides innumerable number of Jāmdāni cloths, and Khabuā knives, seven hundred big horses, three gold pipes set with pearl, two pairs of gold bracelets set with precious stones, a pair of ordinary gold bracelets, a gold saddle set with pearls, a pair of gold necklaces, a pair of gold girdles, ornamented with precious stones, a pair of gold chains adorned with pearls, a set of gold Pesandar (a kind of ornament), three pairs of silver bangles, a Bera (tripod), a silver bowl and a sword with guilted handle, as spoils of war. The spoils were sent, in charge of the Barbarua, to the heavenly king who was at Hājo. The Barphukan, Lāsham Baruā and many other high officers came to and remained in the forts at Paru and Haraighāt. Chiringphisheng returned to the king.

In the month of Dinshi (Fālgun), Lanmungshen, Khangla Dharamnārāyan were sent to capture Uttam, a Musalman general living in Hājo. At the approach of our army, Uttam fled to Bengal. Our men set fire to the granary and buildings belonging to Uttam, and then came to Barnagar. Lanmungshen setting aside the king's order removed twenty families of Hualkushi to Bāmunkushi and established them there. Having heard the news, the king arrested and put him to death. The king sent one Chiring Piksai in place of Lanmungshen and directed him to remain in the fort Paru, as the head of the whole garrison there.

113. In the month of Dinha (Chaitra), the Musalmans came to Hājo with the brother of Mirjā and one Pasupati

માં જો કે m \ પ પ પ √ ખા પર પ હે ા માર્ક & 6 พชิพ พ ห บ พ พ พ ห หา พ พ พ พ र्नाम् एके फं फरि फरि भी ठि द भाई m บ พุชธิ งบ์ดางห์ พริ พ์ ว ผู้นิศา พ่องห์ क्र क्रिक्र अह में के मार्भ के मार्व का एं नेका फिर के दें में ए नेमार्करी फिर फिर พ.ช m; พ ช พ ซล์ ญชิ บุลิ เ พุท ล ठिले अरि एटि भे फरि फ्रिज के के क्रुकी ठिर ખૂ જ પરામાં મી દા પાર્ટ જા મુ જા કંઈ પા निश्च का भाग कि से कि कि कि कि พุล ชาน นะ พุธ ๕๑ พริ พรุ ๛ ਅੰ m ; ਲੈ ਹ ਅੇ ਸ਼ ਅੇ ਚੋਈ ਕ ਝੂੰਦੇਸ਼ ਲੀ พห์ บาน พา นุ๊น เจา ห่ พน์ &ิง พุ่ท ล้า พพ์ บาน บ หา ล้างยิล้า นาสามหา ਅੰ ਜ ਸੰ ਅਦੇ ਝੰਦੇ ਚੀ ਸ਼ਿਚ ਵਿੱਚ ਪੰ ਪੰ ਕੀ ਚੋਣ प्राप्त एक पा प्राप्त पर भ फे में mg នំ ពេល មនុ ជ ឃាំ ដូច 101 m ណ៍ mg &6 พชิ พชิ บ ที กา ที ชชิ บ ณติ ชชิ พชิ fort n क प्रार्थका भाभी।

and stopped there for the night in order to collect the bones of their brothers. Next morning, they came back to Madhupur and halted there. A detachment of our army made a hot pursuit after the Musalmans and stopped at Kunda. The Musalmans could not remain at Madhupur. They retreated and halted at Barpeta. In the month of Dinpet (Ahar), the heavenly king ordered the armies at Kundā to attack the Musalmans. Our army marched against the Musalmans and surrounded them in the fort Pumarā. The Musalmans, retreated to Bisnupur. The Musalmans at Bisnupur divided into four bands. band proceeded to Bhātakushi and stopped there; the second band to Jākhalikhanā and the third band to Bhavanipur. Our army pursued the Musalmans proceeding to Bisnupur. The enemies retreated. Our army made a fort at Nimisā and halted at Kālāpāni. In the month of Dinship (Bhādra) our army marched from Kālāpani and attacked the Musalman garrison in the Jakhalikhanā fort. The Musalmans fled away. Our army got twenty horses and many guns, swords and carts of the Musalmans. In the month of Dinshipit (Ahin), our army advanced on and constructed a fort near to the enemies fort at Bhāta-

114. In Lakni, Tāo-cheu (i.e. in 1640 A.D.), in the month of Dinshipit (Ahin), the heavenly king despatched the Barpātra Gohāin, the Bargohāin and the Buragohāin from Garhgāon to Sāolā to stay there repairing the fort. In the latter part of the month of Dinshipshang (Kāti), the heavenly king sent some men to arrest and bring in the Pikshāi Barphukan for his not acting according to king's order. The Barphukan was arrested and produced before the king. The king put Pikshāi into dungeon in Sonārinagar by putting iron chains on his neck and head for six months. Afterwards, the king sent one Längu, the son of Khāmpet Bargohāin to remain at Pāru (Pāndu) in place of Pikshāi. In the month of Dinehing (Aghon), the heavenly king ordered our army to proพ้ พชิ พชิ พี ษ รู ษา พำ ชิชิ 🗷 บั เ พชิ ปพา ณ พริปพา ซใง ซิงา พุติ & ง พติ भी है जो है ने ना व्युक्त र प्रतेन प्राप्त वर निक्ष भीर के भीर भी भी कि कि की कि भी พา พริพริพริฟิริหริจาชา น้ พ น นุงศา พาน งส พาส สุธิ ษติ งส บ พ; พ เพชิฟ พ เ พนิ ๕๑ พนิษ; ພູນປູປາ & ເ ນຮ พธิ ณธิ ฉูท์ เลธิ นิ ปทา & mia พชิ ปไ า หา ณ mia &o ณ ชिर कार्य की पूजा र 1 mg &6 we wit पर भीरी भार्मा मार्च & क्षेरि में भीरी ने भार वार्मा 1 ક્ કૈર જેર જે માં નેમા વાર્મા ક કૈર निका भी में निभा कार्मा भी में मेरी वर्ष प्र भी देश रा वार्मा भार्म की मीह अही พาธ ง หา คือ จาก ญา์ เ ส พุท าร์ du met no me the dw se in we พธิ พธิ หรื ห้ พ่ พ่ งพ พริ ล พ งล์ พาง ณ พุศพ์ พาพ ศต์ พุพ หุติ ชา WE है! अब कि का फे कि कि भी कि कि भी ช ลำ สนาบา พนิสิธิ พชิ พนิ ป พ નેમાર્ટ જુર્ભો માર્ધ દર્જ પ્ર પ્રાંત્ર કર્મ thought inexperienced. ศพา พนิษ; พ่ ๓ ศหา& you พ่า દૂ માર્મા wo & જે પ્રજ્રા છે કે પ્રદે પ્રમા પૈકે પી કે **ติซเต็บ**เ

115. พงิงบาพชิ ฟิ พงิช พาทิ หุนิ ผูพิ ਰਵੀ ਅਹਿੰ ਸਿੰ ਲਿਉ ਅੰ ਰਵੀ ਸ਼ਹਿਸ ਨਾ ਨੇ મુર્ભ અદે હૈ જેમા ઇ ત્રી ઢઈ જ ઇંદે જો ๑ พี่ เพนซ์ เพน็ ๕๑ ัดษี ห็า ชอ์ นับชิ भरा अ भार भोरा भीरा भार कि एक भर भे विषे ชนา ๕ นูล์ด ชพา พุธิ์ ๕๐ นา ชิชิ น ชนน שלו של טוֹ ווְ אַ אווו וווִנוֹ בּנוֹ עם איליונוֹ म ; करि m ; mf & o w रि w रि म ; w a v रि कै। अह फर्शफर्श भी एक कि भी है भाई

ceed to and attack the Musalmans in the fort, Bhātakushi. Our men accordingly proceeded to and laid siege on the enemies' fort. Our army took the fort. Next morning, the Musalmans on elephants and horses attacked our army in the fort. The ditches of the fort, were filled with dead bodies of the Musalmans. Our Länmungkhru dead. Lāshām Baruā of Abhoipur retreated and entered into the fort of Phrangjang, with his army. Phrangjang reproached him bitterly. Next morning Läshām Barua and the brother of Längu fled to Bengal. Our army retreated to Pumarā. The enemies surrounded our army both by land and naval forces. A hattle was fought at Bārepaitā. army was totally vanquished. Dāmsheng Kuar Hāzarikā, Chiring Sāikan Hāzarikā, Dalai Hāzarikā, Lānchingnāng Neog and Lāngi Neog of Bargohain family were killed in the battle. One Palanga Kuar and the Halaguri Rajkhowa were captured alive by the Musalmans and offered to Delhi Bādsā. Lāshām Barua and Palongā were fettered and put into prison by the king of Bengal (perhaps, the nowab). The rest of our force retired to Haraighat. Our garrison at Pumarā also retired to Harāighat. Langu, the son of Chao-Khampet was deposed by the king, as he was

115. The heavenly king sent one Chāongu, the son of one Khunnak and the Marangikhowā Gohāin to Pāru(Pāndu). They proceeded accordingly and arrived at Pāru where they passed two days. The Musalmans coming both by land and by water besieged our garrison in the fort, Agiāthuthi. Our men being unable to repulse the enemies' attack, took to their heels and came to the fort Harāighat by surrendering the fort Agiāthuthi to the enemies. Our garrison in the fort, Pāru, retreated and came to Kaliabar with the armies remaining in the fort, Harāighāt. Now, the Bura-

र्रा एर्ष के व्यह भी ने ना भिर्द भी रह भी छैरी ए व दि है। एरे फरे ही ए भी है ए ด้า หนึ่ง m; งบาน หลิ พา พอโท พชิ का भार जा कर भीर भारे कर कर मीर कर् ซ ราย พร พุ ณ พร เอ พ พุ ษ พ เ √พา หมืองห์บำหูบาทีนซือเล็พ(หุ้า ร किया के के की कि भी के भी के के के के के के นี้ ชชาช ที่ ชน์ ช หั พ ชนาช หน บ เห็น เอา พ พ พอโน เชีย ษใช้ ปฑา พชิ ห์ หุ ปใชิ &် พ บ พ ໝູ a พุบิ m ; रिक्र मेरा के प्राथिक किया है कि प्राथिक พนิบชิพนิพ์ ษุ พัพง์เอา พง์เอา พธิ ฟ ฟ พ พ ๓ เ ๗ ปิ เพาร ยิ เพชา พ พินิ ว วง พง พ พ ส พ พง ખૂ અઈ પા મ્ પા ઇંદે ખૂ ા દિવા ના फर्ड फ्रेनम एडि निर्म अहि फ्र अहि महि के भी พ. ๑ ชิยี พบิ พง ชนาน หลินยา ชิชิล फ्लूमा एडि ए की हि फे फहि फिर ह है की की พุธิ ๕๑ ๑ ชิธิ พ่ ุ งพาพ า เอริ จาก ลา mg m; wai ma &6 dmi as mg m; พนิพุพ ปิงัทนิพา พุทปิงัพ ห फर्ना भ नेमा कि भने भी भी भी के का कर् ນຸ ກໍ ພຸ ລາ ຮີ ປໍ ພໍ ຊື້ ຄົ ປາກາ ບໍ່ ກຳ ປໍ ພໍ મુખઈ ઘરે પા અરે મારે અરે પીંદ હૈઈ માઈ હૈઈ र्द भीना वा भारत प्रांत्र भी भी भी भी वा वा उम् भी; निवा की भी कि किही निवा के ए। एक หใต้ ชช พ้ง ต ชา ตำ พอโชา พชิ พ์ หา ดา พืชา กุษใชิ ๕๑ พืชเรา เพล ਹੁੰਦੇ ਵਿੱਚ ਸ਼੍ਰੀ ਜ਼ਿਲ੍ਹਾ ਲਹਾਨ ਲਈ ਉੱਥੇ ਕੀ ਅ ਮੀ। พิณ ดี พื พงโบ พงโพ พรี ห์ หั กรุ หั ਹੋਏ ਦਾ ਅਦੇ ਸ਼ਿੰਦ ਸ਼ਿੰਦ ਹੈ। ਇਸ ਸ਼ੁੰਕੀਆਂ พ พา ษา ธิ พ พ พ พ พ พ พ หา พ ธิ หา พ ธิ บา บูที่ ตุ ผู พ พ ๕ ปุริ พ น บูที พ พ

Gohain, the Bargohain and the Barpatra Gohain with other Baruas and Phukans marched down to Kaliābar and stopped there. They employed themselves in fortifying the place. The Musalmans advanced up and raised a fort at the mouth of the Kajali river. They, then, dwelt therein. The heavenly king ordered the Buragohāin, the Bargohāin and the Barpatragohāin to fall upon the Musalmans living in the fort at the mouth of the Kājali river. Before receipt of the order of the king, one Hari Deka and one Maruā Kuar marched against the Musalmans living in the fort Kājali, defeated them and took the fort. In the month of Dinship (Bhādra), the heavenly king ordered the three Dangariās, namely, the Buragohāin, the Bargohāin and the Barpātra Gohāin to remain in the fort at Kājali with the army. They then, having had a consultation among themselves, sent a false report of their arrival at the fort Kājali to the king. The heavenly king sent one Längideu Likehau with a letter to the Dangarias, ordering them to come to Kaliabar and remain there fortifying the stronghold. The Barbaruā was ordered to proceed with his men to the mouth of the Kājali river and remain there in the fort. The Barbaruā accordingly proceeded to Kājali. The Musalmans hastened to the fort Kājali and attacked our army. A great number of men, on both sides fell dead. The Musalmans retreated. The Dāngariās, hearing the news prepared themselves to march against the enemies disregarding the order of the king. They marched straight, taking with them, large cannon, shields, large and small ships, and halted on a sand bank. In the meantime, the Musalmans came up with their ships. On their approach, our army fled, leaving the ships and the cannon. The Barbaruā had a hair breadth escape. One Bihuā and one Lāi Hāzarikā kept themselves aloof from fighting, either on land or in water. The king put them to death. Our army retreated and halted in the fort at Kaliā-Having heard the news, the king reproved the Dangarias and ordered them to repair the fort at Samadharā. The king ordered the Barbaruā to remain

หริง หารุนาชชิพูพด์ หนึ่ง พเว่ พเษิทีเเ

116. พพิธีพง บิ พ พชิ พชิ พชิ ดชิ ชูท์ ณชี นิ dmi พิ ย (พ.พ.ย์ dup den ນຳ ກ່ານຮົນຮົາໜ້າ ນຳ ນຳ ມູນ ມີຄົນຕົ พุธิ ๕๑ พ ๓ งาท์ ชนา ๕เพ้า พ ปล์ भी के के फरि करि हिंद भर् कर कै ि भर् भी ณ พน สถา สถาย พ พย พย พใจ 36 าร์ พ. พ. เม้ พ. พา พา ษา เพา เพ้ ณห์ น किय हे कर सिंह में हैं। है भी के कहि कहि LE min of we are on by we as we ble พรา พ์ พพ์ พ์ พิ พิ ส พธิ ชิ ลา with with and mit of my mit with the wife mg &6 a w जा फिर फिर कि वर कि में रुधा मी भी भे अह भर अह अह भर भी में ने परा निकार निक्त में भी भी भी भी कि कि कि ਲ ਪੁਲੇ ਰਿਆ ਕਿਉਂ ਅਸ਼ਿਆਂ ਨੇ ਆ ਦੇ ਪਾ พงโงญ พงโงญ พชิง รี ชั้น ปพ พชิ ฟ์ mi म के कि एजे मा भी के जा भी भी जी मा ਲੰਬ ਕੋਈ ਅਰੰਬ ਲੰਬ ਬੁੱਜ ਕੇਸ਼ਾ ਅਸ ਨੇ ਖੁੱਥੇ ਕੇਸ਼ਾ าร์ พริ บริ พอของ พริ พร พ ช่าง พ. พ้ भी 6 ਲੈ। फिर फिर रिए वार फिर वारे भर wim w b ; w भा at ਹੀ & & at ਹੈ & w भीरि एरि। भर्भा का भीरि फर्व भीरि एरि। र्मा दिल् मं भी वी कर भी है माई मं दिह ที่ ๆ พุธิส ซีซี พงโซา ศาก ษ (หา ดี พื ชिरे 1 mis & dm अरि भी फांड भी है पे vi कार्मा निया महि गाँ। एवं मारे करि वरि वरि นท์ (บาร์ชิ ราบ เห้นำ ห้นชิ พริชิติศษาศสาพ พื่นโา พริพเชิ พ่ ต ล.พ์เพล หลิง เ นุ๊ล พ พ พุลิ

in the south of the river, Tilão and Pikshāi in the north. They proceeded to the respective places, made forts and remained ready to meet the enemies.

116. In Lākni Kāplāo (i.e. in 1641 A.D), the Musalmans, advancing both by land and by water, reached the mouth of the Bharali river and erected a fort adjacent to our one. They remained in the fort. Daily skirmishes were going on between the Musalmans and our army. One day, the Musalmans, on elephants and horses and with their ships attacked our army. Our army shot cannon and four of the enemies' ships were destroyed. The Musalmans being unable to vanquish our army in naval battle retired to their fort. Next morning, the Musalmans, having had a consultation among themselves, advanced on land and laid siege on the fort of the Bargohain. The battle commenced in the morning and lasted till evening A vast number of Musalmans fell dead in the field. Only twenty persons, on the side of the Bargohain, were killed. The Musalmans could not get a victory. They returned to their fort. following morning, the Musalmans crossed the Bharali river and constructed a fort near to that of ours. The Dangarias sent the news to the heavenly king. Thus informed, the king despatched one Shirāng Bhitarual Baruā, one Lāi, the grandson of Rup Sandiqui, one Châongu Kuar and the grandson of Khambun. They, then came to Samdhara and remained three days there without having any opposition from the enemies. In the morning of the fourth day the Musalmans coming out of their fort, attacked our forts under the command of the Burāgohain, the Bargohain, the Barpātra Gohāin, the Rup Sandiqui and the Marangi Khowa Gohain in different bands. The king's own men reinforced the armies in the forts. Our men hurled down the Musalmans with their swords, spears and clubs. The Musalmans not being able to break our line returned to their fort. Next morning, the Musalmans crossed the Bharali and proceeded down to Gauhati where they halted. In the month of Dinshām our armies assembled £6์ ๙m หํ หซํ m; บํ พ ู ๓ํ หฺเษิ m; ๙พาพื หลิ พ๎าา

พท์ผี รูบ์ ๖ เช้งโอเ พใจ์ พใช้ खूर्ल रहे भूदू⁹ राष्ट्री भेरी र्या करी दिव के m น พนิ ออ พนิก บ หนาง หมุ dm ชพ ณ์ เกเลเน็น เกา เล่น म् दि के मिरि एहं। पर एए प्रा प्रा वर्ण की મીરા મે Wર & Am om &ઈ જેર ખી wi พ พ่งโอ พชิ บ หล ชิชิ ๓๔ ฟพา หรือ หน พา ปิง ซิติพ พิงันา ชิติ ปุง พ. ปพา मुरि ए । द्वीं ए फेर्गाठा जीकी जुक्ती भी की વું બાજ ૧ કુંધ ના જ મ્ફામ માર્ધ ભારત મારિ ૧ นุ๊น & พ ชน ชนิ ชนิ ชนิด์ พอ์เอเ เริ่าที่ เชื้ พ่ ดำ ปหา พริ า เร็พ บริทา พริ พองาง ปาก พู เอา ชน์ เอา พิโล บ ดหิ ษให พงโนา หาง ਅੰਦੇ। ਨੇ ਜ਼ੈ ਲੀ ਰਿਆ ਐ ਚੈ ਸ਼ੁਊ ਰੀਆ। ਪ੍ਰੀ ปบา พา ห" พนิ พา พอ พ° พ่ง ผ พที่ หา द्रिण भि दर्र लद्र भिद्दि के लद्र पित र्ल्ण मरं भे अह भ भे द्वर भ भे भे भे भे भे भे भे am & dw we Le mi ve mi ve फर्र भीर्र क्षणा जा व्ये इर्रे फर्र भीर्र फर्रे छा। พอ์ พอ์ พ ชชิ ปี พุพิ ปี พนิ หา 🖧 กพ์ मैं अर्भ एवं भी अरि में भी भी एवं भी व ช้ พอ พอ หา พี่เกา พา พี่เ พา พี่เ พียงใช้ ฟหเพพิษใชีษ์ พอ์ฉือเรื่นา พอ์เอเ भीर भीर ने भी भी भीर के कि की भीर कर Æ ਜਿੰਬ ਹੁਣ ਜਿੰਬ ਅੰਦ ਕਿਸੀ ਮਾਂ ਹ' ਸਿੰਬ ਕਾ ਸ਼ੈਲ พืบบา พุธิพอโพ่ พชย ลห์ ลลูด์ พุชิ कर्क इर्र कर्क द्रिक ए भेरिका राष्ट्र निका หนึ่ง หรืย ษย์ พง พ พ พ พ พ พ พ พ ਲੰ ਮੀਏ ਅੰ ਲੰਗੇਗ ਅਹਿ ਅੰਦ ਛੇ ਘੇ ਮੀਏ। น งบเพื่อ บิธิพาพีพา พาธิพด์ ਝੰ ਅੰਬ ਦੀ ਏ ਘੱ ਲਾਫ਼ਿ ਆੱ ਜ ਹੈ 101 ਆਂ ਨੂੰ m; ຮ^າ ພ^າ ນ

together, came to the mouth of the Kajali river and took their station there.

117. In Lākni Dāpmāo (i.e. in 1643 A.D.), the king constructed a fort at Hāmdai. In raising the fort, the earth walls gave way and could not be made hard. In the same year, some boiled unhusked rice germinated and a famine broke out. Flocks of Kaupatiā birds flew eastward surrounding the whole country. Yellow threads, from the sky, fell down covering the country. Kotohā bamboos flowered in the city. heavenly king made a fort at Lakhau in a month and a half. In the month of Dinshi (Fälgun) the king came back to and stopped at Garhgaon. month of Dinruk (Bahāg) the king offered sacrifices to Sheng at Charāideu. In the month of Dinchit (Jaistha), the heavenly king worshipped the gods at Diling. In the month of Dinkão (Sravan), on the day Mungmut, the king worshipped all the gods at his royal In the morning of the day, Plekshān, the king fell ill. The Dāngarias, and other Phukans and Baruas waited upon and attended the king for ten days and ten nights. The three princes attended the king. They did not leave him during his illness. The youngest prince was ready with his men armed with spears, swords and guns to sieze both the brothers. Both the brothers came to know of the plot. The eldest brother, Chao-Shuramphā told his younger brother, Chão-Shuchingphâ, "I have no sons or grandsons to succeed me, so it is not proper to make me king but if I be required to be king I shall remain a nominal king, and know it for certain that the whole country is yours." Chāopha Shuching ordered his men to shut the inside gate of the fort, in order to hold a council with all the ministers. The ministers, being on the side of Chāophā Shuching, Chāophā Shuching drove away the men of the youngest prince, taking by force their guns, swords and spears. Chāo, the youngest prince was left alonc. In Lākui Dāpmāo (i.e. in 1643 A.D.) on the day Mungsheu,

Chāophā Shusheng died. He ruled the country full thirty nine years.

SHURAMPHĀ (ALIAS BHAGA RAJA)

118. All the Dangarias, the Phukans, the Baruās and others said to Chāophā Shuching, "We your slaves and subjects will be glad to see you become king." Chāophā Shuching said to the Buragahāin, "it is not proper for a younger brother to make himself king, in presence of his elder brother, so you better go and accept my elder brother as your king." The Dangarias and all others could not set aside the word of Chaopha Shuching. They accepted Chaopha Shuram as their king. Chāopha Shuram became king on the day, Khutshingā in the month, Dinshipit (Ahin). In the month of Dinchit (Jaistha) people spoke against Chão-Shãi, the youngest prince. The king ordered to put him to death at the town, Railung, and to entomb him there. Chaopha Shuram lived with his step-mother as man and wife. He gave her the power of using Kekorādolā (a kind of Dooly formerly used by the Ahom kings of Assam). At this, the Dangarias felt greatly dishonoured. The king also committed some other crimes which displeased all. All persons began to speak ill of the king.

118. ע' מי ע' איי מיצ אצ טו מי फर्ना भीर फेर भीर फे वर फर्न पूर्व भीर मिर भीरे वा अर्थ भर भीरे नेम जा था। મહેલા મહિ મહિ મહિ જા જ મહેલા જરા พด์ พ้อ ลพ์ บ นุ้ ปบ พอ พอโน ปพ์ ਅਲੈ । ਦੀ ਅਸੀਂ ਅੰਗ ਸ਼੍ਰੰਜ਼ ਅੰਦੀ ਸ਼੍ਰੰਜ਼ ਕੈਂਦੇ ਸੀ บ็พด์ พด์นา เช่น าวุนินิยา นำ เห็น एर्स नेमा अहे भी है नेमा क्षेर के फर्कण भी व મઈઈ ઇઈ કરા અદે મીરે મઈ ભર્મા માં મહેલા भीर के लीम लिंह भी भर्म भीर एमें मूर्क भीर ส์ติ เอา ที่ดับป่า ส็ต ๆ พ้บ เพย์ พ่ ซอ พ.พ.บ พ. ๖ ๛ฑ์ พิฑ์ ๛ฑ์ ส ต ช สา พองิเอา พอชิ พา ๕๛ พ ล ๙ ๗ ๑๐ ๑๐ พาธิ พนิ พา พง์เงา พงิง ๕ พชิ ๑ชิ พบิ ๑ษารู उदि के दि। भी ma के mg vo vo 1 दर्भ के दि ਅੰਜ ਅੰਜ ਅੰਦ ਪੰਜ ਅੰਦ ਸ਼ਿੰਦ ਅੰਦ ਸ਼ਿੰਦ ਅੰਦ ਸੰ ਰਚ ਅਸ਼ੰ ਝੈ। ਦੀ & ਅੰ ਮੰਹ ਪੰ ਅਓ ਹਾ ਜੰ พุ่น वस्त्रप्रदान जगह

119. Then the king brought in a daughter of a Chutia and made her queen. He named her Nangram. All the ministers and other officers prevented the king from doing such a thing. All the people of the country were displeased with this action of the king. This queen adopted a boy of her former husband's elder brother. The king wished to make the adopted boy inherit The Lord of heaven was not in him. favour. The Lord of the world did not like to see the boy to be king. The boy could never be a king. The adopted son of the queen died, in the month of Dinkāo (Sravan). The king asked the three Dāngariās, the Phukans and the Baruas to offer a boy of each to put them into grave with the adopted son. The news reached Chāopha Shuchingpha. He sent words to his brother saying that he મીઈ & જાર મેં માર્જા મું જામ જાર જાય છે. # พื่นใชย พริงัยย์ พาง หาวบิรณ์ พื้น ต ภา ๕๑ พงกอา ห ปลา เล่น ซอ ปา कह में हैं। किस के किस ार्च कहे का मान પ્રાપ્ય જારા પરિ ઈર્લ લે ર પ્રાથમિક ઉપિર કે પ્રીર્ગ મરિ મુ દ્રિક હાં મુક્ક મારે જેમા દ્રિક જઇ & กร์ ง่อา ฉา ฉา เกา บ่าน พา m หง भी है भार में बार्मा पद प्री agat प्री में पर फुर ले के कि नहीं। स्ट्रीर फीर फीर फीर स्ट्री ลา น จาง จะ เบาน์ พนา เชีย เพ่า เรีย טומ אבר מס מעצ מי ט אה זש עשל מסן מוצ ਮੀ ਦੇ ਅਦੇ ਛੋਦੇ mi ਪ੍ਰਦੇ mi du ਅਦੇ W wown who we the wown who we ฟิริ m พ้ พด พ้ พนิ หว พนิ พิบิ น้ ซา ਕੀ ਮੀਰ ਅਸ਼ਿ ਆਸ W ਕਾਏ ਮੀਏ ਅੰ ਪੈਸ਼ ਅਰੰ ਰ ਹੈ ਪਿੰਜ ਅਨੇ ਸੰ ਘੁ ਕਾਰ ਮੀ ਦੇ ਰਹੇ ਘ੍ਰਾ ਰਹੇ บา ห้ เพทา เห็น ส นชิ ชื่อ หา นชิ ชนา าว ए प्रे की वार भी है जा के ने ना में कि का ने रेह ए भीर केंग्रिंग महि भी भी भी भी क ना है। के भन्न निमा किराज कहे की મા મીર્ગ મીર્ગ માર્જા માર્જી માર્જિ रिया अहे भीरे राजा भी भू फर सरे एए भी ਅੰ ਲਿਆਂ ਸਿੱਥੰ ਦੇ ਮੁਲੰ ਨੇ ਰੇ ਹੈ। મીઈ મારે માર્જા મારે માર્જ મારે મારે મારે મારે મારે ਪੰਜ ਖ਼ੰ6 ਮੀਏ ਲੀ 6 ਮੁੱਸ mੂੰਦ WI 4mI ਅੱਜ 15 m र कि मिर कि कि मिर ए। भीके कि का हुँ एक दं भी है है भी ए। है। फर्किं। ਅਹਿੱ ਜੀ ਸ਼ੈ ਸ਼ਏ ਮੀਏ ਅਏ ਨੇ ਆਏ। ਸ਼ੁਜ਼ w ษาราชานาราชนา ษยายนายา મેં જે માં આ દર્શ ભારે મીરે પ્યા પશ્ચા สิง ฟริ ห์ พริ พริ ษ (นุลั) ลุริ ษริ พริ भर्क भी। भरि भर्गन भरिद्ध मा ल में भरि

was going to ruin the country. Chaopha Shuram said, "If the Dangarias do not agree to give their children, then let them work with the labourers, in making the mound." The king gave himself up to lamentation day and night. He gave up eating and drinking. When the news reached the Dangarias, the Baruās and the Phukans, they became very angry. They said, "We never hear of such an occurrence in the days of our fathers and grandfathers. It has come to pass in our day, now we must see what may bring our good." Then Lāko Barpātra, Shukulāhudu Burā-Pilinga Bargohain gohāin Parbatiā Nipari Phukan, Lanphima, the Tipam Raja and all others conspired against Shuramphā and asked help from Chāophā Shuching. Chāophā Shuchingmung said, #I am a valitudinarian. It will, therefore not be possible for me to rule the country well. I did not become king before for this reason. I, now, wish you not to have your present king but if you do not leave me and think it good to make me king, then you should not be idle." Then the Dāngariās and others said, "O, king! you must not leave us. You must take the rule of the country. We, your slaves, promise you help and if you be not king, you will be sinner of our death." Thus spoken, Chaopha Shuching agreed to the proposal and said, "I shall put up with the Barpātra Dängariā and you must remain in order of battle, taking with you some ladders, elephants, guns, spears and swords to enter into the city by force. That day, the grandson of Kansheng Barpātra named Klangshā, seeing them go to enter into the city said, "Are you going to pull off the tusks of a living elephant?" Chāophā Shuram was quite ignorant of the plot. A certain prince came to and entered into the city. He asked some men to shut up the gate, and directed all the men in the city to protect the The Neog came with bows and arrows. Nobody came to him. Chāopha Shuram said to Klangshā Neog, "You should not go away leaving this place. Take an elephant of any countryman and bring it to me." The Neog said to the king Shuram, "You are now

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dead and if we remain with you we are sure to die." With this, he left the city taking his bows and arrows with him. Chāophā Shuchingmung with the Dāngariās and others entered into the city and Chāophā Shuram was forsaken by all. In Lākni Plekshingā (i.e., in 1646 A.D.) Chāophā Shuram was deposed. He ruled the country for full three years.

क्रिया भीर किहा जीहें भीरे महिर मा कि भी है भी है कार्म हा कर मा कि कि at hi blb mg wi wi & fi to be om માલિક ને પછે વ્યામ મેં મુખ્ય પ્રાથમિક માલિક भी है ने भा भी भी है भी है भी है भी है भी है में मुरे में atlan भी फरि फरी। भी के भीने mo หนึ่นซีน์ ดำ หือเล้ากำ นารูบิล फर्नाण फर्ड का 18 का का फर्ड का कार्र का क मी मिर्म भारत व्याला के अर्थ भारत के भारत के अर्थ में बेला दिला भा मा फर्र कर देश फरि। wing man bay the mos not all mil ปาก พอเอา บุที &ัย ษ ปกา เน็น m พ พอ์เอา พา พริ พ เพื่อ ล้า พริ พริ จากา दी। म्हान कि नेमा एर की की स्था स्में फर् भरि एहें भाग के नि में भर् મા પૂર્વા મામ મહારા માર્ગ મહા માર मार्फ मा फर्ना भीर्न भीर्र रिश से फर्न भीर พร้างเที่ ชุร พร็ ณ พอกา หลั ลทั บบท์ ห้า พอ์ ติ ซา ต่ำ เจ้ ซู ซู่นิ เซนิ พอ์เอา พริธ์ พิธี ปริ ศาก ณ้าพริ พาเปิด์ พิ ฟ ๕๗์ พื พ่า ลำ พอ์ พริ พริ พาท ์ ปลา पहें पर फ्लादि ए दैं। यह लह स्मी बहु ए น์ พ่ ห่ ยัง ส พธิ ทางิณ์ ปพา

SHUCHINGPHĀ (NARIĀ RAJA)

Chāophā Shuching ascended the throne. The Barpātra Gohāin said to the king that Klangshā Neog pointed his spear to the king's men. Chāophā Shuching thought over the matter deeply. Next day, the king after having had the meal, dressed himself in good attire and came to the council hall. He had a consultation with his own men and then ordered them to put the old officers to death. After a fortnight, the king engaged a tusked elephant and a large murā elephant to fight. murā elephant was severely beaten. He fled away and died. In Lākni Kātmut (i.e. in 1646 A.D.) in the month of Dinching (Aghon) and on the day, Rungsheu, the king put the king posts of his Holong (royal palace). In the month of Dinkām (Puh), the king ordered to raise an embankment to catch elephants, at Chângcheri but not a single elephant entered into the enclosure. The daughter of Lako Barpatra had a private talk with the mother of Lapet, a son of Chaophā Shuching. Some one informed the king that Lako Barpatra and the prince, Lāpet, had conspired to depose him. Thus informed, Chāophá Shuchingmung ordered his men to put prince, Lapet to The king put to death Lako death. Barpatra and his brother, the Nāosaliā Phukan with their brothers and sons. The prince Lapet was taken to Bhogbari where he was burnt to death.

મહેલા મે પે મે મુદ્ધિમાં માં મહેલા છે ત્રુપા જે મહેલ

121. દ્રાંત મે દ્રં મે છે દ્રાં ઇ જ નિયા દ્રા พา พ่งขางให้ ๕ห์ ชา ปกา ปบาชน์ ๕หี พังโนา m (บ พ้ บา งาา าาโล า พ ช ษ (પા મિઠ જેલ જેઈ જેઠિયા મીર્ગ જેઈ મીઈ પા फे. ए। कि क्षेत्र क्षेत्र वह दिहे के भी करी ਅਰੰਬਰ ਅਦੇ ਪ੍ਰਦੇ ਨੀਏ ਪ੍ਰਦੇ ਨਾਂ ਸੰ ਕਾਂ ਕਾਂਦੇ ਮੀਏ। ਮੰਸ ਖੁੰਸ਼ ਸੀ ਲੀ ਸ਼ੰਸ਼੍ਰੀ ਸੂਏ ਮਾਏ &" พริ คริ ปริ พ. พ ปิง พ เ ปิง อลิ พบิ w wow u' um an the a to w' ษาเด็ อนิ ๕ พร พงเขา นุท์ ผนิ พาเด็ พา ปิ เลื ล ล ล ล ค เมื่อ ณ์พ พ่งขา บุท พ & เมษ ลำ ชาง พช พา ชัยนิ พา พังโนา พชิ พ ช พ่ง भीर् भरा भीर भी के भी के भी भी भी भी भी भी พใช้ ชน้ำห์ หนิ พนิ ณ (น้ำ อะิง พใช้ พายิ อติ ออิ ดา หา้า บาท เพชิ พังโนา พอชิ พ่ रहें रि र्या भर्ग रि रिंग मार्ग मार्स कर में एहें रहें mb ali भी । भी कि कह की ali mi ห่องสหา หาร์ท พา หองสัต พ นา า หัณ एवं क्री भी भेर्वाण भीर्व भीरे भीरे एमी के दिव ਦੇ ਅਸ ਦੇ ਸੀਏ ਫੈੱਏ ਮੈਲੇ ਕੇ ਅਲਾ ਸਿੰਦ ਲੀ। उक के रेल हेंग होहा हैंग में राज्येक हैंक भीरी। फी लहीं नेपा की ही कि की भी लीरी भ उन्ना में मुक्त के भीर के व्याज्य का भी ໜິດ ເ³ & ໜີດ ຕໍ່ ແນ້ & ພິນ ພິນ ເປັ ນ ເປັ मार्टी निर्म भी एके अदि के एकिए भी द ਹਿੰਹ ਅਰੰਬਰ ਅਦੇ ਅਫ਼ਿਅਦ & ਅ ਮਿੰਜ਼ ਪੰ พนิษใช้ งหา พำหา หนินป่า

122. અમાલ માર્જા મીજ મીજ ધીજ લિંદ માં ઇને પોમાં દે મેજં પા પણ બમા માર્ટમી 1 કરી જીમાં માર્ટમીને મેં મેં પા 1 લેને 101 મીજ કરે 101

121. On the third day of the month of Dinshām (Māgh) and on the day, Dapmāo, the king ascended the Holong. On the day, Banrung, the king, mounting on an elephant, conveyed the idol of Chomdeu on his neck. At the noon of the day, the king sat on the throne with Chomdeu on his neck. The king gave presents to all his subjects as befited. Throughout the country different sorts of amusements were going on. Drums were beaten all along. On the day, Kāpcheu, the king planted an Ayubar (a banian tree planted for long life). On the day, Raicheu, the king planted a Bātbar in the north. In the month of Dinshi (Falgun) and on the day, Tāoshi, the king replaced the king posts of the Holong at Garhgaon. Then in the month of Dinhā (Chaitra) the king ordered his men to capture some tigers. The king ordered two men to bring a good elephant to fight with a tiger in the arena. The tiger bit the elephant but the latter did not die. Then the king left a crocodile to fight with the tiger. The crocodile bit the feet of the tiger and the tiger set excrement and made water with pain. On the 11th day of the month, Dinpet (Ahār), on the day, Tāoshi, Chāophā Shuchingmung came down from his Holong and ascended the Patghar at Garligaon. The king offered presents to all. Then a Koch Rāja named Rupnārāyan came to our king with presents. He was, entertained at the Tup (the projecting part of a building) of the great royal building along with the three Dāngariās and the Phukans. Rupnārāyan greeted the king placing the head at his feet. The heavenly king gave him necessary instructions and the rule of the Koch country, Kāmtā.

122. In Lākni, Kātmut (i.e. in 1647 A.D.) in the month of Dinkāo (Srāvan) and on the day, Plekngi, the royal palace of the king was struck by lightning. Lances, spears, bows and arrows were

क के फे के दिहें दी ने का कहें की के के वि निर्ध निर्धा निर wi by by by wow who we the i भ्राम का भे का स्वा का प्रीमी का स का देह प्रांत พุ เอา ณนิ ชนิ นชิพ์ พี่ 🕉 พ; หั นย์ เ พท์ต หลัง พ่น ปิโอ ผู้น ทับน์ ชาน พ้อโขา ਅੀਰ ਅਮੇਂ ਦੀਏ ਘਾਸ਼ ਕੇ ਕਿਲੀ ਸੁੱਚੇ ਘਾਰੇ ਪੈ ਘ ล้างเอา เมื่อเมื่อเมื่อเรา เมื่อเรา เมลา เมื่อเรา เมื่อเรา เมื่อเรา เมื่อเรา เม่าเม่า เม่าเม่า เม่า เมื่อเรา เม่า เม่า เมื่อเรา เ ด เลเพีย เหย เ เป็น บ พ. อุเบา ปดาเห หล พำ ชล รูบ์ พ่ พังโท ช สหา์ ช ત્રમાલ પ્રદે પ્રાંત લે તેમાસા માં જ દિલ નેમા บา น พษิน หชื่น บานา พชิดพ์ wa म र w दूर wहि w । दि भे कि कि พ่ พ่งโชง พุพ์ ๛ รุ๊ะ พุชิ ช พุชิ ล ผู้พ่ ປ (ໝູ ໜູ່ນ ສໍ ໜ່າ หลื ໜ້າ ປີ (ອີດ ຫ ; ษาล์ พง พ ษา บา เก็บ ๕๐ พงโอา หาุที่ ด พบิ น พ ารินิ ษา สพ สษาสา นต์ พา ชต์ ๕ ชิณ์ พิชัยงา เชโต ช ; ต મુંદ્રી પછ જાળા &ઈ જેઈ અઈપ્ટા જ માર્કો ਅਰੰਬਰ ਭਾਸ਼ਾ ਫ਼ਿਊ ਪਰ ਫ਼ਿਊ ਅਦ ਸੀ ਮੀਰ ਫ਼ਿਊ שלן בל מי שב אל אל אל מי של על מי אל นูล์ ชาง หูชิหติ พาโ

destroyed. On the 12th of the month Dinshipit (Ahin) and on the day, Rungrão, the Musalmans, Alaimatkhan and Lamahammad came to the heavenly king with presents and paid him respect by kneeling before him. They offered the king two horses, one white and the other red, two pairs of cymbals and twenty Chit cloths. In Lakni, Khutshan (i.e. in 1648 A.D.), in the month, Dinkam (Puh) and on the day, Rāishi, the heavenly king proceeded to Bakatānagar from Garhgaon and remained there. In the morning of the day, Mungsheu, the king came to Khowang. On the day, Banrung, the king proceeded down-stream the Dihing river to Bholātali and arriving at the place, stopped there. On the day, Dapsheu, the king proceeded to Manipur by the river, Tilao and halted at Harā. There the king searched out honey and tasted it. He proceeded down and stopped at Barbil. In the month of Dinsham (Magh), the king proceeded downstream the Tilao from Barbil and stopped at the mouth of the Dikhau river. On the day, Kātmut, the king offered sacrifices to gods. On the day, Daprao, the king came to the town, Mesamarā from Dikhaumukh. On the day, Raimit, the king came to Namdang A certain man was possessed of some supernatural power. The king showed him great respect. In the morning of the day, Mungkeu, the king came back to the capital.

123. In the month of Dinhā (Chaitra) the king called in all the Dangarias, the Baruas and others and had a private consultation with them. The king ordered them to proceed by the river Tilao and take their station in a Chāpari near the river, where they were to repair the broken ships. The king advised them to take the Kāris and Hajuās with them to draw the ships to the verge of water. The king also collected a large number of persons and put them under the Dangarias and other officers. On the day, Plekcheu, the king came down and halted at Barukata. In the month of Dinchit (Jaistha), the Dangarias could not act as directed by the king. When

124. મહ પાર્ક મીર જર્મ મહ મારે માર્ક र्भ मिर्ट कि मेर भार रेम के का मिर्ट के พธิ สัพ พ ล อริ ชาพา ชาวเด็นนิ พโ ชน์ & ช ช ช ਕੀਆਂ พ ช भ บ भ บ ร m; & የ de & ma na w l ba so ya फेर्ड फरि मिरि मारि ने में फेर्ड भरि मारि ने में फेर मृद्धि से बीमा (किरे ने मार भा भी भी के मार પાર્ટ મીઈ mb w rala a atm; LE vi ym สู้อีเ บ้ พออีบ พูล ma ซูลิ ma เป็ भी कि mán mg và và a भा निम्तारि । at Lý L' vo vog the w mi wan vin v' किंद्र करिए किंद्र हार सिंह है कि एक सिंह भर man का मी कर भर कि का भी के भर भी ਜਿ ਦਾ ਸਾਇ ਫ਼ਿਊਫ਼ ਸੀ। ਦਾ ਮਾਂ ਕਾਈ ਫ਼ਿੰਹ ਫ਼ੀ ฟา นาท์ย ชน์ สากาลท์นา ชโง ชน์ พบพื พ พ ซ ซ ซ ซ ซ พ ๛ พ พ พ พ ฿ ឃាំ ដូម កា មាខ្លែង បាំ មាំ មេ មេ បំ ឃុំ ណំ พบ์ น บ งพาพา หนั พา ปิโดยนิ พบ์ช છ પ પા પા અર્ધ જામ રા માલે કિંદ માર્પ भाभ भी की किया में भी के लिया में कि में ા દું ા મારે દું મહે લખા માંમા દું જાદિ મામા में प्या ली कि फिर्र ए भी में भें प्रिंग में รุ่ส พู พูชิ พ ชล์ m พใล์ ซู พ เ मेर भेर भेर्क प्रीवि वे क्षिमि के मेर हि भीरे พร ห พา ปล อัต เริงกัช น้อ ณ ปพา เรื่อ रिर्म वा निर्ण क्षेत्र निर्मा मही में गर्वा निम्मक ह

the king heard of this, he became very angry and called them back. On the day, Mungkeu, the king sent Gutimali Abhoīpuriā Rajkowa and Palangā Rājkhowā to proceed to Athgāon crossing the river Sobansiri. They proceeded accordingly, came to and stopped at Kungariparā Sukhutmarā.

The Burāgohāin, the Bargohāin and the Barpatra Gohain, with their men, proceeded down-stream the river, Tilão (Lohit) and halted at Rangā Chapari. On the day Rungmão, they took their march again and assembled at the mouth of the river, Dikrang. On the day, Dāpmut, the Dihingiā Bargohāin and the Barpātra Gohāin advanced upstream the Dikrang. The Dillingia Bargohain proceeded on the right bank of the Dikrang. They came to and halted at Kanbar. On the day Kātkeu, they arrived at Maghnowā. The Burāgohāin seut one Ruprāi with seven hundred men to go in front and halt in a yonder field. Our men entered into the Chungi's territory and plundered their Mākāt (a kind of plant), a bundle of straw and a load of bamboo. The Chungis shot arrows to Ruprāi. Ruprāi fell dead. Some of our men were also killed. On the day, Kāpshi, our Dāngariās proceeded to and halted at Phulbari. In the month of Dinpet (Ahār), on the day, Plekshan, they came to and stopped at the mouth of the Pichalä river. On the day, Käpngi, they advanced to Chapaguri and stopped there. Our men destroyed a stockade of the Chungis in the jungle. Chungis came out of their houses and attacked our men. The Chungis discharged vollies of arrows. A Chungi shot an arrow to the Buragohain, which inflicted a slight wound on the body of the Burăgohāin. Our men got seven white horses, some spears, bows and arrows of the Chungis. On the day, Plekngi, the Salaguriā and Ahataguriā Rājkhowās advanced from their fort on the Khutmarā hill and arrived at the side of the Dikrang river. They set fire to the dwellings and the granaries of the

ษุงบางิท์ น น้าหุดใช้ ห น้ำ โ ษุง พูด์ & ผินณ์ พื่นใช้ พโบ บา บิท์ รัฐทา अदि ए भूके दैवि भूरि के भी द की भी द रादी। พนิทัยชิน เมื่อ หรือ พืช พาโ & ชิพ์ พิ พฐิ & ชิง ซิ หิ ดิ พ. ชิชิ เ भरिष्ट 108 am a talk mm b 4 % mk £6 ਅਉ ਹੁਏ ਚ¦ ਨਾਂ ਨ੍ਰ ਨਾਂ ਰੇਏ ਘੁ ਸ਼ੁਏ ਆ ਮਿਸ਼ੰ พา ปิง กริ สโฟช (พ พุทิ กริ พ พิธิ ਮੀਏ ਕਹਾ ਅਨੁਸ਼ਾ ਕੁਝ ਲਿਆਫ਼ ਸੀਨ ਕੁਲ੍ਹ ਲੀਹ नुका भ्रां भी ने भी भी कि का भी भी भी है की है दिश्य हे भी कि पूर्ण भे भं के भूरे कि अर्थ अर्थ भ एता महि अहि भीर एहे दिहे। Mi Lo प्रमा वार्मा भार दि देश के भी वार ชพ น บน พา ชอาณ; จพา พ ษ; พำ พชิ ชพ ชอ์ น่ บุลัง บุลัง หรือ บ่ พ พอง นาง พา คุณ ษาพ ปร ปบา พริชา ปร พชิ ณฑ์ พ ซิชิ พ บ หา ๙ พริชา กล कि भी यह अहि मेर यह वह में में महिन कि am a b ; b bb m a &6 wb v mb ບໍ່ ປີຊົ່ງ ພູຊີຮ້ ພຣີ ລາກ ລາ 4 ກ mg ພູຊົ m; w । wó wê thê dr wó wê thê ਮੀਓ ਆਉ ਕੀਵੀ ਨਾ ਨਿੰਨ ਲਈ ਆਉ ਸੀਉਂ ਪੰ ਆਮ ປາກາ ບຽ ດາຊີ ຊຳ ປີ ປີ ບໍ່ຊົກ ເປັນຄົນ ບໍ່ຊີ मरा अह मीर ठ अर्थ मर w दिर भा ชบเช็นน์ พ่า ปิง ปิน พบ พน พ่า ท่า ນ ໝ ດ ଶ ଶ ଶ ຄ ຄ ຄ ພ ພ ພ ຄ ຄ ພ ພ મહેલા મારે માં માર્ક મીરે મહે મીરે મારે אן מי עול שו מצ אל ען אני באל שו אין באל कार महिकारिक के कि वीमिर के कि मा अरि માં મું છે વહે મીઠે મેં લે મીઠે મી ! फर्गणा फर भी फर्क वा फर्ग फर्र नित्र फर

Chungis on the right hand side of the Dikrang. The three Dangarias going down with their men by the side of the Bandar hill, set fire to the houses of the Chungis and halted at Athiabari. They could not capture any Chungi but they got their properties. On the day, Rungshān, our men entered into a Chungi village. The Chungis rushed out and attacked our men. Our men took to their heels and entered into the fort where they remained for nine days. On the day, Tāoshingā, Palangā Rājkhowa of Lukkhākhun family and Gutimāli Salaguriā Rājkhowā sent one Batāhgilā and one Längu Hāzarikā with their men to the Buragohāin Dāngariā to consult about the Chungi's affairs. The Chungis lying in ambush fell suddenly upon our army. A great number of men on our side was killed. Längu Hazarikā managed to Having heard the news, the heavenly king expressed his willingness to all to proceed at once against the Chungis and destroy them. Gutimali and Palanga marched against the Chungis to destroy their fort. Our men met no opposition on the way as they advanced. They, by force, entered into the fort of the Chungis and fired guns to the Chungis. Six of the Chungis were shot dead and the rest retreated, The Buragohain and the Dihingia Bargohain and all others proposed to destroy the fort of the Chungis at the fort of the Bandar hill but they could not get a way to the fort. On the day, Kamut our army retreated. All of them, coming by the river, Tilao (Lohit) and halted on Rangächāpari. On the day Kāpshān, the whole body of men came up and halted at Dikhaumukh. The king ordered the Burāgohāin, the Barpātra Gohāin and all others to remain at Dikhaumukh by fortifying the passages near the river, Tilao (Lohit). They did not act as desired by the king. Then the Dangarias came back leaving the place. At this, the king being infuriated with rage deposed both the Buragohain and the Barpātra Gohāin. The king made them put on women's dress in presence of all.

นูน พืช พืชา พชิ พ์ พชิ พชิ ณาง พอง พบูชิ น & พัก ห เข้ากร์ เอ & พัก ณ र १५ १ है है है जे है कि वेथ नेस में से र मेर ਅਮਿੰ ਕਾਸ & ਜਿਸ ਪੁੱਲ ਆ ਜੋ ਜੇ ਕਾ ਕਾਂਹ। ชบา พุชบา ษู ห์ พำ เจ อนา พชิ สาภ์เ પૃષ્ઠ માર્ષે પ્રીક્ષ મેં જે જે જે છે ! અર્જા છા જેન ญท์ ทั่งที่ ผี พ (ผื บ เ ผ) ปิโอน์ พ (พ้ के कर कि एवं मीर जिल्ला कि मिर्च मार्क พที่ พาง หา้า อดิสาช พ พดิเซ ปิชิ " केंद्र निर्मा कार कार कि नाम मार निर्मा ชงพ์ พง์เอา พง์เอา พชิ ฟ ซุ พชิ ฟ v' de no and and and and the the Lyn dang at vo de my mil my at 12 is พล์ พ่ห พ่ง พหิ ส่ง พหิ ชชิ พูนิ เ จงา अही नवीं के पंच का का कार्य मेर है। भर न ारी है कि भी मिंह था एए एक्ट्री क्रिक्टि पार्ट पार्ट ਦੇਸ਼ ਜ਼ਰੂ ਆ ਜ਼ਰ੍ਹਿੰਦੀ ਸਿੰਦ ਲਈ ਲਈ ਨੂੰ ਮਹੁੰ พง์พบ พง์พบ ท พ ษล พ พล์ พพ์ พท์ พ่ยี ๙ พ่อ พ่องเล้า พริลท์ ฟ ਕੇ ਅੰਦ ਵਿੱਚ ਕੇ ਮੀਏ ਕੱਪ ਅੰਚ ਘਾਂ ਜ

126. ਖ਼ੌਜ ਲੈ ਲੰ ਲੰ ਲੈ ਨੇ ਲੇ ਚੇ ਚੇ ਚੇ ਜ਼ੁਰੂ ਝੇ ਵੇ ਲੇ ਦੀ ਜ਼ਿਸ਼ੀ ਜੋ ਕੀ ਲੇ ਲੈ ਸੀ ਸ਼ੁਜ਼ੀ ਕੀ ਗ੍ਰਾਸ਼ ਝੇ ਲੇ ਲੇ ਲੇ ਲੇ ਲੇ ਲੇ ਸੀ ਜ਼ਿਸ਼ੀ ਗੈ ਜ਼ਿਸ਼ੀ ਜ਼ਿਸ਼ੀ ਜ਼ਿਸ਼ੀ ਜ਼ਿਸ਼ੀ ਜ਼ਿਸ਼ੀ ਜ਼ਿਸ਼ੀ ਜ਼ਿਸ਼ੀ ਦੀ ਲੇ ਲੀ ਲੇ ਜ਼ਿਸ਼ੀ ਜ਼ਿਸ਼ੀ ਜ਼ਿਸ਼ੀ ਜ਼ਿਸ਼ੀ ਜ਼ਿਸ਼ੀ ਲੇ ਜ਼ਿਸ਼ੀ ਜ਼

125. In the month of Dinshi (Fälgun), the king ordered Phetā Bāmun Rājkhowā to go to the Tipām and Nāmrukiā Rajas to get their tributes. The Tipam Raja did not pay his tribute. He formed a plot against the heavenly king. He collected the Tipamiās and after having had a consultation with them, gave them a feast for two days by killing cows and hogs. He asked the Tipamias to remain faithful to him and supplied them guns and lances. The Tipamias promised to remain on his side. Then the Tipamiās revolted and plundered the neighbouring yillages. On the day, Tāo-cheu, the grandson of Sāringiā Gohāin and Lāntājang Kalia sent the news to the king. His Majesty ordered Hatimuria Phukan and the Namrukiā Raja to proceed against the Tipām Raja. The Nāmrukia Raja surrounded the residence of the Tipam Raja and set fire to it. Tipām Raja was not found there. Hatimuriā Phukan returned to his station in the night time. In the dead of night, the Tipām Raja stealthily entered into the house where the Hatimuria Phukan was putting up. The Hatimuria Phukan made a rush at the Tipām Raja and captured him. Thus the Tipām Raja was made a captive. The Phukan, then, sent a Kataki to the king for advice. The king advised the Kataki to put Tipām Raja to death with his family. The kataki came back and informed the Phukan of the order of the king. The Tipām Raja was accordingly put to death with his family.

126. In the month of Dinchit (Jaistha) some Khāmjangiā Nāgās came to and paid homage to the king at Garhgaon kneeling before him. They laid their prayer at the feet of the heavenly king, saying that the Nagas of the villages Khāmteng, Sikidu, Titu, Khamā and Lumā had harrassed them and they had come to ask His Majesty's help. The heavenly king instructed the Namrukia

าร์ เล้ารายชาวูท์ ชาวให้ ปิโจ เป็น เทพิหิ LE Lo RE m vi L'W wow who we ਮੀ ਲਿਆਂ ਕਾ ਕਾਲੀ ਸਦੇ ਹੈ ਘੂ ਸਦੇ ਕਾਲੀ ปษาพา ปษาสา ชน สา ปล์ พ่อโทา พพ์ ล้า สษาสา สาย เลื่อง เลือง เล भी हिम् फिर्फा प्रांभी के की फिर्म मही । प्रार्ट m (เข็นยู พุหิ เวโษหิ) ชหิ เห็พ์เพ็นข้อโนา मार्भा वा असे कि है में भी कि है में में कि में में พื ชนิ พ เ ๕๑ พงโนา พพิ ด นชิ มาใน ษ ร บุที่ เอฟนา ค่ เป๋า อนิ เป็ท์ หา้ พังโซ พุทิ ๛ พิง ซุฟซุเค ชใติ ษง พ र्मिया रमिद्ध था। में भी भी भी भेरिका ਅੀਰ ਅੰਦ ਦੀ ਦੇ ਅੰ ਅਦੇ ਅਦੇ m; v° w ਅੀਰ Li Lik Him Wi W 1 wow on w LE W UE mis wo to of the wan to wan भूमि करि भूमें में विशे नेभा भी की म्हामें प्र พห์ ห้อ ห่องยี ผือ หวางที่ ปพา อายี หว่า ชา ล้าง v v ak พบ &ห ษท์ พัก พา भिर्मा का फे भ कि भिष्टि भारत भी कहि। करि भारि भीरि भारि भी नेवर महा भी वारि हैंगाई। रहि ए । एवं एकं एकं फेर्क फेर्क फरिए फरि में दैं mb &6 t \ b \ o ma a \ w. b & w b m पहिर्णा भी है पर परि ए की रे बात अरिह फरि भिंभी छ भी वह भार के भार की ने भा ਪਾਉ ਸੀ ਕੀ ਅਸੀਂ। ਅਉਂ ਵੀ ਕਵੀ ਨੂੰ ਅਉਂ ਅੰ निष्क कि मार्थ कि मार्थ महि कि कि कि कि भहि भी भी भारत में अहि वह अर्थिंग नेभा अहि พ่า ต ต บพ์ จพ ดห พำ พ ต ล่ ਕਾਓ ਹੀ ਅਦੇ ਆਉਂ ਹਾਂ ਲੈ, ਲੀ। ਸੀ ਪ੍ਰਸੰ ने मा ने में हैं। के फिर्ग भी मार्थ भी ਅਜ਼ਿਸ਼ ਪ੍ਰਸ਼ਾ ਨਾ ਲਿਉ ਕਾ ਲਿਉ ਪ੍ਰਸੀ ਲਿਉ ਨੂੰ ਲੈ में भी विकास कर्ज का कर्ज की पूर्व की म พริธ์ จาก พธิ หุาซ์ ติ พุธิ จาน พ.พ. งชิ พงาใหมาร์ พงหางใบ พนัส 🕉 โพชิ

and Tipăm Rajas to do the needful and ordered the Khāmjangiās to go back. In Lākni, Rungrāo (i.e., in 1648 A.D.) in the month of Dinkam (Puh), on the day, Rāishi, Chāopha Shuchingmung left Mesamara, came to and halted at Dangkatā. On the day Mungmão, the king proceeded down from Dangkata and halted at Hāladhibāri. On the day, Pekshi, His Majesty left Haladhibari, and came to Gelabil near Dergaon. In the month of Dinshām (Māgh) and on the day Kārāo, the king came to Athubhagā. On the day Rāicheu, His Majesty left Athubhagā and came to Mesāmarā. On the day Plekchen, Chāophā Shuchingmung proceeded downward and stopped at Autal. The king consulting the high officers, collected all the men and ordered Lāsāi Phukan and other Baruās and and Neogs to remain at the Ghats of the Tilao near Autal. The king despatched the Buragohain downward at the head of an army. Läitemä Barpätra was sent to Dikrang. On the day, Khutmit, the king brought the warships and ferry boats to the Ghāts at Autal. Then our army advanced on and entered into the Chungi villages. The Chungis came out and attacked our army. A terrible battle was fought. The Chungis and the Miris, who helped the former, took to their heals. Our army captured four Miris and produced them before the king. The king sent order to all to repair the Accordingly our men repaired roads. the roads and made new roads clearing the jungles. At length they arrived at the foot of a hill where they threw up a fort and put up therein. approach of our army, the Chungis and the Miris fled away. Our soldiers burnt down their dwelling houses and the granaries. Our army feasted themselves by killing cows and hogs. They got five hundred stray cows of the Chungis, and made them over to the heavenly king. The Chungis of twelve villages came to our king who was at Autal, and paid His Majesty their homage by falling prostrate before him. In the month of Dinshi (Falgun), on the day, Khutmit, the heavenly king came to Mesāmarā. The king brought the Miris with him. On the day, Kāplāo, the king came to

พล์ ๕ พล์ พีทาใช้ เลืองที่คนที่ म भी मा भी एरि मा मा भै भी छि भा कैरि जा พริ ส พง์ขา า พริพ์ ท ชิ ลท์ नेमा मार भी दि करि भी भी भी पह नेमा भर ກຸນ ປ ປ ທາເພາ ແ ພ.ບ & ພ ບ ທ ພ ພ ປ หลิน า สิลิห ซิลิหลด์ หิด์ ห้องขา ซลิหรา หมิโย บะเบ สบาหา สบา & เบ้า ผื ทำห พช่น" ๔m ที่ รุ่นง์นา เข้า อลิทเงาร์ फै फार्म कै निर्मा निराद भी है पर की है જે મીઈ રહી માટે છે. જે જે જાય છે મીઈ જેમાં હૈ m हि में मार्र में mहि छ । यह वा कार्का ने का ਅਉ ਪਾਂ ਿ ਅਰੁਹਾ ਅਉਂ ਵੇਂ ਉੱਦੇ ਐਮੀ ਅਉਂ ਵੈ। พงในกาพชิพฐาพนิพ์าพ์ารู้ หู้ ชุดิดาชิ मेर भेर भेर प्राचित के तीय मिर्भ भी मेर लार्म निमा सर्वाचा प्रमुख हिंदी है है है है m (ພ^ານ

127. บุ หุ้น או איס וען מידה על איס พरि क दीर् नकार है या निर्मा निर्मा พงโฉา พ ชชิ บ้า ห ี ปช พงโฉ พริ พงโ र्म निर्म ए भी भिर्म था की निर्माण भी में में ปิโชต์ หุติ เข้า เขูท ปิโหร์เอา เริ่ต ਲੀ ਦੀ ਲੈ ਦੀ ਦੀ ਜੀ ਲੈ ਲੈ ਦੀ ਸਾਹਿਟੀ พังโนา พริ ลาทิ พล์ น พล์ ทุธิ พ พาพู w ma are no v at a week we v พงโชา พชิ พาง พงโ พบิ &หิ ษฑ์ พนิ พา ผู้ผิ บู๊ด์ อนิ พบุ๋ หวุ่ ห้งโพว ห พ.พ์ ปุ่ง ชาช ละ ชุธ ลายาชา ชุธ ลื พอ์ ธุ สิทา નિયા માં મું માં ના મુજા જેવા માં માર્ય મ พชิ ๔๓ ส ชั่น พงโอ เปีย พุทิ ปี พุทิ พาทา ชน พชิ พชิ ษ เ & เ พาท พาง พาทา ਅਫ਼ਿੰ ਮਾਂ ਅੰਦਿ ਆਹੇ ਅੰਦਿ ਨੂੰ ਵੰਪੇ ਅਰੰ ਘਦਿ ਜ਼ੈ & m द ym dm af w a ym Ef mE พา พพ์ ๑ ษพ์ สะ พ บ พ ศาร 🖧 โา

Tāimung from Mesamarā. Then the Dāngariās and other high officers sent guns, swords and bows to the king to Garhgaon. The king heard the news of the conquest of the Chungis. His Majesty sent Katakis to call back the Dāngariās and others to the capital. The king sent back the Miris of the east giving them suitable presents.

127. In the month of Dinhā (Chaitra), the king captured elephants at the source of the river, Dhali. His Majesty then went to and halted at Mesāmarā. did not proceed forward. He ordered Chaophulung and Chaoban to repair the Hatigarh at Dhali for catching elephants. The king left the place on the very day. After five days, the king arrived at Taimung. In the month of Dinchit (Jaistha), on the day, Kāpngi, the heavenly king collected an army and placing Lāsāi Phukan at the head, sent them to the Chungi's territory. They took their march accordingly. The king proceeded down to the mouth of the Autalā river. In the month of Dinpet (Ahār), and on the day, Kāpcheu, the king sent the son of Phota and the Nāmrukia Raja to stop at Khereo. Khāmjangiā Bargohāin, having heard that the king had sent an army against the Nagas, came down with Kāris and Hajuas to offer suitable provisions to the Nāmrukiā Raja. Our army arrived at Pāknāng and from Pāknāng they came to and halted at Khereo. The Dangarias held a Council and after due considera-

ਲ ਨੂੰ ਲੀ ਅਲ ਸਿਲ ਨਾਲ ਹੁਆ ਵਿੱਚ ਘਈ ਨੌਲ พาธิ ห์ พ่ ปาก อธิ ซ ซ ซ ซ ซ ห์ ห่ ห่ ห่ ห अही कि मीर मारि के परि भी के अभी ดหัง พ.พ. ๕๑ ออิ ๕๗ ออิ บุซิง บุพัก บ าวโลย (พ่พอ์ ลิส์ท์) พริฟ พิสิริ ษ (พาพอโซา ฟไอ์ พิธี ปิธิวาพริ หา พิลั क की भी है भ मिं नेमा में वार्र में है है है एमें नेमा एं ખીઈ માઈ જામાં & માં માં મ્ટ્રુ મઈ છે જીઈ พร บ งสา ห สิ บ นด์ สิ ห พด พ 178 W am mg 1 % all we am wm น์ เชเน็ หรัพ์ ษ่ง พ่า พนะ หมู่ที่ ชาย์ ลง ห้อา พธิ ฟ พาล พืชิธิ ห้างใช้ พิทิส หา้พ งพา เ ณ พพพ งพา ษา งตาง เอกง क्षेत्र के व्याप्त कि कि निष्ट की वा พนิพานาหา พ่ นิพัษ ; ช ๓ ; ๑๐ ๕ ริ म ले भी भी । वो का भी है भाहे के भाहे dm น เอฟฟ พาบิด์ พ เชิ เพี ษ, ซุ पर्छ । मिल एडि के व्यहि मार्र पर वर मार् ਅਰੰਬਰ ਸੀ ਸੀ ਕਾਂ ਹੋਈ ਲਈ ਹੈ ਕੀ ਜਿਸ ਅਦੇ ਹੈ ਆਮ ਸ਼ਿੰਡ ਫ਼ਿੰਡ ਰੰਸ਼ ਅੰ ਪ੍ਰਸ਼ੰਸ਼ ਫ਼ਿੰਡ ਨੂੰ ਲੈ ਹੈ พัง พชิ พ์ ช พชิ พุธิ พุธิ ผู้ ง พ์ ชิ หัก ปล์ หารู้ พืชา

tion sent one Manthiringrai to the Khamtengiā Nagas. The Khāmjangiā Bargohāin did not allow the Kataki to pass through his province. Kataki could not go to Khāmteng. He came back and intimated the Nāmrukiā Raja of the matter. One Chiring was sent to the king to inform the news. When Chāophā Shuchingmung heard the news, he became very angry and ordered our men to make a bridge over the river Khereo. Then Chapā Barpātra came to the river Khereo and engaged himself in making a bridge over the river. When the bridge was completed, our army crossed the river and marched against the Khāmtengiā Nagas and set fire to their dwelling houses and granaries. Next morning, the Khāmtengiā Nagas came out of their place of concealment in the Jungle. The two sons of Pheta and another man made no attempt to fight with the Khāmtengiā Nagas. Being informed of this, Chāophā Shuchingmung sent one Latum Chiring to bring them three heavily chained with iron fetters. The sons of Pheta and the other man were arrested and placed in an elephant cage heavily enchained at Garhgaon. The grandson of one Lāphā Lāsāi was brought enchained to Ahataguri, where he fell ill of griping and died. Khāmjangiā Bargohāin chained Lāpet Chāo-dāng Baruā and conveyed him to the town Chiri where he was put to death. The king left Taibankhun with impunity and sent him to plant a banian tree on an elevated place at the bank of the river Khereo. One Läntumphe Bäilung was ordered to perform the required ceremony.

128. In the month of Dinching (Ághon), on the day, Dāpmāo, our army advanced from Tānā to Nāmkui. On the day, Rāishi, they arrived at Khāmjāng and stopped at Pānglā, On the day, Mungshān, after having had a consultation, they collected bamboos and constructed a stockade. In the morning of the day, Plekshingā, they advanced to the fort on the Khāmteng hill and arrived at the place. The Nagas of the villages, Thāokhen, Rukhru, Lātemā, Khāmpin, Chāokhā and Khāmteng came

अ भाष ८०। घा १०६ मर भाष घा भी भाष के रें के देश वें में भी भी भी में में प्राप्त के भी है or of min Lo Ho n' no Wo vin o' ralin พ() ผู้พ่า พ่อ ๕๑ พพ้า บำ หังพัพ พ่า พ่าง કે માર્લ & જે ને ના માર્ટ & દે પા દે ને ના મહ ਸੰ ਅੰਦੇ ਹਰ ਅ ਹਰ ਦੇ (ਲੈ ਨੂੰ ਆ ਫ਼ਿਰਿਹੀ ਅ ਹ ਜ਼ੇ ਅਹੈ। ਸ਼੍ਰੀ ਅਲੇ ਲਾ ਪਿੰਦ ਅਲੇ ਸ਼ਿੰਦ ਅੰ ਕੀ માર્કા મીઠ પૂર્ણ મે & જિલ્લા મુ મે જ में भी कि भिर्म भी में भी भी भी भी માં માં ત્યાં માં મુખ્યુદ માં માં บุ๊ฬ ซุโชโล พาพู๊ ๙โล ษากาต์ เพพ์ พื้ง ฟบ์ ห ณ หา หา พ่ง พ่า หา หา ษ่ เ & บ์ หูm; เข พ่า ฟอ์ &6 ณ พ; เช่ต์ พน का क्ष्रिक्ष व में भी कि व का में कि कि कि प्राप्त निष्ठ कर कर कर कर निष्ठ कर Long win w win Howin to Ling ਕੀ ਲੀਏ ਲਾਜ ਮ (ਹਿਰ ਲੈ ਜੇ ਹਿਰ ਲੈ ਸ ਕੀ ਲੀ भी है भारि के थि है। वारि वारि का कि की भारिता ਸ਼ੀ ਅੰ ਅੰ ਅੰ ਅੰ ਘਾ ਅਤੇ ਦੇ ਪੰਅ ਅਸ਼ਿਸ਼ਰ ਅਤੇ ण पर फे ही भी पेस महि दिह पेमा ar mig के निमा की । जी मारे में निम कि मिरे कि ભે પર્જ જા મે દિલ્મામાં છે તેમ દિલ્લાના પ્રા ल की भी है भी है कि की ली कि की भी ति ए हैं ति है है है है है जि है भी वि ma Lo पा मरे पा एवं मारे एवं मर के am น ปพก ชชิน & am w ปพก ชชิน ชา ਘਈ ਆਪ ਅ ਰਹੇ ਅ ਆਗ ਖਈ ਅਏ ਜ਼ਿੰ m') ที่ยาพชิสิห์ ๕๖ ซ้ายาสำน้ำ พหิ W om ਮੀ ਦੇ ਦੇ ਦੇ ਦੇ ਲਿੰਡ ਫ਼ਿੰਡ ਅਦੇ ਮੀ เ ื่า & & อัณฑ์ พิที พิ นิ เ ณ หรี ชาก พ หอท์ ป (บเ น ่ พา เ พา ผายิ บท์ หาลิ ป : พ ็ ๙ ๛ุ๋งพ เ ห ฺ พ ธิ พ ฒ์ ๛ พ ฒ์ พ เพ ਆਂ & & ਆਂ ਪਏ ਅੰ ਕੇ ਦੀ ਕਾਵੇਂ । ਦੀ ਹੰ

out to fight with our men. They became frightened at the sight of the vast number of our men. They did not fight but shouted to our men from the top of the hill Khāmteng to return. In the next morning our men wished to leave the Then our men shouted to the Nagas, "if you do not wish to come down to fight with us or if you do not submit, we will not go back." Nagas of the above villages acknowledged submission. They sent Khunban Late Chanlum and Khāmteng Thaophrang with two other men, Lāsāi and Tumā of They brought two Thunkhen tribe. goats, two cages of fowls and two pots of liquor as tributes. They asked pardon for offending the great king. Our army stopped there. The Khāmjangiā Bargohāin engaged labourers to repair the houses and the granaries at Chāorāi. Next morning, our army sent Katakis to watch the movements of the enemies. The Katakis came back and advised our men to use guns. Our army could not obtain definite information of the way to Khāmjang. However, they determined not to leave the king's cause. They sent one Chaotung to inform the news to the Hatibarua. The Hatibarua collected the people of the place. in consultation with them, he engaged them in clearing the place and in repairing the roads. On the day, Tāomit, our army marched forward and attacked the Khāmjangiā Nagas. The Nagas fled away. Our soldiers set fire to the houses of the enemies and chased after them. Our army obtained possession of, twenty methons (wild cows), one hundred and sixty Naga caps, six blankets, sixteen women and two young men of the ene-One Chiring brought the spoils and made them over to the king at Gurhgaon. Twenty persons were produced before the king. The king placed them in a dungeon near a market place. Majesty sent back Chiring to the Hatibaruā with necessary instructions. Hatibarua applied himself to act as desired by the king. One Aton, one Phāilungtum, one Bāiku, one Bānkukeu, one Bānlāte, onc Rukhu one Pangkā, one Khāmteng, one Pungkhu, and one Lungkā were brought enchained and put

ณ์ ยิ่ด์ เข้าสิโย บ้า หา ดี พนิ เริง ณีชี เ देव यूर्ण ये यह यह आह कि कह के หใต์ หํ ๙๐๐ พงพุ่เ สํ บธิ ษงุ พ ํ ฬ สํ માં જીવા મહિંદુ કે દિલ્લા છે માં છે છે! ਨ ਸੀ। ਜ਼ੈ ਹੈ (ਤੇ ਲੀਜ਼ m; ਜ਼ੈ ਸੀ ਲੈ ਫੈਂਏ ษา หนึ่ง หองอา ลำ สาย โทนิ เบา โกเลิ สาทเ भी भ र भी जा भारतिका भी भारति की कार भारती भी พา พองอา พริ ฟา ซิ ซิริ บำ พำ ห พริง หุพริพริศท์ที่ เด่น พังกับ หับนิง พุธิลุษาทุ ชนิทุ ชนิทุ ชนิน อ์ จาก พี ซ ซิ พาจส พชิ ส สุภุพชิ म एरे नाम एरे म ने वरी एरे मा रूपे भ्रू भर्ष अ भारे बे भा भा भी भी की अ बे भा भी ชิลับชิศทาง หลันห้ชิชิต์ ค่ विधि महिला में भी भी वाद के वीरि महिला พง์เอา ว ผ่หี ผู้ที่ ว พง์เอา น้ น้ ว ที่ผี น้องหนึ่ง หางเกิด หางเกิด สงการ เกาะ ผณ ซินุชิ ปทา เรีย ห ณ() เรือดชิ พ र्गा एंड फी कैंडि की की दीई भी भी 6 m; की क में का में क दे में में में कि में के में के น์ บูด์ ปบู น์ ณได้ ซุ ธ ธา นุบ น์ ณห์ ปียี พาว พงโพว พชี พ่ พ พุธิ พใจ์ พ જૂમાં દી માણ જે જે છે છે. જે જે જે જે र्री हिर्म निर्माल संस्कृति में स દર્ભા મેર્ક જાર છાં. મહાલ મેં જાલ જ માડ કું મું જ જે માર્ર માર્ર મું માર્ટ પ્રાથમિક निया की की कि निर्मा निया भी की की कि माई भी व મીમાં £ મામિ £ દુધ મા/ દું પા | at w ਹਿੰਦ ਕਿ ਤ੍ਰੀਪ ਪ੍ਰਿੰਦ ਸ਼ਿਲ੍ਹੇ ਦੇ ਜ਼ਿਲ੍ਹੇ ਅਤੇ ਜ਼ਿਲ੍ਹੇ พ์ เพียชิยพัยพาย เชิพอ์นา ណំ អាមិដ្ឋមាល ៩ម៉ា ទេ អំ លោ ១ ឃៅធំ រ

in a prison at Pukhurikhanā near Khāmteng. One Khāmtenglāng and one Hāleng were fettered in Jangnā field. After having enchained the Nagas, the Hātibaruā came to and informed Thāorāi of the news. Thaorai came to the king and intimated him of the Naga's affairs. The Khāmtengiā Nagas offered the king two gongs, a packet of poison, and eight bundles of Shenat. The brother of Khāmtengiā Raja came with Chiringrāi. In the month of Dinshi (Falgun) and on the day, Kārao, the king placed the eldest son of the Khāmjangiā Bargohāin in place of his father. Both the king and his son circulated the news throughout the country. The king gave men, coats, caps, earings, a decorated and embroidered cloth, a horse, a sward, a spear, a bow with an arrow and a roll of chit cloth to the Khāmjangiā Bargohāin. Tithāorāi and Tithaokhen were presented with coats, caps and silver earings. Thaobanthaona was also presented with many things. They came to take their presents from our king from Itanagar. The heavenly king spread two gorgeous cloths and having seated thereon, taught them rules. The king wished them to drink. On the day, Raicheu, they drank with fear. The great king drank with them with drooping head and placing one leg upon the other.

wowo dui nig ng pig & nig ag al b, set un nig ng mo me ng no b, set un nig ng mo me ng no b, set un nig ng mo me ng b, set un nig ng pig or b, set un, m, set nig or b, set un, set nig or b, set un, set nig or b, set un, set un,

พพ์ต ล ยิล์ พา ตัด พชิ ชติ พล์ ชูล์ ชังโบ ฟิง์ ชิชิ ชิชิ พูพ์ ล้ निक्त मिर पे के विश्व कि कि मिर्ट के मुक Win vo vo vo a do do wi do to the หุ้น ท ชน m; Lo พ่อโพเ ป พ ปบเห ทห์ र्णा संग्रे से में फेर्का भीर भीरे र्ना एवं फ्रिक्ट मूर्व की की अधि अदि अपि एकी व्यक्षित्रकी त्रुविक विषेत्र भी भी भाषी भाषी रिश में भी की निया निमाकी है निया कि कि वार हुए भी निया भार एवं भारत वार है भी บับให้า พงโนา พู แง้ พชิ พูลิ สุ ซุลิ สุ หรีย์ เ ณ ชิท์ ยูง เช ชช ชิท์ ณ พา भीर्व एतं की भीरा के भाभी के mis it is ! ભાઈ મળે પ્લૂર્જા ৮; માઈ બી માર્ગિયા માર્ગા ને कर भारे भे भे भारे भर भारे की भारे का का का พอ์งา ศาก ชโอ์ หนิ ศาม พฐิ หา ; บ ํ พ ๓ํ क्षेत्र की कि कि कि भी कि कि कि मां दी भी भर्भी कर परि मिर्ज के परि ท ๓" พ หาท เรีย พ ชน ชเท ษิณ์ ท้ หุณ ชิธิ ห็ติ บติ &ับ &ัติ พื พ ไป โปโ ชติ คุณ พร์ พ่อง์พา พริล์ ๕ล์ พรา ษริธ์ พลิ ਅੰਖਾ ਲੈ ਲੈ ਲਹਿਨ ਨਿੰਦ ਸੀਏ ਸੀ ਸਿੱਥ ਦੇ ਹੈ જામ માં માં માં જે જામ માં મારે พิพิ ษ (๑๒ฅ พ เบ็ พ ่ ซุ ฅ ํ พํ พ อำ เ ช ธิ भूकी भेरी भेर्जिका स्पूर्ण के भर्द द्विपर भी में भर्द พ เต็พธิ หโด้ คง อา แซี ซ ; พา อติ ตงิ में फेर्किश स्पूर्ण महि भारे भारे कर मूर्छ महि हुई หใน บ ; บ พ พ เด้ พ บ ส พ พ พ บ บ ช น

In Lākni, Tāomit (i.e. in 1649 A.D.) in the middle of the month of Dinching (Aghon) and on the day, Katmut Chāophā Shuchingmung came to Nāmdeng from Garhgaon. On the day, Khutshān, the king proceeded to Mesamarā. In the month of Dinshām (Puh) and the day Kārāo, the king eame to Maluāl, and halted there. On the day, Mungmāo, Chāophā Shuchingmung engaged different bodies of men in the work of the preparation of the construction of forts on land and in water. The heavenly king ordered to bring spears and swords and directed one Damarā Neog to place them in the forts to use them in time of war. Besides those things, shields and bows were also given. The king remained there to see the arrangement personally. Forts were erected on both sides. On the day, Tāoshingā, Lāsāi Phukan captured three Dafalas and made them over to the king. The king then proceeded down and halted at Kherkatiā. On the day, Kāpshingā, the king got four houses built. On the day, Dapmut, the moon, disappeared in the sky. When the moon appeared in the month of Dinsham (Magh), on the day, Plekmit, the king raised earth walls surrounding the houses. On the day, Khutcheu, the king occupied the houses. On the day, Kāpshingā, the three Dāngarias (the Buragohain, the Bargohain and the Barpatra Gohāin) were ordered to go by the river Tilao and stop at the mouth of the Kherkatia branch of the Tilão. The Dăngariās proceeded accord-They met the king and had a consultation with him. On the day, Khutmit the king left Kherkatiā, came to and halted at Baghmara Chapari. On the day, Dapmao, he advanced from Bhāgmarā Chāpari and halted at the month of the Tilao (Lohit). On the day,

ਅੀ ਦਿੰਘਾ ਅੰਗ ਦਿੰਘਾ ਅਵਿਲੇ ਜ਼ਿੰਦੀ ਸ ษต์ พช (พังโนา เชโต์ ษ (พ. ปชาพ. พ์พ์ พ่า ชติพ (พุ่ พ่งโฉา พุทิ ล ปาพ ท์ห์ หา้น ปุ พ. ปป์พา ปชา (หน พา ษาใช้ สิโล พื ชนิ หลัก พืช (พองันา พาท์ ล निम्मा निमार्क भे प्रविष्ठ में किह कर मिर्ट พริพา ชนิพ(สิงห์ ซุโลให์ ณ ห wह ने भी प्रभी के प्रभाम दिसे प्रनि પા ખીદ જ પ્લેદ્યા કરી મે ખર્ગ ખારે જ કર્મા H : บ ใ พอง พาง เพริ พาริ ณ ฟ พ ์ พริ พ า ਅਰੰਬਰ ਅਦਿ ਅੰ ਨਵਿੰਦ ਨਾ ਪਾਲ ਦੇ ਲਵਿੰਦੀ ਹੈ। भ भारत भी है भारत के भारत भेरता भारत भी પૂર્ભ તળા માં ભાદ મારિ મારા મારિ માં મ ญ สุ พนิ พนิน หรื พนิ ษินิ พนิ พนิ พนิ कै भी की है m द ही ए हिंदी के एहें हिंदी मि ชนิ พบิ ปิต์ พ้งโนเ พาทิ ค ชาง หรื พริ ע ש מי שוצ ווצן טוו ביע וייסיניםן માર્મા જ મીરે મારે છે મા જ મહ્યું મહા રહ્ય พ พ่งโด พูท์ ล ล้าง พ พ พางค พิชากาล เพ้า ชนิลโพ พิงิเอา พุทิสาร สาร भार्यकार्ण येका कर रे ए ए स में येका दे रे าริเลา เม ชนาพา หลัน บา ปิง สุริ าริ £ พธิ์ เชอเอา พ.พ์ ณ ปนาพ หรือ ษะ ਲੀ ਉਕਾ ਮੀ ਉਸ ਉਸਾਂ 11

130. પ્રવ મીરે રહે મે મે ર્રેક પ્ર; મારે મે મે; પ્રદે પર, પે લે મહેપ્દા ને બર્મા મૃદે માં પર માં પર મે હે મેં લે પ્રવે મહેપ્દા ને બર્મા મૃદે પહેં મારે મે પર મે પર માં માં પર માં માં પર માં માં પર માં માં પર માં માં પર માં માં પર માં માં પર માં માં પર મા

Mungshen, the king came-to and stopped at Haladhibari, on the day, Shenga, he left for Mahual, On the day, Kakeu, he marched from Mahual and stopped at Mesāmarā. On the day Khutshingā, the king proceeded from Mesamara and arrived in Tāimung On the day, Kārāo, Thaokhentai Khamjangias brought two gongs, two bells, two variegated Nagamāko (a kind of cloth), one bear tail with luxuriant hairs on and two ordinary Nagāmākos as tributes and offered them to the king, Shuchingmung at Garhgaon. The king dismissed them by offering presents. The king, then, appointed the son of Khāmjaugia Barpātra as Barpātra in his father's place, presented him with a horse, a girdle, a loin-cloth and a pair of earings and ordered him to proceed to Khāmjang, on the day, Kāpmut, the king came to Dihing from Garhgaon. On the day, Raicheu, he proceeded to Tipam from Dihing. On the day Khutshi, he proceeded to and stopped at Chāgalikatā. On the day Tāoshi, he came to and remained at Dikāri. From Dikāri he came to Jakāi. On the day Rāishān, he left Jakāi and came to Täimunglung.

130. On the day, Mungrão, one Chiring Khakanglãi came to the king and paid him homage at Garhgaon. In the month of Dinruk (Baisākh) and on the day, Khutshān, the king was suffering from cold. Then the brother of the wife of the Burāgohāin, the chief queen of Chāophā Shuchingmung and Chāo-Shāi her son conspired secretly against the king. The grandson of one Lāngushang and Huiphāk Burāgohain, the son of Lāikulā consulted how to get the favour of the country in case of their being

દી મહે મું મુફા માફ દા જફ કે કે જો મામ અમા บุติ พอโนว ฟาอ์ พิธี ฟาธิ) ผื พุทิ พอโนว พงิพิศพา พาพาธิศษาพา บำพัช พำ वार्क कर भी महा मह मह मार्क मार्क महि मिरि พิธี พักษ์ เลือน เร็นกับ พิธี พอโอก พชิ ร ชิธิ งาง ณ พอ ของ หนึ่ง พาษิ ขอท์ งาท ท่ ਅੰਹ ਫ਼ਿੰਹ ਅੱਚਿ ਰਵੇਂ ਹੈ ਅਤੇ ਸ਼ੁਰੇ ਸੰ ਨਾਰੇ ਹੈ कार भीर भर देवि का भीर भीर भाग पर भी ะชิ บูลิ พริ พ หู คะ บ ณพ ะ ง พ พงพา कह के की भी भी। मीर्ड वह ला एहं भी m ਅੰਖਾ ਨੇ ਕੁਸ਼ੀ ਨਿੰਦੀ ਕੁਸ਼ੀ ਵੇਂ ਅੰਸੀ। ार है हे हैं कि है। में का लिया भी भी है को लिया ਪ੍ਰੈਚੀਰ ਅੜੇ ਅਹੁੰਦ ਅਦੀ ਬੁੜੀਜ਼ ਬੁੜੂ ਚੀਏ บา เร็ ณ จาก ปิง หริ หา เร็กา พิฒ์ ชำ เอา ๕ ชล์ ชได์ ชล์ ๕ พีซา บล์ ช भारत कि कि भी के के के कि कि कि कि कि นา เร็ญ ชาก ปิง หน้า พ้า ชนิ ชาที भीका भे की की भी है की wing of min? एक कर्ण पर ए, जु सह मिह न्या ठिल में एर्च कार्ट की फार्ड निक्स की फार्ड भें निक्स कार्ट นที่ พชิ พิติ ออิ พ ุ อิ ติ อา ตั พ ู้า พอโนา พอโ พิธี भी है नेमा के फ्रिं भी है नेम ਅਉ ਸੀ v' ਅੀਂ ਅਰੰ ਅੰ ਕੀਵੀ ਦੀ ਦੇ \ ਪੁਲੀ ਅੀਂ ਫੋ นะ พริพิพธ์นอนานา พริพิศพา นใช้ย์ เริงใบ เหย็ พร็งใน พร็ ห์ ห์ พ์ ए र हे प्राप्त के मा भी का भी कहें। फ़ क्षित्र विश्व भीरे नेभा सा

131 અમાલ માં માં ઇલ માઈ મું માર્ટ મે માં પૂર્ણ મીં દે લાંદે મીં દે પા માર્થ કરે કાર્ય માં મીં દે મું મું ત્રા માર્ગ માર્ગ લે કર્યું અમે ત્રીલા સ્ત્રી માર્ગ માર્ગ માર્ગ ત્રી ત્રીલા સ્ત્રી માર્ગ માર્ગ માર્ગ ત્રી ત્રીલા સ્ત્રી માર્ગ માર્ગ માર્ગ ત્રી ત્રી માર્ગ માર્ગ માર્ગ માર્ગ માર્ગ માર્ગ ત્રી ત્રી માર્ગ માર્ગ માર્ગ માર્ગ માર્ગ માર્ગ માર્ગ ત્રી ત્રી માર્ગ મારા માર્ગ મા

obliged to fight when they would rebel against Chāophā Shuchingmung. Lāngi Bhelā was sent for the third son of the king. They then ordered their men to call in Chāo-Shāi, the son of the queen to instal him as king. Coming to know of the plot, the king ordered his officers to arrest Huiphak Burāgohāin and his brothers and to fetter them. They were accordingly produced enchained before the king and was imprisoned in a room in the royal palace for a month. The news of the imprisonment of the brother of the chief queen was kept secret from her. In the month of Dinpet (Ahār) and on the day, Plekshinga, the king's mother died. Huiphāk Buragohāin was released with all his brothers. The king directed his men to construct a town at Charaideu. It was wanning of the moon. On the 16th of the month of Dincipit (Ahin) and on the day, Rāishinga, the king ascended the Halong at Charaideu. It was then new moon. On the day, Plekshingā, the king fell ill at Taimung. Nobody took care of the king. The chief queen did neither see nor attend the king. Chāo-Shāi, the king's son and also the attendants paid no attention to the king. Then the Dängariäs consulting together sent words to Chāo-Shām (one of the king's son). They wished to make him king in place of Chāophā Shuchingmung. Chāosham, thus being informed of the wishes of the Dångariäs and others, expressed his willingness to become king. The whole country was in his favour.

SHUTĀMLĀ ALIAS JAYADHVAJ SIMHA ALIAS BHAGANIĀ RAJA.

131. In Lākni, Kakeu (i.e., in 1650 A.D.), on the day, Kāpeheu Chāoshām was made king. The princes, Ring and Sheng, were against it. In the month of Dinshipshang (Kāti), on the day, Mungmāo, the king's father (Chāophā Shuchingmung) was placed under guard at Ranshekhām. Huiphāk Burāgohāin,

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พอังา หน้อ์ ลำ ษา หา้ ช่ำ พริ พริ म् प्रांक्त कर करिए महिए पहि के परि कर on" भी है भी के प्रिम भी भी की कि मुर्ल भेर्स फर्निका वह भीर्न कही भेर्द्र नहीं भीर्न क्याहि नेही मार्स माहि वार् हिस्सी महिला के स्पष्टि के प्रमान की भी ने मा में है ने मा में ชนิส ชนา เข้า เชีย พี่ หัว เอา พด์ ชห์ เช้อ์ ਜ਼ਿਰ੍ਹ ਸਿੰਦ ਨੂੰ ਸਿੰਦ ਨੂੰ ਸਿੰਦ ਨੇ ਸਿੰਦ ช งหา หลัง ชิณ พู &ินิ พงโงง งาง मार्भ एहं ए दिह मा के मार्भ मह की भी ਅਤੇ ਅਰੇ ਅੰਦੇ ਕੇਵਾਂ ਨੂੰ ਅਲੀ ਅਰੇ ਚੰਦੇ ਅੀਰ ਕੇਅ ਸ਼ੁਰੂ ਕੁਝ ਨੇ ਲਾਲ ਲਾਫ਼ ਲਾਫ਼ ਝੇ ਲੂੰ ਕੁਝ ਕਾਫ਼ ਕੁਝ માં દુ ખૂર્ભ ત્રમું છું માર્ક્સ મારા અને જ માર્ક્ક અને रमार्ट भार वह विष्यामा प्राप्त अ वह एँ भारि र्जि भारत के वह भारत विश्व को विश्व विद्व में उजिल्य मेंबर उच लेका मेल में उ में भी में में บเล้าให้ พริพ์ พอโซาา พอโซา พริฟ์ ปลา หรือ หา ที่ปลาย หรือ น้ำ ห

his two sons, and one Nanghat Bey were put to death. The chief queen of the deposed king and her son, the Dekā Raja were pressed to death. Then one Klingtum, a grandson of Läluk, one Chāophrangdām Gohāin, one Sheokhām, one Khengkhām and one Chāoklang conspired to capture and depose the king. When the news of the conspiracy reached the king, he sent some men to seize the bodies of the Buragohāin, his brothers and sons and Shenkham. They were, accordingly, captured and put to death at Railung. On the 5th day of the month of Dinehing (Aghon) and on the day, Dāpmut, at about four Dandas in the morning, the king's daughter died. On the day, Kāmāo, at ten Dandas of the day, Chāophā Shuchingmung breathed his last. ruled the country for full four years.

132. The news of the death of the deposed king was sent to Chāophā Shutāmla who was at Dayang. On the day, Plekshan, elephants were caught at Dihing. On the day, Khutmit, the king engaged a tiger, a crocodile and a wild boar in fighting in the arena for public exhibition. The king witnessed the fighting mounting on an elephant. The wild boar got victory over the tiger and the crocodile. On the 19th of the month of Dinshi (Falgun) on the day, Mungplao at about 2 p.m. the king raised the king post of his Holong (royal palace). On the day Khutmit, the Holong was completed. In the month of Dinha (Chaitra), on the day, Bānplāo, the grandson of Chāosheng Bargohāin, the grandson of Shushanan, the grandson of Chingdang Chum, one Tuni, one Asuk, the son of Sanātan Thakur, one Baghmariā, one Bashā, one Khunkhāskunchām and the son of one Ratan Kāri conspired against the king. Some one informed the king of the plot. The king then asked them to give battle. They said that they were quite ignorant of the plot. On the day Kātmut, the king put the whole body of the conspirators to death.

જ, માંદ્ર અદ્દર ક્ષા માણ માણ મૃષ્ણ માં આ મેં માં માણ અસ માણ મૃષ્ણ મૃષ્ણ માં આ મેં માં નામાં માં ના નામાં નામાં ના નામાં ના

133. વહે જમાં હ વે માર્જ પ્રદે મીર્જ પ્રદે พบ พ พ่องอา เชเล็นสิลิษ์ ปหา พำ ปบา พุทิญ พังโนา ษา ห์ พ้าบ้า ช่า ผ้าพุทิ สิติ ชื่ ชากา เซโซ์ ชื่ ชนิ ห้อง์นา บา ห้อ บา के जिसे कि हैं मेरि कि मिर्ट के कि लेख वै कर भीरे फे कर फे का फे कर फे मिर्न พริ พริด์ ชลิ พริด์ พริลิ พ พริ ๕ พริ ฬา ชโล หา หาลิ พางา ชโด ชิล หาด์ พรา พิดิเดา પે પામાં અર્લ જેઈ જે જેપાં હૈ પા િ મીઈ પ્રાં भी ਦੇ ਪਾ ਅੰਗ ਅੰਦੇ ਅੰਦੇ ਅੰਦੇ ਅੰਦੇ ਅੰਦੇ ਕਿ ਫ਼ਿੰ नेमा प्राप्त भे नेमा। फरी नेमा अरी फैल พ นุสเพี ณ พ่า ปิง ชิ ชิทิธ์ roton v' um an the who at alan ษใช หนึ่ง ชาง ห้า ห้า ห้า หนึ่ง ชิ่ย พิษัท พิษัท 🖧 เลียง สาร ปรา พื้นใ เล็ก พ้าปิดีชนิพ (พ้างังโอ) พได้ ด้างบา เมื่องชื่าอุทธิ์ พาพ์ เชิ้ พริ है म्राम कर फाम के मा है भर मा मिर દુધા વધારા માઈ મહે મહેલા જો છે જો लामें भार भी फार्म भर वा का फार्म फीर्र का कि वर्ष से भी प्रमुख्य के के के के के कि के ห็พ์ พ้ พงโด ห์ ห์ พ้ พ้ ห้ พ่ ห์ พ่ ພ້າເ

134. પ્રાપ્તિ માઈ પ્રદુ વૃદ્ધિ પ્રષ્ટિ જ મીઈ મેદ દિશે મીર્જા પ્રેહ્લા તા મૃતા તા પ્રે તે તો જે બેજા પ્રદુ હૈ બેજા પ્રષ્ટે જેદ બેજા પ્રદુ કૈંદ્ધે તો બેજા બેજા પ્રદે બેજા પ્રદે તા કરે હૈંદે તો પ્રદુ બેજા તો પ્રદે બેજા પ્રદે તા વૃદ્ધે કે તો તા તે જે જે જો જો જો બેજા જો પ્રદે તા કરે જે તા હૈ

On the 7th day of the month of Dinruk (Baisākh), on the day, Kāpcheu, the king ascended the Hingarighar. At about eight Dandas in the morning, the king brought Somdeu to the Hingarighar He opened the covering of the box in which Somden was kept and put the idol on the throne. The king offered innumerable presents to all the people of the country, including the slaves, the attendants, the Ahoms and the Brah-He passed seven days and nights with great amusements. Cannon were fired, harps played on and flutes blown. On the day, Khut-Shingā, the king planted an Aubar (a life giving banian tree) on the hill Charaideu. On the day Mungplao, the king ordered to erect the walls of the Holong. The walls were accordingly made. One Likshai speared to death an wild elephant that approached the Holong. On the day, Plekngi, the king planted a Batbar. The house of Somden was repaired and the idol was placed there. On the day, Kapshān, the king planted a banian tree near the Malai temple. In the month of Dinchit (Jaistha) and on the day, Kākeu one Lāsāi Hātimuriā Phukan produced before Chāophā Shutāmlā, Katakis of forty Chungi families with presents. In the month of Dinship (Bhādra) and on the day, Kāpcheu, a Kachari came to the heavenly king. He offered one horse, one white blanket, a pair of cymbals, a sword, a Bānbati and some plates to the king. The king dismissed the Kachāri by giving him presents and a letter.

134. In Lākni, Kāpcheu (i.e. in 1651 A.D.) in the month of Dinshipshang (Kāti), and on the day, Rungmut, the king offered five oxen, unhusked rice, gold jars, pots for washing feet, neckornaments (Assamese Galpata), twenty Mekhelās (woman's under clothes), Rihās (a kind of cloth used by the females for eoneealing their bodies and one end of

आ अह अह अह यमायह यह वह अह का वार कि की वार्त की कि मार्क कि कि वार्क หลัง หรืาข้า หรืาที่ พายหรัง งหา พุธิ นอท์ หา मार् भर् भूर्र भर् मूं फर्राणा भर्र के भर् માં માર્ય માર્ય માર્ય કર્યા કર્યા છે. ਸ਼ੁੱਸ਼ ਸ਼ੁਰੂ ਸੀ ਹੈ ਹੋ ਲੈ ਲੈ ਸ਼ੁਲੀ ਅ ਅਰਹਾ ਨੀ ਸ਼੍ਰੀ ਲੈਸ਼ on (की की में भी भी कि की की की की की की ณ เอา หู้ดี ๕ พอโพา พอโ ณฑ์ หู้ ณฑ์ หู้ดี พ ชา ธ ชา ธา บุ ช บุ ชุ ชา สาท พ भी भीर्व कहि मी फेर्वका भाम कर है हिंदि एमि कर वे वह ए ए ए वह रे कि का บ หุ้ม เอ พุธิ น ล ชุธิ น น เ เปอ ชุธิ कि कि एक कि मिर्स कि मेर के कि कि कि พ่า พ่พชิพธ์พาบ พุศต์ ๓๙ ทา &พา ผู้อังพา ผู้ &พ์ พ พาบา

which is used for veil), Matangs (Casks), Kāhis (plates), cloths, rice, ginger and salt to the Brahmins. Then the king dedicated to gods one hundred cows which were taken by the Brahmins. In the month of Dinching (Aghon) and on the day Khutcheu, one Kamal Lochan, bringing presents with him, paid homage to the king, Shutāmlā, by falling prostrate at his feet. The king sent him back after giving him necessary instructions. In the first part of the month of Dinching (Aglion), on the day, Rungmut, the king ascended the Holong. He excavated a tank and made the Ghāts. The king dedicated the tank to the heavenly Lord, Indra and put some live fish in it. All the officers said it good. On the day, Rungkeu, the king proceeded to Nâmdeng. He then left Nâmdeng, eame to and halted near the Mesā lake. He paid respects to the Idols there. On the day, Rungrão, the king advanced up and stopped at the town called, Cheng. From Cheng, he came to Khāorāk. The king arrived at the capital in one hundred and twenty days.

135. In the month of Dinsham (Magh) and on the day, Mungkeu, the king worshipped "Sheng" (Shengdeu). On tlie day, Katkeu, Chāophā Shutāmlā worshipped "Chum" (Somdeu). In the month of Dinhā (Chaitra), on the day, Plekshingā, Nawab Mirjā Shekh sent one Mahammad to our king. Mahammad eame to and saluted Chāophā Shutāmlā, kneeling before him. He offered three horses, of which one was loaded with silver, one silver chain, a musical instrument and a satin cloth to Chaophā Shutāmlā for making friendship. The king gave him befitting presents and sent him back. In the month of Dinchit (Jaistha), the Lakma Nagas, coming stealthily cut our two men and four children. Tirupati Rājkhowā sent his men to inform the king of the matter Thus informed, the king said that he would take measures to punish the Lākmā Nagas. The king held a meeting with the Dangarias, the princes and all others to discuss on Naga's affairs. In the month of Din-

की भी के मेर मेर मेर पर मेर कि मेर कि मेर พ่า สุริ ๓ ฟูโด้ ชุริ สุริ พู้ พู้ดังกา พริ พู้ માં જે જામ વિશ્વાસાય માં માં માં માં જ नेमा निष मेर भी भ भर भाष्ट्र महि महि करि के भाष्ट्र भीरि वा वी कि मा एकी की १८ निह थि। वारे น พืช พ พ.พ์ เฉนิ dm หา บ พง พุชิ મા દિ અદ માર્જા માર્ક માર્જ જૂર જે મારે જાજ หภูท์ ชาก พริท์ เลชิ หภู ชาท พ ; พ ๗° मीर मारे भी। नेहान भाम मरे नेमा पा พง์ขา บุชิ พุทิ ซึ พุทิ ฟูทิ ต ต ตา ले की अभी कि हैं की भी कि कि कि कि कि भी वर मार्घ वर में एक नेमा कह में की। ਕਾਲੇ ਜ਼ੈ ਅੰ ਅੰ ਅੰ ਅੰ ਅੰ ਅੰ ਅੰ ਅੰ ਲਿਉ ਕੀ ਜਾਂ ਲਿਉ ਪੰ भूकी देव भूष भू एपरे। कि एरि भूष कि के ณ ปิง เมื่อ พติ พติ ๕๐ ๔๓ ณ ทุ มนิ ๔๓ ญฑ์ บ

136. વર્ષ માં ખીઈ અને મૂર્લ મુર્લ માં મુજન was म; पूछ म; में wow who a wi wowo बा मा भी भी भी की और की कि ด้ง เชื้อ เกิดให้ เพื่อง จาก หาง वार देश फर्णा नमा एवं देश है के वा दे के राजिल में में के कार्र की कार्र के कि कि £ 6 મેં મ માર્મા અડ લઈ € 6 મેં મેં અરિ માં લ ન મુખ્ય મહુદા અર જાણ મુખ્ય મહુદા અર જો મેં અદ ખૂર પૈર્ભ W જે જે & 1 at र्या प्रेमी प्रेम भूमा भी में अधि देश मेर प्रा ษา บ้านอ์นา ค สะา หา นำคา ปอ भीर्त भीर्व भूषे जुला द्वर भी भीरे 12 दि mह के वर कारण मीरे पह के में कि मेरे भीरे ยุงบาร ทั่น ปียี m เญงผน พ ปัง พอ ชล์ พอ์ ๕อ์ลำ เปอ์ลำ นาย เชล ลา สล

pet (Ashār), on the day, Dāpmut, the king sent six Baruas and two domesties of Gutimali as Katakis to inform the matter to Tirupati. The king despatched the Pānikuar, the brother of Sāring Raja, the grandson of Buragohain of Lankak family, the son of Kalia and one Lasham Dihingiā Baruā with an army against The Nagas came the Lākmā Nagas. down to plunder our army. The Dangariās attacked the Nagas. Our Tāihumpui confronted them. The Pānikuar and Lāshām Baruā, mounting on a female elephant, set fire to the houses of the Nagas. The Nagas, seeing their dwellings on fire, ascended the hill, and allowing houses to be burnt down, attacked our men. Our Täihumkui was killed. The Nagas were vanquished.

136. In the month of Dinkao (Sravan) on the day Khutmit, some Jaytā (Jaintiā) guests came to Chāophā Shutamlā to pay him homage. The heavenly king allowed the Jayta guests to come up The king with the in their boats. Chāodāng Baruā proceeded downstream the Dikhau river and stopped at a ghat. There the Jayta guests paid homage to the king by offering many large boats, eight gold seats, and one hundred and forty umbrellas. The Jayta guests said to the heavenly king that they eeded a great part of their dominion to the king of Mungdunshunkhām (Assām) and the provinces, Dumaruā, Kuphānali and Kāoban were theirs and they now prayed the heavenly king that His Majesty would be pleased to allow them to have the rule of the provinces back. The heavenly king said in reply that the provinces were merged in his country were distributed amongst some frontier Chiefs, so it would not be possible to return the provinces now. Further he said that the Jayta guests might

พันิ นชิ พ; นชิ ฟชิ เช้ ปชิ ญัง ช; ชน น้ พ; นชิ ฟชิ เ ปชิ น้ ญัง ปชิ หา หนู พนิ ชนิ พันิ &6 เพื่ ชพา พชิ บ หรื ห ชินิ นชิ นำ บ ผื ผ เว้าที พู้ผ; ชพา ห บ พูทิ ป เวลิ ปชิ เพ เ

137. ผู้ผิงชื่อ พ่อโบา หา เอ บ ปิใชิ พ่ พ พุฒิเ บเพ็บเพ่ ห์ บ่ พ ซู้ ฟิชิ भारि के भारि करि करि कारिकार के कि าร์ ๕ สำพุชสิพสา าร์าว (ณร์ ชากา รูพ์ คำ พอโนา หา ผู้ผู้ หา ปุ่น ห ผื જી મીરે ખરે જ ખરે અરે ખર્ગ જે છે. જી જો นา ที่ พรุ่ ผริ มิริ ซา ณ ซ น น มิ มิริ พิ mi भी 6 दि के न न १ एरं द wo 1 wi मेण के के का देश का है। का भी कि के หรืบชิพาร์ตาง (พริสาชาชา พริสา พอง์นา ค พ คง บงิง คง งบา ต บา สำ ឃ ម ห ห ห ห ช ช भ ម भ ห ห ษ ง น พ ษ ง ਕੀਦੀ ਦੀ ਅੰਸ\ ਅੰਕੀ ਬਦੇ ਆਹਿ ਅਦੇ ਬੰਸ਼ੀ નેમા દ્ભારા માં નેમા દ્વા મે મેરી फा भेर भीर दुर्घ अदि के एर वे कि कि कि ए। में फे फेर्फ बेला को रहि फे कर फे को में พนิพง พนิชชิฟ ปราชา นำ นุบ ปิชิ ปทา มฑ์ เรีย เรื่อง เกอเกา เกอเกา เกอ कि मांस के निम्मित के भी के मांस निम्मित के मांस निम्मित น์ พิธีษยิ พ่าภาณี ซึ่นที่ ษีพา น์ พอ์ สำหรับ (หา้ง บ (บ) พอโนา ฟโอ์ ล้ ชน ปี ๘ฅ ปี ๕ฅ บา พิเล เบา m ปี พบิพชิตใชิษ์ สง พบิพชิพิษ์ ส & 8 ทำษท์ สุทานา พีษ (บำนด์นอา ਅਰੰਬਰ ਭਾਸ਼ਾ ਸ਼੍ਰਾ ਸ਼੍ਰੀ ਸ਼੍ਰੀ ਸ਼੍ਰੀ ਸ਼੍ਰੀ ਸ਼੍ਰੀ ਸ਼੍ਰੀ ਸ਼੍ਰੀ พง์ ๕ ซารให้ พับท์ ช รใน ฟัง พับ

take some gold instead. With this, the king sent back the Jaytā guests.

137. In the month of Dinchit (Jaistha), the Sam king (king of Siam) sent a Kataki, Phupāimung, with some men to our king. The Sam Kataki reached our country. Our Pachipalai sent the news to Thāomunglung Khāmjang, Chāorāi Thāokhen and Thāonāngrāodāi. They came to meet the Sam Kataki. They said to the Sam Kataki that the news of his coming to our country should be sent to the heavenly king for his orders. The Sam Kataki was made to remain there. The news was sent to the king. The king ordered that if the Sam Kataki had come to make friendship he might come, otherwise not. The order of the king was communicated to the Sam Kataki. The Sam Kataki came to our king and pledged fidelity by The Sam Kataki was sent drinking. back. Chāorāikhenthāo, the son of Maubarua and two Pandits were sent with the Sām Kataki. The Sām Kataki paid the king of Mungdunshunkham homage by offering a gold flute, a silver plate, a quantity of vermilion, a satin cloth, a stand, a drum and a dhooti (man's under cloth). The heavenly king also gave sufficient presents and necessary instructions.

พท์ต ๕ ซ ต่น พิธี พิธี พิธีขา พ พธ์ મારે મે દેશ જ નેમાં મહિલ ૧૦ ૧૦ (જ નેમાં พื ๕ห์ ปรุ ีณ ลู่ง ณ ปพารโอล ลู้อ £! की की कार्र भी है फार्ग का भी भी है जी भी หลังหยิดเปนาลีทางสะบา ปิอ ชิธิ หลัด ฟิธิ พืงอิงอา พริง ลัด พรุ่ พุทิ ลารุ่ ชาช หนี พนับ พ้าม บ ล ผื เอก์ ณืพโก ผืพร ชาก เจ็กกา ปิเดิ ปุ พ้ สพ ์ ๔๚ และ พอเอา บุ ซ ์ พล หาย ม &ังชีบ เพลง พีพบบ ปิง ชนิ £ ชิดั พังโนา หลัด ซีซี พ.ส. พ.พ.พ. บ พงโนา พชิ ช ผุ ผุติ ๕ ชิตา บุทิ ษ ; พู พ พาา में भे भेर्वा भी में ए पर ए परि พา ชิเจ็พท์ ผ หู ปนูเล้ ที่ง บล็ อชิ ພ ແ ບ ເ ນ ພ ທ ທີ່ປີ ກວຽວງ ບໍ່ ກວຸດຄົງ พชิ พ์ พ้า ผนิ หชิ พ้ พ้ง พัง พัง พัง ณะ พริ พ้ พ พ พ พัฒ พ ซา พ พ พ พ พ w ໃນ

138. In Lākni, Raingi (i.e., in 1653 A.D.) and in the month of Dinching (Aghon), the king summoned the Saring Raja, two sons of Kandu Barua, Chiring Barua, the Tipamias, the Salagurias and the Chutias and instructed them to dig out a tank at Bhatiapar. On the day, Khutshān, Châopha Shutāmlā, coming from Garhgaon to Shaula, proceeded upstream the river Tilão. The king worshipped the river god. Then he came to a harbour of the Tilão. Then he came back to Shaulā with his man. On the day, Rāimit, the king constructed a fort at the mouth of the river Difalu. The king went to inspect Kaliabar and came back to Shaula again. The king ascended up the country and halted in a fort near Bhatiapar. He found that the Bhatiāpār tank was not yet excavated. He took upon himself the charge of supervision in the digging of the tank. The length of the tank was 1,800 feet and breadth 220 feet.

In Lākni, Mungmão (i.e., in 1654 139. A.D.) and in the month of Dinshipshang (Kāti), Chāophā Shutāmlā ordered the Neogs, the Dângariās, the Pāni Phukan and the Hatibarua, the son of Lahai to accompany him to Larupara. On the day, Plekcheu, the king advanced from Dihing and halted at Tengābari. He sent back his mother and his two queens to home. On the day, Kapshinga, the king left Tengābāri, came to and halted at Tikhāri. There his ten elephants escaped breaking the chains. the month of Dinshām (Māgh) and on the day, Katken, the king left Tikari and came to Lāruparā. As he was eating, the king suddenly saw his meal red. On the day, Kātrāo, the king made a Hātigarh. On the day, Tāomit, he caught four elephants. On the day Karāo, one hundred and sixty elephants were caught. Then the king came to Lāruparā. Ahataguri from In month of Dinshi (Falgun), and on the day, Rāicheu, the heavenly king came

140. พท์ผู้ บริทีพ์ ผู้ผู้ ที่ ฟอ์ อนิ ทก์ ाट्र के मामा प्रकृत मार्भ न्ती प्रकृति भी है मिक्र रेल के व्य रेक के क्र के व्य के रेल महि मुं में के के प्रकार प्रवेश में व ए। क्यें भी है भी है भी भी भी है भी है आहे भारत में बहु भारत के कि मार्थ कि मार्थ के मार्थ एति ए जिल्ला भित्र ए ए १०५१ महि ए ज पाम ए ज पण भी भी की भी की की की की क हैं होता है है कि है के हैं कि है के हैं મી દે મારે અર્જા છા માં માર્જા મહ મારે મેં કૈર พ (ชาท์ ณ" ณชิ หนูนิน ชา น้ำ พงโพโ พชิ रिला मू के मू की ए अरि कार्म में लिए छिंका ส ทาง ส ทาง พลัย บท น ส พ พ ใช้ માં માર્લ છે. માર્લ માર્લ માર્લ માર્લ માર્લ માર્લ भा वह ने ने मार वह भे भी है के भी है wolver with an His was yet we yet निम्मिर के कि कि कि कि कि कि एकार भी है कि कि को के के के मार्क हैं। निरा हैं फर्किए। जा भी क्षिरी की की भी भी कि भी भी น์ บ ื ปุลบุ พพิษ(บุ คริส & พิ ห์ พธิ ພາ ກຸຊິ ປັ ຊັ ປຊິ ໜໍ ໜໍ & ບ ໜ້າ ພຊິ ໝູ ສາ માંદ્ર પ્રાંત્ર આ માટે જાર જાય જાય છે. જો છે. જો છે. क कि एक रेम कि भी दें के के ए क ปพา พอง พาชิ พุพัก พาง ณ พุ พุธ พุ พั नेमा भरिष्ट नेमार ए ज स्पूर्ण रहि नेमा रूर् mg પંખામ મીઈ મેં જે મીઈ mg જે હ હૈદ

to Dihing from Ahataguri. The king's mother and the two queens with their children attended by their followers came out to welcome the king. The Dāngariās waited on his Majesty. The king stopped there in the city amusing himself with different sorts of plays.

In Lākni, Plekshi (i.e., in 1655 140,A.D.) and in the month of Dinkam (Puh), on the day, Kāpmit, one Hātimāhut, one Dārichigā, one Ganak, one Naka, one, the son of Gupi Jakai Chukia Rājkhowā and a barber, altogether six men, came to the king, Shutāmlā and said to him that one Chaoshai of Bārukial Bargohāin family, one Lāshāimun, the brother of the Burāgohāin, the grandson of one Khadung, one Nadu, a grandson of one Kekhāchuru and one Tairuri had conspired with the Bargohāin to depose the king and place the son of the Saring Raja on the throne. Thus being told, the king made an enquiry and found them guilty. The king put them all to death by burning their mouth. He then proclaimed to all that any body who would attempt to make one king in presence of a ruling one, would be punished accordingly. In the month of Dinsham (Magh) and on the day, Kāplāo, Chāophā Shutāmlā ordered the Dāngariās, the Baruās, the Neogs, one Lahan Rajkhowa and the son of the Neogphukan,—the king's fatherin-law-to proceed against the Lākmā Nagas who gave troubles. Lähan Rajkhowā and the son of the Neogphukan were made commanders. Lähan Rajadvanced by Tiru with one khowā Lakhan of Chiring family, the brother of the Barbaruā, one Kekhāchuru, one Lātāo Phukan of the Hilaidarikuar family, one Melāi Chungi Baruā, the Dihingiās and the Nāmdangiās. The Bargohain also directed to follow Lahan. The son of the Neogphukan was sent by Nāmchen with one Lākniphring, one Phābān Hāzarikā, one Pum Hāzarikā, the Hilaidāri Baruā, one Lāhai Salaguriā Rājkhowā, one Lānphudām Rājkhowā, the Ahataguriā Rājkhowā some persons of Lukhurakhun family and four thousand บ้าหลา เมื่อใช้พนิจากบำราพงัพร าร์ เพา บุ๊ดซี เหงให้ ห่ ห่านูพ์ เรือ์ ນຳ ຊຳ 🕫 พพ์ต ซิซิ ໝູ ភា ໝ ໌ ซซิ 🏖 प्याम भी है भी दे ना कि आहे प्यू ज भू भी दे भीरे ने का निर्ध पूर्ण कर में प्यू जं कि प्यू में મીઈ પાર્મ ખૂલ મીઈ મે પ્લૂ જા પુંતા દૂં માઈ LE w ma dmy v y v ma vo we alo พุธิพง พิชิศพาบัรุ้พุชิธุ์ พับ พ้ wow w v v; & & m w m v w; n नेमा रि मिर्ट के मार्ट के मार्ट की मी मिर्ट भी में क บาว ดี หว่าง ๕๖๓ จาก ที่เริ่มธิ ਕੀ ਕੀ ਕੀ ਅਪਾੜੇ ਲੇ ਪੀ ਹੈ ਕਈ ਸ਼ੈਲੀ ਹੈ। น์ ฟชินน์ พ้าง พืชเมืาห่า พงัพเ क्रम कि की की कि की की की कि की कि भी मर्का करिये की में में भार्त भी है। भी भारी एमी मुद्र की है मह भी की मार्भ में की मार्भ भारी। निमान भारती भारती भारती भारती एरि द्रिर्भ ४५ व्यर्भ वर्ष निमान भी भी भी भी क्लिया के महिन निमा कर्ण निमा 12 પૂર્ણ mit wife we mi with me wo บูด์ า ส ซูท์ ชุยาคา า ทุยา าร์ ผูด์ £ भी कार्भ कार्क भारी भारी कार्क विषे भी ए m() พริ &6 พริ พ ซ ซ พ ซ ซ ซ ซ ซ ซ υμή ৮ (νο κ & Am a σ νο το τος κ) इंछ इंडिन फीर्ड मंद्र और के फार्ड फार के ले भीरी या १ वर्ष भारत भी कि में कि कि कि m; लिंद कि कि के भी के का कि स्क्री วงเพลิงใช้ พาง ขาง พลิงใจ พริ ण्छे भी ने भिष्ट कार जिल्ह भार्न भी भी ឃាំបំ mធ៌ រ ៩បំ ៩ប៍ ៧ mធ៌ ៩០ mធ៌ ៩០ फरि ए भी वर्ज m() नवाक (फर्फा प्र' व्य' พุพธิง พพธิพ สใต์ ห้าห่า พุส

men of Dayang. The armies under the Tipām Raja and the Barpātra were ordered to go ahead. Then the king sent one Pārāngkāi and one Lākhrum Dhanudhariā Baruā and two Katakis. Pārāngkāi was sent by Tiru and Lākhrum by Nāmchen. They proclaimed that the king had ordered that any body, who would retreat from the field of battle, would be punished with death. Chāo Lāhan reached the fort near the Lakma hill with the Katakis. Therefrom they withdrew to Tāokāk. The Chiefs of the Lākmā Nagas came down and hurled spears into the air, which struck the eyes and feet of our men. The Chungi Baruā got a sore, and retreating a little back he fired his gun and shot arrows which struck two Nagas to death. Then the Nagas took to their heels leaving behind their lances, spears and swords. Our men got seven spears, two swords and seven lances of the Nagas and made over the spoils to the king at Dihing. Chāo Lāhan shouted after the Nagas as they were fleeing. Our men took by force twelve Naga caps, two large Naga horas(baskets) and forty small horas from the Nagas. The Lakma Nagas fell suddenly upon our army. A hand to hand fighting was going on. Our army retreated. Two Lākmā Nagas fell dead in the field of battle, and two more were dragged in by our soldiers. The Nagas captured one man of our side. Our force assembled and came back to the fort. The Nagas advanced to attack our fort with blowing of horns but they were repulsed. The Nagas conveyed two dead bodies of the Nagas to their home. Chāo Lāhan sent a Kataki, called Rirāterā to the king. The Kataki came, accordingly, to the king and made over to him a head of a Lākma Naga. Chāo Lähan asked the king to allow him to go to Nāmruk. The king allowed Lāhan to go to Nāmruk, and expressed his wish to proceed to Nameheng. From Nămcheng, the king proposed to go to Nāmruk.

141. เร็ต ฟอ์ ชติ พษ์ ชิดี เชื่อง หาที ฟพ หริบ พ.ล. พินิย ฟิจิรูษ ท พ พ เอ พรี พุทิ ซู้อ์ ช้ พันิ นิ ณ ง พรา ปนาจร मार्मा ए। यह मार्मा व क्वीव किर्मा एं किंव व માર્લ & છે 1 પછ કા પે માર્લ & 10 માર્લ માર્લ र्यमुक् भी m; mi & & vol mi mg ali บู้ เพื่อ หลิง หลิง เพื่อง เพชิ รู้ ชิลิง फिर फी पर कार्क ने भी फिर हि भी मित पेर भर् कि भर्ग कि ला मेर्ग मेर्ग कि भर्ग कि एर्ड भारत अरे एता ए क्टर व्यादा करी हैं भी है नहीं देश में एक्से भी की महि। भी के कार्य में भी भी भी भी के छैकी नेमा कीह का भीह में का मां। फर्का फर्ड นา นอล์ 1 พ พธิ พ พ ห พ ห ห พ รัฐ พ ั एँड मर्रा एँकी एर्ड के क्षेत्र का मूर्क नेमा મારિ મારિ દ્વારે છે છે જો હેઈ મીર્મા જેમા પ एहं एहं परी नेहान्य प्राप्त भर्त भर्त भर्त भर्त भर्त นาง์นา ษา น้านหา นา น้ำนาร นาน นา માર છે જે દરિષ્ટા મેં પ્રાંમ છે કે દ્વામા พได้ พด์ ธุ ซา ธุ า พุทิ ธุ ิ พธิ ธุ ชิธิ า कह भी नार्का कर महिमा किया का महिमा ปพา ๒ ๒ เพ พ พ พัส พริก & พ พัส หู้ดี หมา ๕ โดงที่ หว้างหู้ หมาที่ หว้างหู้ หมาที่ หว้า พริ

141. On the day, Kāpmit, the king came to Nāmcheng from Garhgaon. The Neog's son came to Nāmtālā. Lākmā Nagas, coming out of ambush, cut a number of our men headed by the Neog's son. One of our men managed to escape from the hands of the Nagas. The heads of two men were taken by the Nagas and produced before their Raja. Our army could not ascend the hill as their feet swelled on account of their march on stones. The king heard the news. He ordered Luthuri Chāo-dāng Barua to march against the Nagas immediately. He proceeded accordingly. Both Chão Lāhan and the Neog's son had a consultation and determined to fight with the Nagas if they would come to the field Luthuritena. Thus they, delayed fighting. The news of this delay reached the king at Dihing. The king became very angry. He sent immediately, one Längu Chāodāng and a Kataki with a letter. One Pumput Kataki, the Dhekiāl Barua and the Dhanudhariā Hazarikā were sent as Some of the Lakma heads of war. Nagās wished to eome to the king to Namcheng. But they feared to come down. They shouted from the top of the hill to tell the king their intention. Hearing this, the Neog's son permitted the Naga Chāotāng (an interpreter) to come down. He then advised the Chaotang that the Nagas might come down provided they should leave fighting. Our men also gave np. The Lākmā Raja descended to the foot of the hill

भ भ भ भ के वर्ष के अदि दें अदि m र । म भ र कर भीर्व निवाल भारत कारी कारी भी भीरी की निया है फिर्ग फिर्स में स्ट्रियर एक फिर्म किर जा m; वा प्राणि हैं । कि प्री परि हिं भे; भी दें ਘਏ ਚ\ ਅਏ ਬਏ ਚੀoਂ ਆਏ mੂੰ ਅੰ ਅਏ ਘੁੰਜ ਖ਼ੈo र्थ पे भिष्टि भाग भर विश्व भाग भर भरी यह कहे के एवं भर् वा मार्म हैं। क्रीय निवा wह भ फर्गण म' का भीह भ फे मू भीह ฟพา ห์ บ' พูลิฟร์ พุลิพชิ &6 ณฑิ ษ่ พุ่พชิ เริ่ พ ๕ โ ช ซิ ซิ ซิ ซิ ซิ ซิ ซิ พ หิ म निर्ध के वर्ष फर्राका फर्राका फर्र भी भूमा भूमा भर भरू भर्मा का द में भर्ट भी भी भी ซ้ ฟาท์ เพื่นเช ธินุญ พี่ หุ้นทั้ લુંદા જી માર્મા મામતા મું મું માર્ગ หน้า ปิด์ ชน รูบ์ &6 พ ฟ ฟ ฟา ฟาท์ พท์ भरा निवाल भार्मा भर्र भारत चर्च के वै । एँ ann Lub ann w; m; min Lo wif war कीं पर्का ए परि वा भी में में भी ने मा की ปพาพยา พีซีที่ตาพัย หัณ พี่รู้ไ ખાર્ભ મેર્ગ માર્જ કરે જે જે જે જે માર્જ માટે માટે જે જે พดา ปิด ชนิ ปิทิ พ เช้องบารนิ ปุงพ જે મીઈ ! જે મૂં મીઈ જેમાં મેં મામ મું 1 फर्र भर्र के भर्र की भर्र हूँ भूद हूँ। भेर्र भी भू छ १ १६ १० में अर्ड कर्म भी छ । મે ૧ અદ મે પોર્ક & WE મે મે મે મે પ્રાપ્ત મિ મે मिं दे पा ल कि भर भ मां ए मार् निर् ਅਰੰਬਰ ਦੇ ਸ਼੍ਰੇ ਅਤੇ ਅਤੇ ਲਿੰਦ ਸ਼ਿਲ੍ਹੇ ਸ਼ਿਲ੍ਹੇ ຮຳພາກົປ ເພາກົປ ເປັນ ພິຮິນ ພິຮິນ ទំរឃុះ ឃែម ឃំ បំ ជំ ឃាំរ កុះ ឃេឃ មៈ พชิ ฟ เฉพิ ฟ เพร ษ; ณ เพอ์เอเ เ พชิ ธุ่ મું મું મું જે જે જો છે જે જો માં જે મું મું รู้ ๑/m บำพืชา

to offer a girl. He sent one Tāmu Naga Chāotāng and one Chungma Naga Chaotang to offer the girl to the heavenly king. The king said to the Neog's son that the Nagas should come down on friendly terms to offer the girl. The Neog's son was sent as a Kataki to talk with the Lākmā Raja. The Lākmā Raja did not come to terms. He wished to cut the Neog's son but he managed to escape. The heavenly king came to Khrumung from Tāimung. The Nagas attacked our men. Our army retreated but they could not clear their way back. The Neog's son sent the news to the king. His Majesty became infuriated with rage. On the day Kāpshān, one Luthurisona and one Lāhai's son were sent to fight with the Nagas. Luthurisonā directed the Neog's son to ascend the hill and Lāhai's son ordered the Dhanudhariā Kuar to proceed uphill. On the day Dāprāo our army prepared to give battle to the Lākmā Nagas. Our men eould not meet with any of the Nagas. The Nagas concealed themselves in the intrieate parts of the hill. Our men set fire to their dwellings and their granaries. The Nagas eame to Thamkula. There they took their meal prepared in bamboo chungās. The Nagas were made to die of starvation. Our Karis and Hajuās came back and halted at Tikāo. On the day, Plekcheu, the king came baek to Tāimung. The king, Shutāmlâ ordered the Dangarias and others to eome out of their fort to Shangdai-mlandoi. The king directed our men to bring the Lākmā Raja but the latter did not come. Then the king sent two of our men to Shangdoi-mlan-doi. They eame to the place and informed the Lākmā Raja of the order of the king. The Lākmā Nagās consulted amongst themselves and said to our men that they would not go within four days. After the lapse of four days, the Lākmā Raja came to our king with tributes. He offered tributes to the heavenly king and asked him to allow him (the Lakma Raja) to have possession of the hill, Shangdoi-mlan-doi. The king gave the Lākma Raja, the possession of the hill.

142. whit vimit is not be a vi บาส ปทา บุณ บาล พุธิ สิงา พง์นา रें ि अ में एहि में हिंग हिंद दिया मी एह พุ่น ข้อ พอโนา า พริ พาโพโล้ ฟิโอ พี મારે જેમા મ ઈ ફે ઇવા મારે **ઇંઢે ક**ેટ્રે **ઢે** ર છે કે માં જે જેમાં દ્રિક માં અડ માં માં /पू मोर् भी बीमारा भी है की में के भा एकी мሩ ឃុំ ឃុំ បញ្ចុំ ឃុំ ឃុំ ឃុំ ឃុំ ឃុំ ឃុំ ឃុំ ይና ห้าเป็น พริณ ฟิโพ สรุเหรีสพา พ์ร ਲਿੰਡ ਵਿੱਸਾਬ ਹੋਏ ਸਾਬ ਅੰ ਲਿਆਂ ਸਾਬ ਸੀ ਨੇ Vim निमाद्ध निमा पूर्ण भी। भी भिर भा मर् एडि मार् मार्र निमा । व्ये भी इत भी मार्र น้อนี้ย์ ษา หา้น เป้า หว่า หน้า ผ้า ปิโทย ปราพาพยิพณ์ พุพณ์ พุธิ ฟ ป पेका १९ भेटी आहे की फिर फीह है mह พรียา ชากาบที่ หา ๕๑ ๘๖พ์ า พรริ พร र्यक्षा भार भी में भीर्व भीर्व भी के क भी क ਅੰਗ ਸਾਰੀ ਸ਼੍ਰਾਮ ਪਿੰਡ ਸ਼੍ਰਾਮ ਦੇ ਸ਼ਿਲ੍ਹੀ ਦੇ ਲੈ ਅਦੇ ਅੰ ਅਦੇ ਛੋਏ ਅਸ਼ੇ ਪ੍ਰਦੇ ਅਸ਼ੇ ਛੇ ਅਹੇ ਛੇ ਨੂੰ บู้พุธิยา ลืด ปิงหิ ปัญหา ที่ พา મૈંદ્ર જેમ જેમ જેમ માં માર્ય જેમ માં મીરી 1 ਪੰਜ & wi ਪੰਜ ਅਰ ਮੀਜ਼ ਦੀ ਕੇਸ਼ੀ ਅਜ਼ ਕੈ ਮੀਰ में नेहा में ने भा का भी की की है भी है भी भी छैंद मार् यव वर्ष पर प्रमें महि वर्ष की की प्रमान माहित क्षिका भी भी भी है ने ना ए का ए एक रहि अर्थ के भी है भी है और अ भू नेमा फरी ਪੂਆਂ ਹੈ ਕਾਉਂ ਹੈ ਦੇ ਪਿੰਪੰਜ਼ ਆਉਂ ਪੰਜ਼ **ਫ**ੈ ਪਹਾ ਲਿੱਧਿੰਸ ਦੀ ਹਾ ਕੇ ਅਦੇ ਕੇ ਘੁਆਂ ਪੰਜ ਨੇ ਪ੍ 13 du 141 पीर्व में पा कि प्रिंग de ายชิฟ์ พดิษ (ผุ ผุ ษ (พฺติ ๗ พฺ พฺำ भ ए ए फि मार्व &ि क मार्व नेभा ४ ४ भी भी

142. In Lākni Plekshi (i.e. in 1655 A.D.), the Miris of the village, Marekebat cut some of our men. Chāophā Shutāmlā heard the news. In the month of Dinruk (Baisakh), on the day, Tāocheu, the king sent one Kaliā Kataki—the grandson of Tāmulidalai-, with the men of the Sadiyākhowā and Marangikhowā Gohāins against the Miris. The Miris assembled under a peepul tree. Three hundred Miris of the villages, Karunimau, Tākani, Dayāki, Napā, Murin, Mārākebat and Tāsheni were ready to meet our men. Kaliā, the grandson of Tāmulidalai, consulting with all others, sent a selected body of soldiers to fight with the Miris of Marakebat. The Miris dispersed and fled away. Twentyfour Miris lay dead on the field of battle and two were captured alive. Then the grandson of Tamulidalai sent a chosen body of men to fight with the other Miris Our army proceeded upstream the Dikrang river and arrived at Dikā. The Miris of Narik, Pajinā, Pijām and Shilāonā plundered our one hundred The Miris of the two villages, boats. Langi and Karanaka fell upon our two villages and devastated them. Then the Miris, being afraid at the approach of our army, assembled together and consulted among themselves to make peace. They sent men to Kaliadalai. The Miri Katākis said to the grandson of Tāmulidalai, "we have offended you by plundering and devastating the villages. Now we wish to make peace; and we shall offer tribute to the great king." The grandson of Tamulidalai said to them in reply, "in the olden time, the Chutia Raja used to offer four men for Hātighāhis (grass-suppliers to elephants). But when Chāophā Shuhungmung defeated the Chutia Raja and arrested the country from him, he established your forefathers in the place with the eondition of offering him annual tributes. You have, now, broken the rule, so the king has sent me to teach you to be peaceful. Moreover, you have severed our two men. The king has ordered you to give ten men in their place." The Miris consented to give ten men. They then paid tributes of twenty methons (wild cows), thirty horses, twenty tor-

พุติ ป เพติ ชิติ พุติ งหา พชิ พุติ) ค พชิ b; พ" พ"ย์ m็ต เ บ เพทิ พ้ บชิ พื พิบิพุพิพิบิษาณ์พ์สาญพูพิพิบิ \$\text{\$\text{\$\psi}\$} \text{\$\psi\$} \text{\$ £ mg dm ป บุญ พบิ ท mg m (ร ឃੀ ਅੰਘਰੀ ਸੀ ਅਦੀ ਸੀ ਸਮੇਂ ਦੀ **ਅੰ** ਦਰੀ ชैर्क का भी का भी का एक में का की एवा की एवा who w whi so whi so w of mis หู หู เกา

toise, and seven wreaths of jewels, besides twelve men in place of the two They beat drums as a sign of They were told to offer annual peace. tributes of wild cows, horses, twenty tortoise, vellow pebbles, Miri blankets and Shikarādāo (a kind of knife).

143. พพ์ต கிழி भूळ ह कि न थ พพ์ ਅੰਜ਼ ਲਾ ਿ ਮੀਏ ਅੰਦ ਅੰਜ਼ ਅੰਦੇ ਅੰਜ਼ ਅੰਦੇ Æੱਜ ਲੀ ਮੀਏ ਅਮੇਂ ਰਹੇ ਮੁੱੱ ਨੇ ਨੇ ਅਹਿ ਲੈ ਨੇ ਸ਼ ਆ फर्र प्रश्निमा कर्मा एम भारद ए जा ने मा mg as &! बमा कर्ष था कह महि दी? อะชิน์ ชชิด: นอ ล นฑ์ พน์ ชนานิ m พืช บุส พินิ พิบั บุส บุ พุธิ ช พุธิ พำพ ชช พัน พริ ปชา พาสาร พำนุน พท์ ษท์ พชิ ดี พอโอา พิโ ลัพ : นิ อา ห่า เอลโด้ เอา พริ หู ซิติ เซ็ต เซ็ต เอกรpirators settled to carry out their พषि भर्ष, रेणाम के भीर भीर भर भे अर ปิโดย ปิ หลัง เลือง ปิโดย พลัง ਦੀ ਲੈ ਅ\ 10 wm vm ਅੰਦ ਜ਼ਿਆ ਜੀ। LL must we si LL my we si LL ปอง เมื่อ เลือง เ ช่ง บ่า ช่ง หุด ลง เชิง พร้าง เชิง บ่าง เล้า ห่า พิพ์ ษ (พิ ๔ พา พา ษพิ พษิ ซา สำ รา ਦੀ ਦੇ ਨਿਲਿੰਗ ਸ਼ਿੰਦੀ ਸ਼ੁਰੂ ਅਤੇ ਸ਼੍ਰੀ ਦੇ ਹੈ พื่ด พงางา บู่พื่พชิพงางา ปลา ซ่ พพ์ ซื่น ลหิ ซื่ล์ ที่ จพา สินา

In Lākni, Rungmut, in the month of Dinchit (Jaistha), the sons and grandson of Chausheng and Längräk Bargohains with the Chāo-dāng Barua, one Mattak, a son of Langudam, one Madhuchutiā Dhanudhariā Barua, one Peta Bangal Hatighahi, the grandson of Manikuar and one Anupam conspired against the king, Shutāmla. Their plot was to plunder, Chāophā, Shutāmlā. The porter of the king could know of the plot. He informed the news to Lasham Tāmuli, the grandson of Lāngubhadari. Läsham Tamuli intimated the king of the plot. On the day, Kātcheu, the object. The king despatched one Tamulidalai, one Sona Hazarika, one Gopi Hazarikā and the Dhekial Hāzarikā to seek out the conspirators in the town. The king said to all to capture the conspirators and never to give shelter to any of them. The conspirators dispersed at their approach. The Bargohain came out and gave them shelter in his house. This was informed to the king. Then the king made an enquiry of the matter and found the Bargohāin guilty. He made the Bargohāin's son eat the flesh of his own breast and thigh and drink his own urine. The king compelled the Bargohāin to eat the liver and marrow of his own son. He then ordered to beat the Bargohain naked in a large market place. The king fettered the son of Lāngudām, Madhu, Petä Bangal, the grandson of Manikuar, Anupam and the elder brother of Tāchāi

บู้ ณี ผู้อันบุ้ ษต์ พุติ ภัเท็พติ เ ผู้อักวุ่ ษต์ ma का भी भी बा फिरिशा में बे बे पा पर्ट พนา บา พพ์ พัพพ์ ณษ์ พพ์ ษน์ ฟ ช ปี ชี พี่ เมา บ้าน พริ พงิบา ปmm ห ผื เช่า ปี เหน่า ห่า เพาะ เร็น ผ ผ้า พณิพชิพโ ชัพพิพ (ชิริ ศิติ์ ศิษเน ਕੰਡ ਸਿੰਦ ਵਿਲੇ ਕਿਲੀਆਂ ਕੇਡ ਲਈ ਕੈਸੀ ਅਤੇ m& de me av de to we the me as ਅਤੇ ਅਫ਼ੀ ਲੀ ਕੀ ਕਈ ਅਤੇ ਸ਼ੀ ਅੰਸ਼ੀ ਨਿੰਸ਼ ਅੰਦੀ นาง พุธิ พ้าพุธิ พา ป ฟพา บ ผั หู เรา พื้นใช้ เมื่น เมื่น เมื่น เมื่น เมื่น พบิทร์ พ่า พัติฟซิบร์ บู้ บู้ หุซิ พอ์ ซู้ मीरी एरी नेमा फर्का में एक भी के मार्ड พา บุพชิศพ์ เชินินาชยิบชิพโด้ ਪੰਜ਼ਿਲੇ ਪਰ ਸਮੇਸ਼ੀ। ਆਉਂ ਪਰ ਸ਼ਾਂ ਸੀ। ਪੁਲੀ ਸੀ। ਜ਼ਿੰਦ ਸ਼ੰਕੀ ਸ਼ੰਘਾਂ ਦੇ ਚੀਰ ਚੀਜ਼ ਅੰਘ ਪੰਜ ਅੰ don'the

144. พรทิติ ณ ฟลิ พา ผูลิ พชิชิ ฟล์ อล พาร์ ฟร์ ซอง์นา พ.ฑ์ ลำ ชาง พรี บ้านเ ณ: ปรีฟา ปราช: พา ริเช ชั้น เรื่อง ทั้ง พุท ทั้ง หูยี ลัง ปรามา ประสำรัช พุ ลัง อุยา ปากเลง เขา ปิด ชนิ ปิทิ เช้า เช้าเกา พธิ ชัด พชิ พชิ ต ฮเ ส ำ พงโพา พชิ ฟ บ พุพธิล จาร์ นะ จาที จางหา ปล की उस हिला हिए कि भी जाति के कि है जि หพิก พชิ ซึ พชิ พชิ พ พ พ ท ปา ปิโ ชนิ พร พริชัยโดง หมูที่ ดั อุญ ปากุลเร บร พุด; พุชิ ดำที่ พื่นโบ ปิจิติ์ พิง พืชา พ บ พ พ (& พิ า ฟิโ ชติ รับ ษติ นับ ขึ้น ผู้ พโพ (พโ) หู้ อัน หู้ หู้ & & อั พืชเกา พริล ษรุ dm พ. พ. พ. พ. พ. พ. พา เร็น พ ปิง ชนิ ชนิท์ ปิด ชงโนา ปาก ชੇਵੇ W WI WI ชੈਵੇ ਲੀਵੇ ਆਵੇਂ 1 ਮੀਰੇ ਹੁਸ਼ ษาที่ พริ พังโดว พรที ดำ (พาพ (หาริ ษา

Bargohāin. The king made the above conspirators cut and eat their own flesh. Then the king let them go after beating them with a club. Now the king ordered the Bargohāin and his elder brother to furnish two persons as hostages and taught them not to do such things in future. Then the king proclaimed to his subjects not to conspire in this way in future, and if any body should act contrary to the order, such punishment would remain for him in store.

144. In Läkni, Täoshän (i.e., in 1659 A.D.), in the month of Dinehing (Aghon) and on the day, Kāpshān, the king left Garligaon and came to Mesamara. On the day, Rāimit, the king came to and halted at Gunākatā. On the day, Piekcheu, His Majesty heard the news of a herd of elephants having haunted the province. He sent a number of men to construct a Hātigarh, near the river Ketheli. On the day, Khutngi, the king ordered his men to drive in the elephants to the Hātigarh. Thirtytwo elephants were caught. On the day, Kasheu, the king came to the mouth of the river Tilão from Gunākatā. On the day, Kāpshingā, he proceeded to Khārui. On the day, Dapmut, the heavenly king arrived at Shāolā. On the day, Mungrāo, Chāophā Shutāmlā made offer of some cows. In the month of Dinkam (Puh) and on the day, Plekmit, the heavenly king erected a fort in the middle of the town Shāolā. On the day, Plekshān, the king advanced from Shāolā and came to Khārui. On the day, Tāo-cheu, the king proceeded from Khārui and ascended up to the mouth of the river, Tilão where he put his camp. On the day, Kāplāo, he proceeded upstream the Tilão and halted at Gunākatā. One day, a Deodhāi Pandit dreamt that four elephants were offered to the king by some one. He related the dream to the king who said it good and offered an elephant to the Deodhāi Pandit. On the day, Kātmut, the king came to Sinā. On the day, Khutshān, the heavenly king came back to Garhgaon.

145. ખા ઉ મૃદ્ધ ખુંબાર પ્રાપ્યાર્ગ જાળા निया भर्षिक निर्देश कि ए कि के कि के कि रिश्र कि कि कि कि कि कि ี่ ขางฟา ษ(นิท์ พ่ชิ พ์ เ พน พัญ เ บู® एकं द्रे कर के में में में में में हैं के मार जह भीरि भर्भ र्था भिष्ट न्या ने भा भी भर्षा मी mil कारा ए एडें भी एी एमि भी री £6 મા દિલ્લામાં પંયામાં ખીઠ છે મહિ wo वर भी हे वह भी हे फेर्स ए दे भी । We was ਅਦ ਕਿਆਂ ਦੀ ਆ ਦੀ ਰਹੁੰ ਦੇਸ਼ ਅੱਥੇ ਰਹ ਸੀ। ન્ા્ર અદેષ જે માડ્ય દર્ધ જમારા અદે น์ พนิษ (&) หนิ อุเบา พู้พ์ & งา ท์ ਪੁਲੀ ਕੀਆਂ ਕਾਉਂ ਸਹੇ ਹਨ ਸੀਜ਼ ਜ਼ਿੰਦ ਸ਼ੁਜ਼ੇ ਕੀ ਉਸਾ ਅੀ। ਹੋਰ ਅਹੀਂ ਸ਼ੁਰੇ ਅਰੇ ਅਹਾ। ਦੂਸੇ ਅੀਂ ਸ਼ੁਰੇ ชพ์ หนุ้น พนิ พ. นำ บพ์ ษ บ ป ป ป พา &6 ਹਰ ਹੈ। ਪ੍ਰੈ ਅੰਸ਼ ਸ਼ਿਊ ਪਹਾ ਚੀਏ ਸ਼੍ਬੇ ਅਸ਼ਿੰ ਨੇ ਘੀ ਹਰ ਅੰਸ਼ਿੰਦ ਜੰਸ਼ ਅੰਸ਼ ਸੰਸ਼ ਜੰਸ਼ ਦੇ ਅਫਿ ਹੈ w w भी है इब अब के के है की खे मुह अ मि कै कि कि भीरे ने भार है था। भारे कि भेरे ਹਾ ਕਾਲਿ ਦਾ ਹੈ। ਸ਼੍ਰੀ ਸ਼ਿਲ੍ਹੀ ਅਲਿੰਕਿਆ फे €6 घर्च फा की में है घर्च फा फिर mi

145. Next year, the Jayta Raja Jasamānik and his grandson, Pramatha, quarrelled. Pramatharai tried to take the country of Jashamānik and despatched a messenger to Gubhā Raja asking him to come over to him with his army. Gubhā Raja said to the messenger, "Pramatharai should come to us leaving Jaytā and we shall help him. Let his Ranis be sent here." Pramatharăi the grandson of Jaytā Raja devastated four villages of Gubhā Raja. Gubhā Raja sent the news to the Kachāri Raja. Then the Kachari Raja desired to send seven thousand men. These were men stationed there by our king. All the men said that they would not leave the Kachāri country, unless some Katakis were sent to the great king, the king of Mungdunshunkhām (Assam). Khunbāk and Khunshan, the chiefs of four villages said it good. They said to the Kachari Raja "you may go if you like but we would not go. In the ancient time, the king of Mungdunshunkhām established us in this country. He is ruling as the great lord of all the countries. If you take his shelter, he will be a great help to you." Our men approved of the action of their chiefs. One of our men, named, Nyeukemchang heard that Gubhā was preparing to go to and join the Koch king. Then our men said to Gubhā, " if you go to join with the Koch king we will not allow you to have the rule of your country and you will have to

માં માર્ક વર્ષ છે કે પ્રકૃષ માર્ક મ

146. พท์ตู้ พ. ๕๑ ตุ๊ต พริ พ งงาเร फर्निका निष्क किह भी भी भी निष्क कि भी मानि & กล์ อุหา อุหา บา พุธิ ษ ; รุ่ บพ์ મહેલ મુદ્ર પાં માં જમિયા પર્વે જોર્લ મા का व्या भी में मार्थित में प्राप्त मीर्श्व कि m (m ใ ห้อ หรือ กูนา ป (หบิ ป (บ ใ พงโพ) พนิอ์ ลับ () พอโซา ซา พา พธิ์ พ หรื อานา พธิชิชา พธิธิชิชิธิติพธิสพ ส מי איצ שן את אוה טה אהה און של עסן מיצ บับท์ ซับษ์เบน็นทัพโทไท้เพียราน निष्णानिया भद्र में भी निर्मा प्रदे मूर्क के निर्मा भ म् अमि मा आहे। एक ठूर्ज के 108 वर्षा ปนา พืช mo น อา นำ ปอย mo กา रे द अहि में का रींस कर महि के के करिया या में नेभी भीरि म्ह भी भीरे ने ने ने मा ए भीरे má ເພງ ລາ ຮີ ປ ບູກ ປ ບູ ເພາກ ເພງ ປຸ ອົ พร์ หรือรู่ หื ปุ่ทย พร์ พท์ ปุ่ พ หรือ พอง์ พริ พริ ซา ส่ พริ - พอโพว พริ ห์ wिर ए से अरि दि ए म स मिर है म स म भारत में भी है भी का भी भी है वी ने मारे ने ने ปรก หางา พัธิ หาพา Ho งหิ man พา พุธิ พชิ พังโนา พชิ พู้ บ่ พ ป่งเลื พร์นา พูท์ ค่ร์ ชรุ่า หรื ชท์ พ ชรุ่า ห่ अरे ए एक ए को न्या कर पना के एवं एवं หู m() ห หมูงที่ พชิ ผพิษ ในที่ ษ้ as ps den & wi w n

147. દ્રિક પ્રેઈ માં મૃકિ પ્રદે પ્રાપામા જામા પ્ર્યુ માર્જી પ્રદેશ માર્મી મુક્ક માર્જી જેમા પ્રદેશ મોરા પ્રદુસ દ્રા & જેમા મા પ્ર્યુ સ્તા મા remain with constant fear." Thus spoken, Gubhā Raja did not go to the Koch king. Our men, Phunyeu, Phukeu and Phuplāo came to and informed the two Kaliabariā Baruās of the matter.

146. In Lākni Karāo (i.e. in 1660 A.D.), in the month of Dinship (Bhādra), the king's father-in-law and Cheng Pikshāi sent our men to Gubhā Raja. Gubhā Raja joined with our men with seven hundred followers. The Kacharis did not follow. They returned. In the month of the Dinshipshang (Kāti) and on the day, Kākeu, Gubhā Raja eame to Chaopha Shutamla and bowed down kneeling before him. The heavenly king welcomed Gubhā. Gubhā Raja said to our king, "your Majesty placed my ancestors in the country, I reign, fixing the boundary. Now Raja Jashamanik and his grandson, Pramatharāi quarrelling for their country and the latter has driven me out of my country. I, your slave, pray your Majesty, humbly to be graciously pleased to help me and to place me to my father's dominion. I pledge you homage by touching your feet." The heavenly king offered Gubhā Raja an elephant, a pair of stools, a pair of gold bracelets, men, coats, eloths and some jin cloths. On the day, Katsheu, the king gave him necessary instructions and sent him down. Then the king sent some messengers to inform the king's father-in-law, the Neog's son and Ching Pikshāi to establish Gubhā Raja at Khāgarijan fixing boundaries of the territory Gubhā Raja was accordingly established at Khagarijan.

147. In the month of Dinship (Bhādra), Shājahan the Emperor, became old and wished to divide his empire between his sons. He had four sons.

માં મિયા પૂર્ત માં જેમાં દુરિ પાંઈ પ્લૂત માં પ્લીઈ મીઈ & જે વર્ણાપા \ પું મેઈ જે પૈ ક્રે क्षे मुंद्र ए के के के के के के में कि के के के के कि में कि ਸ਼ : Æ ਜਿ ਅਜਾ ਨਾ ਸ਼ਿੰਘ ਸੰ ਦੀ ਕੀ ਨਾ ਸ਼ਿੰਘ ਆਂ ប្រាំ លី កុម្រិលមី ឃាំ ឬ ដូធិ ឃុំ ឃុំ កូម្រិប្រិត្ត។ Æ ਬੇ ਰਾ m; ਕੀ ਝਾਪੂ ਹੈ ਬਾਣ ਬੇ ਅੀ ਨ; ਪ੍ਰਾ ਚੁੱਥੇ ਪ੍ਰ พ์ผิพด์ ต้ พชิ รู าว ป นุชิ นุ า พนิ พนิ พนิ ชชิพใด์ ชชิ ฟ์ พำ ปิดิสซิส์ เช้ & 6 พง ๖५ ซุพ์ พี่ ต้ ซา ต่ เข้า บุ๋ นุพุงิ मार्टिम फरि हें हैंमा जा m र की छेज़ी दिमा พิธีชิ ณ ซิ จพา บุ ซ ซ ซ ซ ซิ ซิ ซิ फर भ भाष भी है ने भा कार्य भाष कि । भाष मिर्फ में प्राप्त के के के कि प्राप्त कि के मिर्फ के के भ भी भी रे प्राया करें में के भी रे भरि के भार ण १० भी भारत वह की ने भारत महि वह भारत भी ษิดิเ (๕ หา ชิโม พิช พิดั บา ษิย์ พิ พิติ ปพก ษณ์ ปพาพิทิร พุทิ หนึ่ง หา้ กรา भी भी कि एवं प्रांत के भी की की मार्च पर भी मिं कि कि ने का भी में में ने का कि में ए। भी। एएएं हार्द्ध र्रम रेमार्द्ध हार्द्ध र्रम क कर भी भार्त अर्थ एक दे ए ए भर्र भर्र भी नेका भार भीर नेमान क्यां बार्क्सा नेमान क्रिक् वर्ष कि निम्न ति क्रिक्र कि क्रिक्र के निम्न में भ्राम भाष्ट्रा वर्षा नेमावरी भारती कि मार्थिक भी भी भी भी भी भी भी भी ชิพ์ สดาพ; พำเ

148. บุ๊ษต์ พเท พพ; พชั รุ๊ ซ์กิโ ผูพบิ ส; ๕ฅ พุ ษ; พุ พฤ บัติ พดิ ษีโช ผู้คิ พุติ หํ ตํ บา สํ १ ส; บบิ พชิ พ ทัุ พุดิ ทั บํ บุ หํ ๙ หฺติ บัด ส; ๕ฅ ปิด พชิ ๅ ษั พุ ๕ ปิชิ ๕ บลิ พ ผูพบิ ส; ๕ฅ พ ษิติ พํ พุ พํ พํ พํ พํติ หฺติ ๙ พชิ ๕๑ ๓ ปิด พํ บุ หํ พํ พํ พํติ หฺติ ๙ พชิ ๕๑ ๓ ปิด

Their names were Dārāshaku, Shāshujā, Aurangzeb and Murad Bātshā. They could not come to terms. Afterwards the brothers fought with each other with terrible slaughters. Taking the opportunity of this quarrel, Prānnārāyan tried to release his country from Musalman's subjugation. In the month of Dinsham (Māgh), Prānnārāyan sent words to Durllabha Nārāyan, asking him to shake off the threldom of their father's country, while the four sons of the Musalman Emperor, were busy with their own He added more that they affairs. would be successful. Thus advised, Durllabha Nārāyan sent words to Prānnārāyan that he (Prānārāyan) was given the charge of the country by the Musalmans with Sanad under proper arrangement and the same ease was with him (Durllabha Nārāyan), so he would not like to rise against the Emperor. replied, Prānnārāyan got angry and ordered the four grandsons of Kamat Chaliha, the son of Uttam to go to and say Bhayanat Kāji to come to him leaving the country and capture Durllabha Nārāyan and Harinārāyan. Durllabha Nārayan and Harinārāyan could not be captured. They came to and took shelter under Mahithatnārāyan of Beltala. Mahithatnārāyan and our men sent the news to the heavenly king who was at Gunākatā. The heavenly king offered Durllabh Nārāyan many presents and gave him the rule of a part of Beltala.

148. Mirjānāthulā (Mirjumlā) heard that Durllabha Nārāyan fled away and took shelter under the king of Mungdunshunkhām. Then the Nawab sent a messenger to Prannārāyan. The Messenger arrived and said to Prānnārāyan, "you have driven away Durllabha Nārāyan from his country. Now we shall send a nominee of Musalman Nawab to take the charge of Durllabha's country, so you must leave it." Prānnārāyan

win (क्राप (n र) कि की है की है। कि พ์ พุทิ ษติ ปิลิ พหุ พูพ หาง หา ส भूष पेरे बद दिवं ने पहार भद्र के भद्र भी ह मैंकी कार्द्राभ भी ठि है यह में भे भे के छै क्षां प्रथ के वर्ष पर अर्थ के भी खी रही บัง หุ ๕ พิ พ พ พ พ พ พ พ พ พงโงกุ मिंह कि है जा वह कार्या कि है भी कि है ज ਅਲਿ ਲਿਓ ਜ਼ਿੰ ਅਸ਼ੀ m ਨੇ ਅਜ਼ਿਲ੍ਹੇ ਦੀ ਉੱ ਝੁਜ਼ਿਲ ਜੀ ย (m (ผู้ ชากุ พอ ัณฑ์ เอลิ m (ผู้ เออ์เอา ખર્દ મ નિમ જ નિમ જ મળ છે મળ મારા ਪਾਈ ਸਟੀ ਵੇਂ ਵਿੱਚ । ਜੋਵੇਂ ਸ਼੍ਰਾ ਮੀਓ ਹਵੇਂ ਕਾਂ ਮੈਕੰ พ้ พ พ; พ; บธิ พ; ผธิ ปิธิ พ เ ปิธิ ชิล พง พุ่ ห้ บุห์ ซุ่ ๕๑ บ ห้ อุทัง หงุณ บเผื่ ฟหเหล่ เช่น เก็น หน้น เรื่นก็ เรื่ ਅੰਦੇ ਅੰਦੇ ਵੇਂ ਅੰਦੇ ਵੇਂ ਦੇ ਵੇਂ ਅਤੇ ਵੇਂ ਅਤੇ ਵੇਂ ਤੂੰ mg mg ឃ ਝੂੰ ਬੂ ਾਂ mg Æg ਨਾਉਂ ਅੰਦੇ หู้ดี ห พุติ งพา พูชิ พา บุ งงงนูาท์ เฉล พงเช็ฟพา บุ๊ษง พู พง พู พา บุ๊ ๕๑ तम वेष त्रेक त र लेव के ति भी ति ति ति ति ที่ ๙ ๕๑ ำ พงโอา พชิ ซ์ ซ็ต า ๕ พิ พิ फार्ट कर अर्थ कर के कि भी का भीर पात ਲੇਲੀ ਨੇ ਰਿੰਧ ਵਿੱਚ ਕੈ ਕਿ ਜੈ ਲਿਊ ਸ਼ੰਘ ਲਿੰ พ พธ์ บ ิ คชิ พ พธิ ส บ คชิ ช ซ ช ซ ซ ซ ซ ซ ซ છે પ્રાથમિક કરિયા મહિલાં માર્મા પ્રાથ જ જે જ અર્ધ દિવા

dismissed the messenger expressing his unwillingness to give up the country. The messenger came back to Mirjānāthula and informed him of the news. Having heard the news, Mirjanathulā sent his son with a body of men to fight with Prannarayan and Bhawanat Kāji. Mitjarulā, the son of Mirjānāthulā could not get victory. He retreated and put up with his father in the fort in Gauhati. Then Prānnārāyan sent Katakis to our king to inform the news. The Katakis came to our king and said, "the Musalmans have fled away. We have come to receive advice from you, the king of Mungdunshunkhām." Thus spoken, the heavenly king directed the Katakis to remain ready and our men to repair the ships and collect men fit for fighting.

The Musalmans heard the news. the month of Dinha (Chaitra) and on the day Tāomit, the Musalmans devastated the lower provinces. On the day, Kakeu, they came to Pandu Haraighat leaving Gauhati. The Musalmans got many swords, cannon, bows, arrows, horses, cows, buffaloes, daggers, gongs, flint-guns, gold, silver and many other things. Bhawanat Kaji retreated to Hajo. Our army entered into the country of Parikshit. Parikshit did not receive our men. The heavenly king heard this and summoned the three Dangarias. They consulted together and ordered our men to leave the country of Parikshit. Parikshit did not allow our men to remain there. Now the three Dāngariās, the Tipam Raja and the Sadiyākhowā Gohāin proceeded to Kaliabar. On the day Plekcheu they arrived at Kaliabar and halted.

149. On the very day, the Neog Phukan, the king's father-in-law and Ching Pikshāi Phukan proceeded from Kaliābar to Harāighāt. Then Tangshu Phukan of Bargohāin family and Lāpet Dihingiā Phukan were sent to remain at Chingshā. All the Phukans and Baruās held a council. One Bhabala Hazarikā advised not to delay. Accordingly our army marched to Akrungkushi to fight with the enemies. Our men laid siege on the fort. Our Bhabalā Lānmākkhru

ช์ หา ช่ะ ดง์ ๕๑๋ๅ ปนา ปชาพ ป ปา am พธิ ษฑ์ หา dm ชล์ dm พ dm บณ์ พุทธิ์ &6 ปาก ญที่ พื พ ทุธิ า พุธิ £6 वार एक द्रेश कि में ने ने ने ने ने नि भ दिखे ने में भार्म पर्व मेरी ने में भार्म भरे ਪੰਜ ਦੁਸਾੜ ਕਾ ਦੀਏ ਸਾਏ ਕੁਝ ਕੁਝਾ ਸੀ ਮਾਸ਼ ชร หมู่ที่ เร็บ ซิซิ หมู่ที่ บ หมู่ หมู่ หมู่ที่ रिका भिर्म में पूर्व कार पी प्रकृष्णि रिका में दिक m र ए रे रे भाग कार्य ए महि रे भाग कार्या रे स्मा प्रके रेष रेश में भी में यह विष के भी ปาเท็ ที่ เข้า พนิ &6 ปพา บ บ.ค์ บ ชได์ พุษได้ เ ปิด์ ชนิ พบิช์ พ้ หว้างชี พร่ ชิณ ลार एक 1 ชิโอ ชิล หนึ่ ห้ พินิ & dr रेका पूर्व & रेड़ वह रेडावर कार रेका का दे र्या कि एवं भे परि। के फे कि m; फे ชิर्ज करि एकी। भी हिण्डे भी फे हैं mह है ਦा ਵੰ ਵਹੇ ਅਫ਼ ਵੰ ਅੰਦ ਦ ਜੇ ਜੇ ਜਾ ਜਾ ਦ พุธิ ๕๑ พธิ บ พู ชชิ พุธิ พาก

Bātkushi and three or four men fell dead in the field. Our army, having no way to proceed, retreated and assembled in a fort near Koch Behar. Then one Kändu Khamon, one Shirui, one Rangāchilā's son, one Lapet, the son of Dihingia Phukan and the Dhekial Phukan came out of the fort and attacked the Koches. One Anirudh Kāji, the son of Bhawanat Kaji and another man was killed in The Koches being unable the battle to resist our attack retreated and took shelter in the fort Babaliā. Our army advanced and placed cannon near the fort. On the day Kāpngi, the enemies fled to Bittungpur. On that day, one Shāorāi, one Anat Räi and one Nāomatiā Kachari these three men were ordered to march to Bittungpur. At the approach of our army, the enemies retreated. Our men got possession of many cannon, guns, horses and swords. Our army stopped near Bittungpur and did not leave the place.

150. On the day, Katmut, the enemies fled away leaving Bittungpur. army assembled together and pursued the enemies making a general havoc. The Koches retreated to their city. Our army reached the country of Parikshit, Mirja Jayta, the brother of the Nawab came to Dhuburi. Raja Prānnārāyan hurried there to meet the enemies. Mirja Jayta went away leaving Dhuburi. Koches attacked our army at Kuyā and being unable to hold their ground against our counter-attack, retreated. Our army took Dhuburi, and obtained possession of many horses, guns, boats, swords and provisions left by the enemies. Then our army took the fort Kuyā. Afterwards Sepeta Phukan proceeded there and fortified the place. In the month of Dinpet (Ahar) Durllabhanārāvan came to Chāophā Shutāmlā and paid homage by falling prostrate at his feet. The heavenly king welcomed him พยู่หนางคิดสุ ปิอิท ปรุก พืช หรู่ &อิ พ้ หนัน ป m (ชพาพ พ า งิจ์ ผ (& น फिर दें दें का कि कि फिर्क में दे के का है। मिर्क ਅਦੇ ਅਹੀਂ ਅਵਿ ਅਤਿ ਪਾ ਲਿੱਚਵਿ ਅਤੇ ਪਾਹਿ क्षा के हैं है। कि के वा निवास के में कि कि भी हि भारती है के प्रमुख मारि एक भी महि भी है ਅਤ ਸਿੰਦੇ ਘੁਕਾ ਘੁ ਅਹਿ ਦੀ ਸਾ ਫ਼ਿਆ मिरिका विकार है के फार्मिक के मिरिकार र्म भार प्राप्ति क्षामि मुर्म पर वर रीक निर्देश ชาร์ห์ บัน ณ หาย เรียบ เมื่องที่เ ਸ਼੍ਰੇਫ਼ ਅੰਦੇ ਕੁਝ ਿਲਾਂ ਕੁਸ਼ਾ ਵੇਂ ਝੰਜੀ m; ਕੁਲਾ भार्ल निर्म भागित्र के निर्म में भारी में की निर्म Wi & dr h of v w ban are v. & ખા મું માર્ભ બે માર્સ પ્રાપ્તિ જે માર્મ બે માર્પ ਲਿਆਂ ਕਾਈ ਪੁਛੇ ਵਿੱਚ ਇੱਕ ਉਹਾਂ ਤੋਂ ਸੀਏ ਨੇ ਆਆਂ พ้ ณ ลพูท หาติ ษ; พู ปรุเสซิ พ์ เเ

152. પ્રાથમ & પ્રાથમિક મેઈ મોળ મે પ્રાથમિક પ્રા

and offered him presents. Then the king ordered him to go to and govern Nowgong. In the latter part of the month of Dinpet (Ahār), Kandarpa Nārā-yan, the son of Birnārāyan came to our king. The king gave him the rule of Koch Beltalā. In the meantime, Cholera broke out amongst our men and many met death. The king heard the news.

151. The king, on hearing the news, sent the grandson of Tāmulidalai as a Kataki. Our army withdrew to Kajali. Prānnārāyan was informed of the retreat of our army. He sent messengers to the heavenly king asking the latter to send some force to remain at the side of the river Mānhā. Thus asked, the king despatched the king's father-in-law, Khunkanmung, the Neog's son and one Kanmung of Ching Pikshāi family to take their station on the south bank of the Mānāhā. Lāpet Dihingiā Phukan and Lahui Hariah Phukan of Salaguriā family were sent to stop at Dhuburi. The Baduli Phukan, one Jagat, the son of Hari Dekā, one Atan Rai, Dur-Habhanārāyan and one Shāorāi were sent to Bittungpur. Then the king directed Mahidhvaj Närāyan to proceed to Bittungpur with a number of servants, attendants and soldiers to govern the country. But Mahidhvaj Nārāyan being unable to reach the place came back in two days and remained at Darrang.

152. In lākni, Raicheu (i.e., in 1663 A.D.), in the month of Dinshipit (Áhin), a Musalman Kataki named Phitjamulā came to ask our king to allow them to open Hāt and Bazar at Hatishalā. Our Dāngariās who were at Hātishalā declined to grant the privilege asked for. The heavenly king ordered onr army to come back to Mānāha. Then Nawab, Rasidkhan advanced with an army and took Hātishalā and Dhuburi. The Musalmans compelled our garrisons to leave the places, and made no further advance for some time. The heavenly king ar-

मार मुग्री कुर्मा पर वी की का माहि केरिका भी พารใจให้ที่ พับ (ณ้า ปริชา เส้นที่ ਮੀਏ ਅੰਦੇ ਲੰਗੇਨਾ ਸੀ & mਏ ਅਏ ਨਿਊ ਸ਼ਿੰਹ ਸਿੰਘ र्या व्या महिमारी की कर महि मार्थ र्या พื & หรืาราทุริ พ หางริ สุจาบา ลำ นุทริ कित भी होग व ित कि अर्थ भी भी अर्थ भी भी ले निक कि विशेष के कि मिर्स मार्स के कि का ช้ง หา วล์ วา วล์ ชิ่น บล์ ปลา ลน์ บา พท์ ต สพา พ เ ปริพา พ พ เ เ ช พุติ พชิ พ พ ซ ส ร ซ บ ปล์ พ บ ปล์ พ ร ปพ म् भू नि मर्क भी भी विभाग मा निमा ਅੰਘੀ। ਸ਼ੁਰੇ ਸ਼ੁੰਮੀ ਅੰਗ ਸ਼ੁੰਦੀ ਕਾਂ &m ห็คิพ์ เ บ้าพุคิพชิพิพชิท เชียง था भीर्व भर्द ने भर्द भर्द मार्थ मार्थ भी थी। फिर फिर कि म; की £ ; एं एफे फिर एपे જેમાં &6 &6 mg vg mg v mg &6 m2 પેઈ ઝ ઢૈરા પ્રેં બાર્ગ ાં માં મા માં મા માં र्भा वे नाम कि एक कि भी र कि कि พ้พ่ำ เช่า หุ พำ เว พ บุเชิ ซุ บุเชิ ปพา พ พ; พ; พ พอเอา ปพ ภ พอเอา भारत कर भारत कर मार्थ अहा भारत की हा अभा ਲਿਊ ਫ਼ਿਊ ਅ ਪ੍ਰਿੰਘ ਅ ਵਿੱਚ ਨੂੰ ਸ਼ ਮੀ ਉ ਸੰਭ ਸ਼ म् भीरि नेपा द्रे पूर्वी क फारि नेपा भी फा में भमि में ठा में भाई थि। अई मूर्म निम्न मूर्म ษติหญา พุติ 🕉 อิงหญา หลางสำ พัติ 26 Am av भीर भीर्र Am mg 1 का 121 भीर्म मार्र मुर्फ मार्र एफ्री क्यूमी कर मार्र एफ्री रिया प्रका भारत भारत कि रिया प्राप्ति प्रकार में જામ મા માં માં જામા & ત્રેશ માર્ક માર્ક માર્ક लाई दिरे है ए भ

153. ਪ੍ਰੰਜ਼ ਅ ਅੰਗਰਾ ਲਈ ਲੀ ਲੀ ਲੀ ਮੀਏ ਸਮੁੱਚ ਸ਼ਾਂ, ਖ੍ਰਾਹ ਸ਼ਾਂਸ਼ ਲੀ ਸੀਏ ਸਮੁੱਚ ਸੀ rested both the Dihingia Phukan and Lāhui Phukan and sent them to Tāimung heavily chained. Then the heavenly king made Bāduli Phukan, Neog Phukan, and gave him the command over the great army at Mānāhā. Kandu Khāmon and Shirui were also appointed Neogs. Both the officers, Biduliphukan and Shirui repaired the forts near the river Mānāhā. Ahataguriā Lahan Phukan and Kandu Khāmon constructed a fort at Patratan near the river Tilao in the south. The Musalmans came to Lahkashi and took the fort after six months' fighting. Then the Nawab, Mitjāmulā came to Mekātshi. The Musalmans advanced to Tirāo. Then Cholera broke out among our army. Twelve thousand men died of the disease. The Dangariäs consulting among themselves removed the army to a place at the back of the river Mānāhā. There too, our army could not get rid of the pestilence. The Musalmans advanced in great number by the river Barnadi (Brahmaputra). The officers in our army sent the news to the king. The king despatched the grandson of Tāmulidalai as a Kataki to inform our army that the king wished them to stay there. But our army divided themselves into two bodies and remained in the forts at Mānāhā and Haraighat. Before the arrival of the grandson of Tāmulidalai, thirty thousand Musalmans with forty horses laid siege on the fort Mānāha. Our men in the fort gave them battle and the enemies killed a great number of our men with gun-shots Kāndu Khamon and Lāhui Hariah Phukan fired cannon only once at the enemies in the next morning. Our army could no longer defend the fort, so they retreated to Haräighat and took shelter under Kaliābariā Phukan.

153. In the month of Dinshi (Falgun), the heavenly king sent two sons of

માંદ્ર માર્જ भीरे भ र है भन्ने भीरे भ्रारे महि भन्ने भर्ने สถุ พริ พธิ พธิ พริ พ พธิ พริ พ &ิธิ ਲਾਂ ਚੀਏ ਕਰਾ ਵੱਚ ਲਫ਼ ਸਾਫ਼ ਸੇ ਵਿੱਚ ਘੁਲਾ भूडे म भू พธิ พุทิ พ (พ พ ง งัด พุทุนิ พนิ พริ พริ ห้ง บุ้าสได้ พิทิ ชาง ห้า ซ้ำ भीकी निष्य है के हैं कि है की मार्थ कि कि में भें भी भी निष्ठ निष्ठ के कि मा अमें भीर भर में नि में भी भी नि नि मार พเกู สล์ ญที่; หรุ่งที่ ๆ พุท ดารุ่งทุส" प्रका के एक ने ने कहि के ए वे की पर कर मीर ए म; ए m; रेपाणी मीर्व महि अन कं चीकी विकास स भी कि भी कि निर्मा v; ឃធំ mp ៩០ ឃុំ ឃុំ ឃុំ ង ក ក ក ชนาช ชาก พุติ &6 ฮซ พ ร ฮ ป พ ษาท พहि महि नेम भी 6 राव के भरा वा राज ने ना พง์เอา พะชิ ซซิซิ สำ เล้า พุธิ เอ เซิ เอ รื หมือ งาน พางล์ พางล์ ชิชิ พุษที่ พชิ ਸ਼ਿੰਦ ਹੈ ਪ੍ਰਾਹਿ ਪ੍ਰਸ਼ਾਸ਼ ਵਿੱਚ ਦੀ ਦਿ ਅੰਗ ਸੀ ਦਿ ਸ਼ਿੰਦ फर्ड भूरे अंग फ्लाई पूरे भेरे फ्लाई मिह พุพ พอง์น นุ้ พุพ หอง นู ซิ นุพนิ ปี สา भी है भारे। वह ने पर्ण के भी भी हैं वह वह พง์ ซุ่ ซี่ ซี่ พริ พ้ พ์ ซี่ผิ ผู้ าร์ พ่า หู้ ए। फर्मा है फर् भीरे फे ब्लीर्ड फ्लूहि भीरे ชบาต พอ์เอา เลื่ออักรูซิต์ พิห์ หา หู้อ एक नेमां अहं भी दें मह के कि कि ਵੱਸ਼ ਅੰਦੇ ਅਦੇ ਅਹੀਂ ਅੰਦੇ ਅ² ਛੈਂਦੇ ਅ (ਸੰਸ਼ ਪ੍ਰਸੰਸ਼ માર્ક જાજ જીદે માર્જા માર્ક જ પહેલ પાર્જીક મીઠે हैं पर भीर भू कर भू के का कि के के कि ાં પ્રાથમ મીઇ લ ક°ઈ √ખ પા પ્રાથમ & મીઇ น้า พริ ษิท์พ" พ ; บิล เฉพริ ลา ปิริ พริ मार्म कार्र भी कि एवं भी रे निष्ठ अरि अरि บพั น พา ปิช พ พุพธ์ ณ หู พิช พุ พ &

Lāngu Bargohāin, Lāichang Bargohāin, the Buragohain, the son of Lako Bahbariā Buragohāin, Lāngi Barpātra Gohāin, the grandson of Klangjan Barpatra, the Tipām Raja, the grandson of Chāolung-Khāolāi, the Sāring Raja, the Sadiya-Khowā Gohāin, the Marangi Khowā Gohāin, the Hātibaruā, the son of Lākhāi, Lāpet Phukan of Kakati family and many others to Harāighāt, to make a combined attack on the enemies with the armies at Haraighat. Before the arrival of the reinforcement, sent by our king, the Musalmans came to Harāighat and stopped there raising a fort. The Musalmans gathered together at the back of our army at Saburut in Gauhati. Our army, being terrified, left Harāighāt and coming down by the Tilāo (Lohit) halted in the fort at Kājali in the south. The Musalmans, coming stealthily by night time, took Beltala and massacred our men. Our army, being unable to remain at Kājali, retreated to Kathālbari. No fresh force arrived to help our men. Our army scattered about and assembled at Samdhara where they remained by constructing a stronghold. The Barpātra Gohāin, the Tipam Raja, the Baduli Phukan, one Rājkhowa, a son of Chāophudām, the son of Rangāchilā Barphukan and the Dihingia Rajkhowa were stationed in the north of the river Tilāo. One Bhebā and the Bargohāin were made war Neogs and given the command of the army in the north. The Barphukan, the father-in-law of the king, was placed at the side of the river Tilao in the The Nyāisodhā Phukan was south. appointed Neog and given the command of the army in the south. He was given with him, the Sadiyākhowa Gohāin of Japarjal family, the Sāring Raja, Lahan Salaguria Rajkhowā, the son of Khāmpet Bargohāin, the Dihingiā Rajkhowa, the Hātibaruā, the son of Lākhāi, one Khentāo Gohain and the Nāmdangiā Raj-Lāpet Dihingiā Phukan, the son of Tangshu Åhalaguriā Rajkhowā of Pikshāi family, of the army of the north and Luthuri Dayangiä Phukan, the son of Lāhui Salaguriā Rājkhowā of Hariāh Baria family of the army of the south were sent by water to a fort near the 154. પ્રાપ્ટ અદે પા મ મોર્ડ નેમ માર્જા ભારતાજ, જેણાં *જે* કિ માટ્ક જાદુ જ พเด็ฟพา พ่า ห้าอริพุล เพลื निभा एँ भर्ष का स्मि निमा भूषे ए भ ਪਰਿ ਅਸੀਂ ਵਾ ਕਿਉਂ ਸਾਂ ਸਾਉਂ ਵਿੱਚ ਨੂੰ ਸੀ ਕਿਉਂ ਸੀ ਸੀ พา บุ้นชิพชิษ(พริชิธิส์วานนิก; स्र निम्न भी कि कि में कि से के कि में พชิ ธุชิ พ์ เ ชุ พชิ พชิ พ์ ศุกา 🕱 ษา वा एर्फ क्यू एर्फ म दिर्ग भीर्ग में वार एकी विमा एर्ड र भी वह मही। एडि અદે પું ભૂદે ખૂદે તમ કંદે & જે માં મ⁴ા หอ๊ด์ ชลิ ๓ เซิล์ หำ เพิท์ พลิ า บู้ เอชิ เอชิ ભાર્ષ અદિ દુધા જો માં ત્રામાં માર્પાય ભાર્ષ માર્ષ रिट के आई अर्र दें जीई सूर्य दें पा दें अ*र्य* พงโซเพชิ รู ซิลิเพงโซเพชิ ซเพ(๙ एमें को नेमार मह नेम मीं कि वह व เมนิย์ เมื่อ की फ़्रिकी विभाग का कि फिर कार्म का भी हा भी वर्ष है है वा ही। की वर्ष भी है। ए हे भें फे फिर फिर मिस m; m भी अह ખી માર્લ જીઈ માર્ક મું અરિ માર્લ અને ત્રમ ชิธิ พางา พริ ๔ พาง พริ พาง ล พโด หลา mi &6 dm der de m; mi &6 dm

river, Brahmaputra. In the north, the grandson of Tāmulidalai was posted to meet the Musalmans. The son of Hari Dekā was placed in the south. Then Pelan Sāringiā Phukan and Bheba Lāndāomi were made Neogs. Hari Deka, the son of Bāngchā Gohāin and Chāochit, the son of Chāoringlung of Lānphimā family, these three persons, were made to repair the fort at Shāolā and remain there.

The Musalmans passed three days at Harāighāt. Nine war-ships of the Musalmans arrived at Sharisha. Then the grandson of Tāmulidalai advanced from the fort, Shāmdharā and erecting a stockade on a sand bank stopped there. The Musalmans besieged our stockade. Then the grandson of Tāmulidalai being unable to resist the onset retreated to the fort, Shāmdharā. The Musalmans advanced and came to Potakallang. There they fought with our army. They attacked our fort with The siege lasted six days and cannon. Then the Musalmans six nights. brought in their land force to fight on land. The enemies took our fort and our army fled both by land and by water. Having heard the news, the king ordered that if the Musalmans advanced in ships, their ships should be captured. The king ordered the Malaighariā Baruā to examine the legs of fowls. The Malāighariā Baruā, accordingly, examined the legs of fowls and found the calculation unfavourable. The prediction was that the Musalmans could not be captured. Our army came to Jānmung. The Musalmans entered into our fort and found not a single person in it. Our men engaged themselves in preparing a fort. The Musalmans entered Janmung. Our men was busy in the construction of the fort but they could not finish it. The army of the north halted at the side of the Tilao. The inhabitants of the north were not allowed to remain in their respective

155. พริดชิด พบิลพา ชิพ นอุศท์ พ; พํ หาติ ห์ ห์ พิ พื บ็ชิ บ ํ หำ า ษติ ศพา ญฑ์ พืชบา ชิชชิศพา ษ; หูบัง พุธิ & บิชิ พ (ง ซ ปิชิ พชิ ศพา ชิลใพ้บิลหิง ษติสพาพชิฮซินิส์สพ พธิษง พธิดติส์อ์ศพาพติษง ดชิ UN W W WN & W M & W M W W W W W MA ณชิ ธุน &6 ออิ ฟา เพพ เพ ป เพา ป พงโนา จาก พุ พุธิ น จาน พ ้ พุพธิ์ ชาชิ ਕਾ ਮੀਏ। ਅੰਜ ਅੰਜ ਕਾਜ਼ ਕਾ ਪ੍ਰਾਉ ਪ੍ਰਾਉ ਮੀ मिं द्वाप कर नेमा मही करिया कर में मूद कहि ने भी का वी की भीरे भारे भारे भीरे द ชลา พนิด์ พนิ ดหิ ชื่อ พ พนิ นินิ ชากา บชิพา เพ้า พอัลท์ ๕ ๛ ๕ พุธิ น้ ซ้ אין עול של עול אן מי טו מי או של לי איל אוני ดงพันธ์ & ฟีพิว์พพิฟิธ์นับ นำพร ឃੀ ਪੁਲੇ ਲੀ ਪੁਲ ਅਆਂ ਅਏ ਵੀ ਵੈੱਥ ਅੇਂ ਅੀ भम् (अर्ध ए भ्रा १०६ । १०६ मि से भे भे พาทิทาง ปาง พ้าพชิ ดาชิ พุชิ พุชิ ม บุาชิ של אול אוון שלי שן מסינטן בא מונה น์ ปพ ท์ ปพา ชชิ น น เบชิ ปพ บ น น้อ บ พุธิ พชิ พชิ พริติ บุพิ พติ เชโด้ หนึ่ พ (ห พ พ ห ห พ (น (น (น พ) พ) พ (ห บ ด์ พา พิริพธิพธิพธิพรุศพ ด ษิศภาสร ชพา & ถึง หา หา & ถึง ชบาพ พ (พั ภา મું ઢું ઢું ઢું ના મા મા મા પાય પાય માટે માં ઢું

villages. The enemies did not make any forts in that deserted country. Some new force joined with the Musalmans. The men in charge of Jānmung, set fire to the dwellings in the fort. The Musalmans attacked the fort under the Barchetia but the attack was repulsed. Then they came to and attacked the fort under the Bargohāin but they could not take the fort.

155. The Musalmans advanced and arrived at Dikhaumukh. Lāshām Hāribarua rushed out of the fort and fell upon the enemies but he was killed in the skirmish. Then the Musalmans, in a body, attacked our army. Our army took to their heels. The Bargohain proceeded by the river Tilao but as he was unable to resist the progress of the enemies, he retreated. The naval force retreated too. All the Dangarias and the other officers assembled at Shaola. Our land force could not play a good part. They also fled back to Shaola. The king, then, sent a Kataki to the Dihingia Phukan of Duara family to collect the scattered force and remain at Lakhau. After this, the king sent one Sanatan Kataki to the Bargohain and the Nyaisodhā Phukan to inform them of the defeat of our land and naval forces and to advise them to collect together the scattered forces. The Kataki was captured by the Musalmans on the way. The Dangarias heard the news of Sanātan's capture by the Musalmans. The Musalmans came to the mouth of the Dikhau river and put some cannon there. The Dangarias did not wait to get fresh reinforcement from the king. They proceeded from Ghiladhari with a number of ships in the night time and reached Kukurākatā. The Musalmans retreated. Our army got possession of Mikhara and of a warship called Jāliā. Our army fought from their ships near a sand bank. The Musalmans advanced with their ships and surrounded our army. Our men took to their heels. The Barphukan, the father-in-law of the heavenly king was at Lakhau. The other great men were also at Lakhau. The king ordered them not to leave the place. मं भ द्वा भाष्ट्र द्वा कार्य के भाष्ट्र भ कार्य के भाष्ट्र के भाष

ບູ້ ໝໍ ກຸຮິ ໘໌ √ບເຊັ ໝໍໝຸ ໝູ 156. mp ap Log wo the now win not no कर मूम नेमा मूंगी। की कि भी भा कर निया कि निया कि कि मिनिया मिनिया मिनिया कि พใจ เอริง เข็พริฟ สองเบท์ บุ้าร์ ปาก 1 2 861 86 4m 28 28 88 42 ms ส์ พ่ ๕๑ พพ พ ณ พ น ช จาก น ณ ง दिवं निष्ट वा वं भारा का एक का वाह भीह 26 vo wy 2, m dyrat m; 74 dw 2 พरि พ. ४ १ भरि र्णा चे जा भी की चेराने क्रिये १४ में भी भी भी भी कि भी में भी भी कर र्यम् भार्षि में कि भी भारती भी भारती का ग्रेष नेमा भा भर्र नेमा भी की का หู พูโอ์ งบา สำหาง พ ษิริษา พา บุ निराम भिन्न भारत कि कि कि मेर कि किर्मा หู m งาว m ซูซิ บุ ซ ซ บุ บุหิ งm กหิ મે બેજા જઇ મે મહિલા પે મા દિલ્લા મ र्भा वर्ष भारत कर भारत महा भी के कर भी दि พงผูนอุศท์ พุศ าร์ พ.ศิษ ศพา พงโนา क्षित भारत कर के कि के के में के के भर रे ने एँ एड्रेंट फरेंट m र ब कैरि है र ह फेर फर्राण ऑ m() & & ਹਰ ਹਿ m(ਸੰ ਲੈ ਲਸ m) ਜੀ ਮਾਰੀ निहा भी के भी के भी के भी मानि की भी भी कुर्ण भी भी वार्ष का कार का अपन £6 भ भ भ भ भ भ भ भ भ भ भ भ भ भ भ भ भ रेम कि भी कर दिन के में मिल मिल कि મહિ દું નામ માં માં માં વા હે નામ મહિના ช พ นอุศท์ บชิ พ เบโ ล ผินด์ พร พ้

156. Then the Bhitarual Phukan, the king's father-in-law, the Kaliābariā Phukan, the Hätibarua, Lähai's son and the Tāmulidalai, were at Lakhau. They sent a spy named Matia to watch the progress of the Musalmans. They directed their men to remove the provisions of our army to a safe place. The Musalmans made an attack upon and defeated our army. Our army took all their things in ships and retreated by the Tilão. The enemies halted in a deserted place. The Phukans and the Baruas did not wait. They fell back to Kaupatia. father-in-law of the king, his brothers, the Bhitarual Phukan and the grandson of Tāmulidalai were fighting with the Musalmans. They heard of the retreat of the Dangarias. Therefore, they did not wait any longer there. They, too, withdrew to Kaupatia. The Barphukan, the father-in-law of the king, joined the king and informed him of the news of the disaster. The king did not wait to collect the Dangarias and others. He came back home to keep watch on the stores and provisions. The king despatched Katakis to call in the grandson of the Tāmulidalai, Kāndu Khamon and Sona Phukan. When they arrived, the king ordered them to collect one thousand boats to remove the things to a secluded place. But they could not collect one thousand boats. grandson of the Tāmulidalai, Kandu Khāmon and Sonā were sent to Dihing. One of our Katakis left our side and joined with the Musalmans. The king thought that the Musalmans might come from Sāotarān and take possession of his properties, so he fled away with three Baruas. The Bargohain and some other Gohains were ordered to go to and remain at Garhgaon. The Neogphukan, the son of Maubaruā was sent to Rājmāo

พพ์ ๓ (หลิ ๓ ซิ) พื้น หลิ หลิ ษ (พ. งพา ਅਉਹ ਵੀਰੇ ਮੀਏ ਮਹੁਸੀ ਆਆਂ ਮਾਂ ਸਾਂ ਸਿੰਘ ਕਾਉਂ ਕੀ अर्थ भी है में कह बहु भी है के प्रवास मी भी ยธิ พริย พริพ์ หรืน พริย พธิ พอโนก บ้า ด้น ฟท พชิ ชบาน พอโนก પર માલ મોરે જે મીરે મારે પ્રભૂત મહે છે મે บุท์ หโด้ พื่นทูติ บันุพชิ เปิด อิติ र्लाह फ़र्गण फर्म निष्ट पे ए प्रहु निष्ट พา สำ. พิ ศฐ์ ค่ ศุทา เชิ ศฐ์ ค่ หลี เช็น (ปุ ห้า หวุเกา เล้น m (ปุ พื้นพักผุรใช้พับ พื้นเพา บู้ พ : พ ยิ พ ย์งา ห พ ว ป ร ผ ว ป พา พ र्यमा की करि एवं रेसा मार्थ मार्ट से मार्ट าห์ พริ เ คือพ ขอ พื้อ พอโนา ชื่อ จีพา हैं नेपा निहा नेमा का किका भी नेस की कि मं अ भी है। ने भा ने का कि महि रिमेर्र रेज रजेज है थे जिसे में के जात व व भ भेरे भी ए (a (&) भेर्क भी भि भि भारे रेग ฉ งพา งาวเลา พ พา พ พ บ บ บ ง งงเล่ कि हिंदी हैं कर है है कि मिर्स मिर्स के कि हैं फर्ड भी है भारे फामदि कहें भी है भारे भदि फामदि ભા માર્જ કરિ માં પૂર્વ પ્રાથમિક ભા મીરિ મારિ मार् भारी काम पर कि भी है महि क भारी भी है BY Mis wim wiat wing as My LE dr ໜຼື ກຸນຮີ ໜູ້ກ່ານ ⟨ ໜູ້ ກ໌ ລາ ຮີ ໜ° ບ° क्षीं क्रिका वार के स्थार क्रिका क्रि £ k mit vi mit the om dm dw & w अ फरे फे देर एए पर्न कि आर्भ भी करी พัธพ์ พาพา พงุษ พุษธิติยาตำ พ मा मुर्फ कुर्भ पर (av भूति भे ए**र्भ av क**रि अहि १०१ वरी वर्ष महम्मी प्राप्ति भीरे नेपन निहा भारत कर कार्य असे निहा करि वह निमा भी भी र ने इं हिमी र वी की भी भी भी कि w । अ भारत भारत क्री प्रदे भारत भारत क्री

to escort the king's mother, the wives, the brothers, the sons and the daughters, They were made to start before the king and the king followed them. Barbaruā, the king's father-in-law, the Dihingiā Phukan and the Nagariāl Phukan were ordered to accompany the king. On the day, Tāongi, the king proceeded to Charāideu from Garhgaon, and stopped there. His Majesty ordered his men to bring all the articles which were at the two Deoshäls called Khāmlai and Tāihaphi. In the morning of the day, Kāmāo the king came to Rāisliāt. The king took with him all the things belonging to the above two Deoshāls. Nothing was kept at Khāmlāi. The king was at Lakhakaphā, and therefrom he came to Dihing. There he heard that his two queens with their maid servants were at Lakhana. He ordered his men to bring them all to Raishat. were accordingly brought to Rāishāt. Then the king's father-in-law, the Kaliabariā Phukan, the Bhitaruāl Gohain, the Barphukan, Lahan Ahataguria Phukan, Lāpet Dīhingiā Phukan, Hariā Dekā, the Bargohāin, the Dayangiā Rājkhowā, the son of Latão and Pelon Saringia Phukan, the son of Lāhai joined with the king at Raishat. The king held a council with them and found that they would not be able to get victory over the vast hosts of the Musalmans. some of our men took many articles, domestic animals and other presents and went to the Musalmans to sue for peace. Hariā Dekā, the people of Bāhbāri, Kaupatiā and Tiok, one Bhangayā Rājkhowa, the son of Tāmulidalai and his brother, Kaliā Gohāin were ordered to negotiate with the Musalmans. Hariā Dekā and the son of Kaliā Gohāin were sent to remain at Barduar. The son of Latao Phukan was stationed at Sāring. All the Baruas were placed at Taimung. The inhabitants of the deserted villages were stationed at Taimung. The Musalmans entered Lakhau. One Manohar Kataki and the son of one Bhelāi Dhekial joined with the Musalmans. They called in the Musalmans. A body of Musalmans came to Lakhau, a second body to Sanārinagar and a third body to Tiok. Hariā Dekà came across to the

ຮໍ ਕື ກົ ກ ກາ ພໍ ທົ ບໍ ພູບ ກົ ໑ ຮີ ຮີຮີ ารให้เป็น เร็นเพ็พ (ณ เอเท็ย ห้า ห้า પે પા મે કૈરે પાં તે પાર્મા નેમાં અરે મે งm ห์ บ่ พู ๓ งิ หิ ซิ พ์ เ ๙ หิ ซิ พู निका भी ए के भी दि ए में एक निका की บุ้นชิ ศากา ปา พัการศพา เดือา บุ้ช wह देशे एहि भी स् ए जि द ही ने नि ने नि ए एडि एडि जा नेक बाहि के नेमा के मेर फिर के के फिर्भ निमा के मेर फिर का फर मूफी कुर्ण पर्द ए फीर्र फिर कार भीना भीन रेश रेल तेल वेस रीम तथा मेरिक मेरे अधि W ના પાર્ટ ભાઈ ભી કહે? ભાઈ મું ના કહ พท์ ส ที่ ๙ พง หนั อุท์ นง น เช ซิล์ with भी प्राप्त कर कर मीहि !!

પ્રભૂષ અધિ & છે કું અર્જ પ્રભૂષ પૃષ્ઠ भीरे के कि का भी करें भी भीरे भी भीरे भीरे 1 ษา ห้า พอ์เอา ๓๐ ๕ พล์ เข้า บ้า พอ์ न्द्रित न्यू एक एक ए के निर्देश के के निर्देश के निर्द મું માલ છે જે જેમાં પા દ્રાપારિ ખાં છું फर्ड फर्ट फर्ट फर्र मह मार् एक फ्लाइ का भी है भारे । यह यह भारे यह कर भी है भी नित्र भी भी भी भी भी अह निक्ष कि की एँ की भिरि भरि नेम नेमा मा मी के की की भी บา บุ้นชิ ปเอ๊ ห์ จนอ์ ล่ ปีชิ เช้ ਮੀਰੇ ਅੱਸ਼ ਹੀਆਂ ਘੈ €° ਹੀ ਆ ਹੈ 12 ਮੀ ਦੇ 100 ਹੈ ปm ป mm ช หนา พุท ๓๔๘ พ บ ญ ๑๑ ขับโบ หัก ๑ พี่ พี่ ปุ ปุ พื निमा कर कह मेर्ड निम्ह मह कह भी ए भू ਅਦੀ ਅਦੀ ਦੀ ਹੈ ਨਾ ਅਸ਼ੇ £6 ਸ਼ਈ ਪਹੁੰਦੇ Lum w ส หา เลือ ปนาน พองงา พองงา ปพา พา พ พอ์ พุชิ ณีบำ หา ปกา พิเอ

Musalmans at Sinā and had a conversation with them. He said to the Musalmans "you have conquered our country. We wish to pay you indemnity, if you come to terms." Hariā Dekā guided Mitjamula (Mirzumla) to Tāimung.

157. The Kaliabaria Phukan and the Bāduli Phukan collected provisions and other things and joined with the king at Rāishāt. The Bhitaruāl Gohāin, the Hatibaruä, the son of Lakhai and Kändu Khāmon, these three men, crossed the river Tilāo and marched northward. One Lāhan of Burāgohāin family, Lapet Dihingiā Phukan, one of Duarā family and the grandson of Tāmulidalai fled to Ahatāguri. The Bargohāin fled to Tiru. When the king heard that the Musalmans had taken Tāimung (Dihing), he took all the things with him and came to Tipām from Raishāt in the night time. The garrison of the fort Amāmāji surrendered to the Musalmans. A body of our men led by a Saikiā and the king's father-in-law were in a fort. The king ordered them to come back abandoning the fort. The Tipām Raja proposed to leave Tipām but the Tipamiās were not so much in favour of the proposal. The king sent Katakis to collect one hundred thousand archers. The Tipamiā Dhanudhariā Kāris and others came to Tipām Raja. Then the son of Nangkling Maju Gohain, the

พ ; ห้อ พชิ รู รี่ ธิ์ คิ ปพ ล อา ส ำ พอ์ เอา कि है के जिल की माहि भी कि एमी कैंरे मारि พ่า ค่ำ พ่ง พธิ พ์ติ พชิ พู ปพ ปร พ้ พอ พิธี ลง พา บุ พุพ พอฟี สิ พิธี พ.พ.พ. พ. ปลาส ปาที่ ส บพ์ พ ส พ์ พัน ਨੇ ਵਿੱਚ ਪ੍ਰਸ਼ੀ ਨੇ ਨਿਸ਼ ਸ਼ਿੰਦ ਕਰ ਸੀਏ ਨਿਲ ปนาท ฟิบ (สชิ ท ก ฟ ท โล พา ห ริห์ พงโชา พุพิลใช้ สารให้ ษา พ้า หุ้ ส ਮੀ ਦੇ ਅੰਦ ਅੰ ਅਸ਼ਿਲਦੇ ਹੁੰਦੇ ਕੀ ਹੈ ਕੇ ਕਾਂ ਨਾਸ਼ੀ & งพ พองอา งm พุล ส ล ข บ พ พพ ะหิทธินย์ เบริพง์นาทีเพชิษใจ เท็ ຮູ້ບໍ່ ປີ ປີ ຮູ້ບໍ່ ເພື່ອ ເພື່ອ ເພື່ອ ເຂົ້າຄົນ พด์ พชิ ป บุที เร ปบ เพูทิ พำ ปบเล้ कि है व के मिर्ट भी मेर के के कि के พุทิ ที่ พ้ ๕ฑ์ พุธิ พ ไ พู งพ พุธิ พह พ द इर्क भूरि ए इरि พ्राफी छह कर mह ឃា ដូវ भी ਨੇ ਅਬੇ ਨ ਦੇ ਸ਼ੁੰਬ ਨੇ ਪ੍ਰੀ ਅੰਘ क भार्ष पर्य में भार्ष भार्ष के प्रकृत ปพ Lym พอ Lym พน ปอเ หน ณ m मुंग्डे फ्रां क्र क्रें फर्ड फर्फ फ्रिंग फ्रां फ्रां भारि भीरि ए जा द कैरि ए एा भारि केंद्रि जा માર્ક & માર્ગ પાર્જા માર્જ મીર્ક માર્ક માર્ગ જાઈ પા પા જ જ દ્ર હિંદે જે જે જે જોઈ માર્જા พนิ พรุ่ล้า เอ ส ปาที่ พอเชี พุทิ พนิ อาริ फें फ़्रां फ़्रां फ़्रां फेर भार्ट फ़्रां win on देर नेमा फिर वह वह नेमा में कर ਦੁਆਂ ਅੰਬ ਲੈ ਦੇ ਨ੍ਹੀਂ ਕਿਹਾ ਮਾਂਘ ਨੇ ਅੰਬ ਲੀ। निमा मिर्ग मिर कि के कि मिर मिर मिर मिर मिर कि मुक्त भी भी भी भी भी भी भी भी भी ห แรง พุพิ พุธิ พริ พริ พริ พริ พริ พริ चूर्म चे भट्टे फ्रांत चे भट्टे वरे मूं वर की मर्मा फ का है भरि वा मिल वार वि एली भवि भरि માં મુદ્દે જ માદ્દિ પાર્ટિયા કરે ને પ્રા ખામ માર્ધ જે મીકે બંધ મારે માર્ગ પ્રીધ પ્રાથમિ

Chāorak Saikia, the son of Lāitarā Barua ef Duarā family, one Dādhariā Áhom of Jakāi and one Ganak of Sonāri went down leaving king's company. The people of Bandarguri, and Hatimuria villages were stationed at Chapaguri. Then the king left Tipam and came to Pakdang. Afterwards the king came to Uchang. He orderd to count the number of men that were with him. ingly a calculation was made and the following persons were found in the company of the king:-The Bāhbariā Burāgoliāin and his two sons; the Barphukan, the father-in-law of the king and his two brothers and six sons; the Barbarua and Bengkhowä his brothers and two sons; the Neogphukan and his two sons; a man of Dighalnegiā Sonāri family; the Chāorak Saikiā; the grandson of the Rupsandique and his brother Milmili; a grandson of Klangsheng; one Gharfaliā Hazarikā; one Hātimuriā ; one Tipā Gohāin, a grandson of Bargohāin; the Salaguriā Rājkhowā, a descendant of Latum; one Bharali Baruā, a descendant of Tangshāi; a son of Bezbaruā; Mamāi Tāmuli of Lānphimā family and his son; one Paphrang Chaodāng Baruā; one Malāi Hātimuriā and his two brothers; two brothers of Chiring Ahom family, named Phrangkeo and Phrangkā; one Lābak Bāilung; one Timāk Narā Bāilung; two Bāilungs of Bakatiāl family; one Shengdharā Bāi-

ห้อนุภัพ พงษ์ตากาติน เนูงเ พิธิทพ์สุนา ๛ พพ์ หยิบ บริท์ ชบานพ์กาห์กานพ์ช ปริบัทุฬ फ्रां भिं भ की भी दि फ्रां भ दि फ् માં મા કુંઈ હ્યાં જીમ હિંમ ફિલ્ફો वा विषयि के संभाषि कर महि मर दे के พุพ พุพธ์ พธ์ ๛ ซ พุพ พธิ พุ ษพ์ ษง ကစ်လည်း က လြောက် မို ဟီပေါ့ ဘာမျိုး ယ ြေ ลใช้ หา หอัด พริ พชิ พ พ ห ห พ พ พุท์ ๑๒ พื พุ ส พุท์ รูท์ พุริ พุ ส พุธิพรินอุสาดให้ พุธินา นอนท์ ษพ์ ษ. ๕พ์ พฺฆ พฺพ์ พ; ๗ฺ ๔๙ ๔๛ ๛ दिएं कर दे की फार्म एक कर भी के कर द क พห็นใง พ.ศพาศษา ณฑ์ พธิ พลา พา ਰਹਾ ਅੰਘ ਨ ਅੰਢ ਨਿੰਟ ਅੰਘ ਸੰਸ਼ ਨੇ ਨੇ ਨੇ ਆ ਪਾ ບຸ ກ mp ar HE mb ar Bm 46 b vm र्जा वर रिक्त वर एक जा का कि प्रेंड में के वर्ष में an mo vm Lin w w w w w m m to the พรุ่น พุธิ ปลิ นใช ชิดิ์ พุธิ น เ พุธิ น พิธี พริ ๕ พริ พ พ า พูลใจ์ พริ พุฬ क मार्थ व्यार्श में में के के व्यार्थ में में के alo mit up alo mit alo w in mis ofmi หรือ ณีย์ หนึ่ง พ้านา น ปหา้อง ณ? พุธิ ขา พุธิ พง พชิ พง พง พธิ ขา พุธิพงพ์ พอ์ พุธิ พ่ง พุธิ พุธิ พา भूष वह भारत रहेल भाषा है भाषा रहे ने भारत है ห พ่ หงิบ พ พลัง พลัพ ษ (ผิพ ค พ ้ พิบิชิต์ พุติ เ ๕บฑ์ พี่เ พติ ๗ ชติ ษติ พื พ บ ของส พนิพรนุ ชษา ณุทิบท์ ส พ์ บุ้ พิท์ พ ์ หา้น ณ บิท น้อ์ พ บิท์ ส ณ ชิท์ ณ ช บท์ ส พิท์ พ ทั้น ณ พ พ LE W a' W' LE a' a' a' or भी ह al L; ณ ล ๕๛ พอ พ ซ ห พล พ ซ ซ พล ๕ ๖

lung of Charāideu; the grandson of Bāndungiā Bargohāin; two persons of Shilā family; one Pāpang Dādharā and his two sons; one person of the Guimelia Bargohāin family; one Gohāin of Lāshām family; one of Rangachila family; one Lādip; one Phishi; one of Pānitolā Clan; one of Bāntungiā Ahom Clan; one Hāni; a son of one Lāhān; nine sons and grandsons of Khāmthi Phukan; twelve men of the Hāktolā tribe; one Lāshām; one, a son of Bhelāi; one, a son of Marā; one Kanshen of Jalambatā Duarā Clan; six men of Tāmuli tribe; one Nitāi, the son of Lātāo Baruā of Bharbandhā tribe; two sons of Kandu Khamon; Chao-chet Malāk Baruā and his father and two sons; one Bāilā, a son of Niganikhowā; one hundred men of Dihingia Pakhimelia Ahom; one hundred men of Pākhimariā tribe; one thousand and twenty persons of Nimitā tribe; eighty followers of Kāndu Khāmon; sixty persons of Dalākākhariā tribe; forty men of Pachduari tribe; twenty persons of Phulbashā, Bondāparia and Bhītāruāl Duari tribe; eighty Hilaidarikuars; seventeen persons of Hilaidāri Dhekiāl Baruā; nineteen men of Lāshāi Hilaidāri tribe; seven men of Majindar tribe; fifty four men of Alujoganiā Baruā; fifty eight men of Manik Dārmariā; forty eight men of Alan Saikiā of Tāibān tribe; sixty one men of Barāhi Saikiā; one hundred

ने प्राप्त ने परि में भी भी भी भी บา พอ์ &ฑ์ ณ้ บิทิ คุ บิทิ ภ บิท บ้ พุติดใช้ที่ดา้ชับที่สับให่ พุติเ พอโ £m £ชิน บท์ ភ บู่ พ mai wo £m นุฑ์ หา หุล พ พ ๓ พุลิ พ พิ ช โด ิสธิ ฐ เอ พ์ พุธิ พุธิ ชนา ษริ พริ พ พ์ พิบิ หรุ พุธิ માઈ મહી મારે માં માડે મીળે મીળે માદિ ! ບໍ່ ເວຼາ ໜ ຮີ & ເລີ ເລີ ເພື່ອ ເກັນ ເຄື່ອ ເກັນ ເກັນ ເຄື່ອ พด พนิ เ ณ ชพา ณ รงพา บุ้พด์ พนิ เป็น พุพิพธ์ ซึ่งชี้ พี่ เ พุติ ษติ พุพิ អ្នះ ម្នាក់ មេ មេ ស្រាក់ មេ មេ មេ មេ មេ មេ ษธิธิอาษธิพิษิที่ดี พธิพา พธิษธิ พง เชิด พงิ เชิด พุธิ พุธิ ษัติ เอาะ หงัง જ્ઞિક રા માર્લ જે જેમ માં ભારત પ્રદે ભારત માર્લ พิบิพ พุติ เพลิ &ส์ ชิ ๓ จาง เจเอ พุติ मिन्ना भी मानि की वार्ष की भी की की પ્રષ્ઠિ ૧૦૧ માર્જા માર્લિક માર્લિક માર્લિક พชิ พา พุทิ พุธิ ษติ พชิ พุธิา พุธิ พู र्गा रिम रिका मार कि माहि । माहि भर महि મેઇ દુર્ભ માલા હૈંદ હૈંદે ખૂર્ભ માં જો ਦੀ 10 vm W st wm w \ 400 vm w \ भ कैरि भा जा भी भाष ए एरि भाष १ एपि मंद्र भारत मीर ए एक ल काम कर करें भ भी है एँ भा महि। 10% भी हिंदे, कह महि भे भी पैर्क मार्व १ कि मार्व क्रिक्ट मार्द र नेम म् भार्व भार्त कर भारत कर भारत कि का नकी भारत मैं भी देश में प्रामिश विश्व में में में प्रेर्क भाषि वर्ग अपि है भी जा ल भाषि वर भी है भी भी भी भी भी भी हैं। भी भी हैं भी हैं mb w st who Lim ma and wa at who w માલા ભાષા પ્રાથમિક માલા ભાષા માલા ભાષા ભાષા ભાષા ભાષા की भौगों के भी एैं ए जा की की की की काई आह

men of Māndu Mattak; one hundred men of Pākhimeliā Chābukdharā tribe; one hundred men of Chābukdharā tribe; one hundred and eighty five Karis of Marangi, Sāiring, Tipām, Chutiā territory, and Namrup; thirty men of Rādhani Chetiā of Dhanudhariā tribe; one hundred men of Jathipatia Ahom; one hundred and five persons of Palariakhel of down country; one hundred and four persons of Jathipatia Barahi tribe; eighty seven Lukhurākhuns; three Aroandharas of Parbatiā Kuari; forty Dhanudhariās of Laibharāli; fifty five men of Kharādharā tribe; fifty nine Gharfalias; two hundred and nine of Jalbhari tribe; sixty Halungchoās under Pingeliā Lukhurākliun; eleven persons of village; eighteen men of Lapet; ten of Lathiaparia; fourteen of Bantungia Aliom; thirty of Salaguriā Bharāli tribe; eleven of Parbatia Hatimuria tribe; ten men under Lāluk Hātimuriā of Barpātra Dangariā; nine persons of Metekā Barua; sixteen of Lahan family; two hundred and twenty persons of one Hazarika, a son of one Latum; forty Dhanudharias of Hariā Dekā; twenty four Siringiā Dhanudhariās; seven persons of the family which was in charge of planting Aubar; twenty five Hilaidaris; sixty eight Parbatiā Dhanudhariās; nine of Bhuyan family; forty five Barechungias; twenty eight Kharādharās; twenty seven

Lo W जा भी min po; min Lo or du do र् भ म न मही वे ने वे भ के भी ณ พุธิ จาก พางพาก พุธิ พาพหร ar we so and and who is wi ming is कामि द में के व्यक्ति में में के काम कि की की की พื้น พชิ ฟิจ์ พุติ ษติ พื้น บุ ณฑิ ต พูลใด์ ล้ารหาที่ เพา บ้างย์ พชิ หพ้าอาหาทุติพ้า พงับ งพ์ ส ๓ માલા પા છે મીઈ માં કિંદ માં 101 માલ માં £ર મેઈ મે માર્લા પર્વળ પર મારે ન พลิเ นุบ์ ญณ์ ญชิ พื พุติเ นุ ปบา พ พด์ พฺลิ ๅ พชิ ป ฅ พฺลิ ๅ ๛ุ ป บ ป रेल र मेल व रेल हैक रेमे रेल के र मेल व મીપે પૂર્મ માંડ્ર માર્કિટ પ્ટું કઈ જે મે પ્ટ म पूर्ण पृष्ट निम क्या कर निमा निकास મઈ મઈ mહિ પૂર્મ મૃદ્દિ જેમા ann n ทหิง หนูที่ หาุ่มิ ณ งาใช้ พชิ พ หาุ่มิง พนุ่ พงหา ปพาส พังพุทิ กุลิ พิบิ ก พลา फ नेम भर दे भर्ठ भी की भी है भी किक พุธา พร พ พ พ ษัย หรื ๕ฑ์ พัยา ๙ रिया के क मार्च वर की वर्ष भे मार्च वर कि ริชิพ พฺติเ ๓ ล ฟอโต พ พติ ๓ ๓ ๓ ษได้พ พุธิเ นอุ ศาท์ ศาก สริก พอดิ พา m एवं कर एर mर एर कर निर्म की भी પૈજા માર્કિટ માર્ક માર્ક હતા મે જિલ્લા પ્રજ્ फ्र क फरि भर्द किर फरिके वे मर्द के भर् £" ਸ਼ਿੰਦ ਪਰ ਛਿੱਚ ਨਿੰਦ ਸਮੇਂ ਸ਼ਿੰਦ ਸ਼ਿੰਦ ਸ਼ਿੰਦ พุธิเ พอ งพ์ ลา ลา สพา หรือ พ พนิโ ณ ชาง ส พ พนิโ พนิก พนิก พนิก ने भा फर्डि फर्ड ने भी कि दिए दि के भी दिए พด์ บพิ พ พ พ พ พ พ ห พ ห ห ข บ บ

Dikhaumukhiās; thirty Dhingiās; thirty six of Dihingiā Neog; thirteen Dādharās; fifty Garumarias; forty Tiakial Ahoms; twenty four of Laringkha tribe; twenty seven Rajaghariā Khabangā Ahoms; twenty five of Chetia tribe; thirty six of Burāgañā Ahoms; forty seven of Sakāimukhiā Ahoms; forty of Choladharā Bhārbandhā Ahoms; one hundred of Parbatiā Habialiā Duari tribe; eighty of Sandhikai tribe; forty of Jarādharā tribe; fifty five of Hatibarua; one hundred and seven of Ghorābaruā; ten of Parbatiā Siring tribe; two Jogandharās; thirteen of Dhuliā tribe; seven Chariādharās; four Kaliās; nine Kāhmariās; two horn-men; two Muruliboas; two Nāgerāboās; two Hātichoā Bhuyāns; one graveman; fifty eight Tāikatā Mattaks; two Lukhurākhun Mattaks; three Dihingiā Kuars; twelve Lākai Chetiā Kuars; seven of Lādām Kukurāchowā Baruā of Dihingiā family; six of Bānlungiā family; two Rādakias; four Saluguriā Ahoms; four Nāmdangiās; four Gāharichowās, three of Tāimu Ahom tribe; eighty of Bakatiāl and Ahataguriā tribes of Kukurāchowa Baruā, one Shajat Bez of Sāringiā tribe: five of Pānikukhariā Bez tribe; eight of Kukurābhāri Baruā; three of Salaguriā Saikiā; three of Bhagabarā Saikiā and three of Tāichetia tribe. There were altogether four thousand, nine hundred and eighty men with the king.

158. v w v vm m va va Ho a એઈર છે મેં જાં જાં જાં પ્રાપ્ત પૂર્વા પાયા रास में भर्ष १५ वर्ष १५ वर्ष में भर्ष प्राप्त พด์ นา บันพ์ สหาสู สุทาใ นาง พาง สนา न्की ए भा फर्ड नेक स्त्रां का असा भी भी फिर मार् कर भें कैरिंग एँ भी फ मिरि हं देविए भू रिष्ट्रा मि रिष्ट्र मार् वे कार्र देवि। บั ศหเสง เอด์ ศษา ๕ ๕ ซิ เอชิ พาท์ หิทุ กา 12 10 द भी फिर्ड भाद काद का भाभी कुमी करिए एँ भिष्ट भी रे पहाँ क्रिया के हिंदी भी पहाँ पक्षीर रियाद रिया भी कि भार कि कर कि कि कि ๘๑๎๗ํ๘๒๎๑๐ํ พัพธิก พัพธิพ; ๓เ मिन मूरि एक्ष बिरा महिरा कि कार मही फिर है हैं की निक्क कि में पूर्ण की अहा के l लें के फेर कि लाम भी मी है। फिर मार्न मार्न พร์ &6 50 40 w8 w8 w6 m3 w1 v2 भाष की भाष कि कि भी भी भी भी की 1 भाष की कि की दें की की की की की आहे की का ही पर की नेए फरिए एर हैं। मिंह परी के की फार्मा भी से भी की कार मा या wing at the me we will up as a dw £ है की की भी माझि के भी एं ए ने की £ है। ਹ ਪਿੱਲ ਮੈਂ ਨੀ ਰੰਮੀ ਦੀ ਲੰਮੀ ਨਾ ਘੀ ਹਰੇ ਹ। में भारे । को भी भी भी एं नेस भी भी भी ए भी ฟพเ ฟพ พ พ พ ซ ซ ซ เปล พ เ ซ महिला महि महि महि महि महि महि महि हि महि ช ปริพธิพที่ พาลา์ พุทธิจชาพุธ ลำ ค์ พื พนิ dm ป พุทิ ฟอิพุทิ พชิ ฟ યા માલે માળા માં માર્ગ માં મારે મેં के के फार्का भेर भी के फार के म ะอธิดง, ฟพ์ หริพ์ เ บู้ พา บัด ห**ู**พู่ ले भी है mहै कहें छंद भी है mद हूं स्पर्ध कर મીર્ગ માં નેદ્રા મોર્પ્સ ર્રા મે માફે મંદી લફે પણ પારે

158. The Musalmans passed eight days at Tāimung. Then Sayad Chapak and Mirjāmullá advanced with their armies to Nabāri from Tāimung. One Jagat, the son of Hari Deka, joined with the Musalmans. The Musalmans proceeded from Nabāri and took Sāring. The people of Kalāsiliā joined with the Musalmans. The Musalmans took Kaliā hill. Then one Sanatan and one Sisu, two sons of Bengali Hāzarikā led the Musalmans to Tāokāk. One Hinguā Lão Raidāngiā Saikiā and one Rangāmani led the Musalmans to Châorā. The inhabitants of Rankham took the side of the Musalmans. The Musalmans took one hundred villages. Lähan Gohäin heard of this news and marched to Rankham. He made a fort at Rankham. He then examined the force of the Musalmans and finding it difficult to resist, retreated. Then for a long time, there were constant skirmishes and murders between our men and the Musalmans. Musalmans overran our territory, plundering household articles and domestic animals. Horrible massacre was going on on both sides. The heavenly king heard of the news of the disaster. He despatched Baduli Phukan, Lapet Phukan and the Dihingia Phukan to Ahataguri to stop there constructing a fort and massacre the Musalmans without discrimination. Accordingly, they proceeded there, raised a fort and put a great number of Musalmans to death. The Musalmans withdrew to the side of the Sessa river leaving their fort. heavenly king sent a Kataki to the Bhitarual Phukan, the Bargohain and Pelon Phukan, the son of Latão Phukan directing them to construct forts with the help of the guards, the karis and Hajuas and arrest the progress of the Musalmans. They were informed of the order of the king. The Bhitarual Phukan proceeded to meet the Musalmans at Sonārinagar. Lāpet Dihingiā Phukan, Kandu Khamon, and the grandson of Tāmulidalai marched against the Musalmans remaining at Chāorā. The Chiring Phukan, one Domāi and the son of king's father-in-law proceeded to meet the Musalmans at Madarguri. The Bargohāin proceeded against the Musalmans

พงโบ (พโบ หู้ เช่ะ 🖧 ยี่ พ (หลั ร ษ ใ พ.พ์ ชาน พงโนา น ล พาโ พ พน พน พน พง พง मिस यह का मिस मिस मिस कह कह कर ਫੈਏ ឃ ਪ ਪੁੱਅਸ਼ ਅ \ ਦਾ ਅਤੇ ਅਤੇ ਅੰਮੇ ਦੇ ਦੇ ณฑ์ ต บใต์ เ mุต์ &6 ณ ณฑ์ ต พ บ เ ชบเล้าพงโนา นาทล์ ผลิ ๕๔ ร พ น น ป મીરે મેં પા માર્મા ભાર પૂરે કરા કહે અર્મા મ फिर में जा में भार्म फिर मीर्ड अर्थ ने अ W ने ना भर् भ औं के भें का भी है भारे भारे भारे प्रांत भी है พธิที่ห่อง งงนำพงโฉกุพธิห์พ์ wown at भर्म वरी wown wit of w พา ห์ชุบห์ พง์นา น หา พ พ ลง गर अ भी भी है मार कर समी हरे। से बे बे ณ ล ๕ ซา บานที่ เอง พา พริมา ๕ พ เรือ์ พองับา ห ลายิ เรือ นท์ จาท์ ห บ น an 1 1/20 & B 20 11

159. કુંધ જે છે છે કે કે જ્યા પાય માં માં mis m; a; w भी है एहे। भी ने ए क भी है एहि मर भू mo vo भी महि भी và ax भीर्व की भीर्व भार्र भार्व व्यक्त स्था भार्र है ए। ਅਰ ਉੱਡੇ ਘ (ਦੂਅ (ਅਏ ਅ ਪ੍ਰ ਅ ਅੰਜ਼ । ਮ निर्देश के मिरि मिरि में के मार्ग मिरि Like aym w; v' w'E 1 Lo dm x' m x' พนิร พชิร รับ พโบ หังใช้ สิริต์ น้ पर है कि है कि लिया है जर है कर है कि है दिव हैन र्मा निर्देश में भी है भी भी भी भी भी भी พ(เ พง์ พ(หนึ่ พชิ น ชินิเ ช (หุ้ง फिर कार में भारत है हिम भे भी भी भारत आहे €6 พุษ พชิ พุธิ พุธิ ๕๑ พธิ พ เ บ พัพธ์ หูชิ मी भर् कर् की भी भी। एहि ने भा भी एक है

putting up near the Sessa river. Pelan Phukan hurried against the Musalmans at Sāring. Then Tāmulidalai fell upon the Musalmans living near the Sessā river. The Musalmans pressed him hard. Tamulidalai dashed into the water of the Sessa river with his army. Our army The Kaliāwere drowned in the water. bariā Phukan sent a Kataki to the king's father-in-law saying that he would disperse the Musalmans if the Bargohāin, the Buragohain and the Barpatra Gohain should be sent to him. The king's father-in-law sent the news to the king who was at Sāmdharā but the king expressed his unwillingness to do so. Then the king's father-in-law fell ill. He was conveyed to Samdhara where he soon died. Now the king made the son of Bezbarua, the Neogphukan giving him the command of war and sent him to Ahataguri.

159. In the month of Dinpet (Ahar) Mirjumla sent a messenger to the Bargohain to say to him that if the latter would come to his side, he would go away leaving the country in his (Bargohāin's) charge. But the Bargohain's reply was in the negative. Then Mirjumla collected men and elephants. He sent a body of Musalmans with elephants and horses to climb up the hill where the Bargohāin was. The Musalmans, with nine female elephants and twenty horses, began to climb up the hill, but they tumbled down into the chasms with a heavy loss. men got many lances, spears, men, guns and swords of the Musalmans. the Musalmans came to Sonārinagar. The Musalmans, putting up at Tāri, took their provisions, spoils, and other articles into their ships and retreated Lahan Gohāin heard the downward. news. He pursued after the Musalmans and plundered them at Nikā. He got one hundred thousand rupees. men plundered the Musalmans when opportunity occurred. Then the Bhitarual

राम भी भी कर भी कर थारि भी है कि एक कि कि พืบบุ พุธิพชิพุธุพชิพัส(บุ พงโพบ are me no the me a we as the m ปรา หนึ่งใ ณ กร พ พ ติป m ห เกา ก เกา a; no 6 &; w dw w n n w w 8 a; wa; 1 ກ໌ ພຣິ ບໍ ພໍ ລ< ພື່ສ< ບຊິ ໕ົບ ພື ເ ເວຣີ निमा कि दी मा। भूषा क्रिया कि निम् ๘๑ ณฑ์ พิพ์ พ. น อา นำ เปอ นธิ พนิ พ้ भीर्ष कर में भार्त कर है है। एवं का कर कि में में में के कि कि में में में में में में สำ พอการิสุชาบุชาทุลิฟพ พชิพชิ พ (บ) ๑บ ณฑ์ พ่อ พน ณ ณ เหน ณ ย พริ ณ ง ปิง พ ปรุง พัน พ ง บิณ เอุทริ a" ਮੀ ਦੇ me v' ร' ឃ ែ we we ma ma £6 นริ ปน พิพิ ษ เพ พิธ £6า พริ บ้ WE on we we win as whe the be w พณิพธิพา

160. પૃંભે બખ જોઈ બર્જ ભે બહાર જેઈ હતે બર્જા જોઈ માં માર્ચ માર્ચ

Phukan marched against the Musalmans living in the Sonarinagar and attacked them in their fort. One Mirā Musalman dead. The Musalmans being unable to defeat our force withdrew to Tiok and stopped there. The Bhitarual Phukan made a hot pursuit after them to Tiok. Then the Musalmans withdrew Our army surrounded the to Sina. Musalmans in their fort at Sinā. king heard the news. He sent a messenger to Lapet Phukan, Kandu Khamon and the grandson of Tāmulidalai who were sent against the Musalmans living at Chāorā to direct them to come back and proceed at once to surround the Musalmans in the fort Sinā. They proceeded accordingly to Sinā and surrounded the Musalmans on all sides. The Musalmans in the fort shouted to our men that they were ordered by Shujakhaja to go away leaving the place. A certain man came to the Bhitarual Phukan and said to him that a body of Musalmans had come up from Lakhāu. The Bhitaruāl Phukan selected a body of men and ordered them to proceed downward to fall upon the Musalmans unaware on the way. The grandson of Tāmulidalai and Lāpet Dihingia Phukan proceeded too. The Musalmans in the fort Sinā having observed that the number of our men was thin, came out of the fort and attacked our army. Our army retreat-The Musalmans advanced from Sinā to Barhāt.

160. Then our Salaguriā and Ahataguria Ahoms marched in a body to pillage the Musalmans at Madarguri. They, being repulsed by the enemies, came back. The Musalmans entered Nabāri. The heavenly king ordered Bāduli Phukan to capture Mirjāmulla on his way to Chelā. Bāduli Phukan hurried accordingly but he could effect nothing. Now the king ordered Bāduli Phukan and the Bargohāin to march against the Musalmans putting up at Kaliā hill. At the approach of our army, the Musalmans withdrew to Barhāt. Then the son of Lātāo Phukan and one Rangāi Chetià marched against the Musalmans at Saring and attacked them

ak w' कैरे नेप एरे म्र प्रामर्क एरे ए र mm m & dm n we ve m; a vie જ પા પા પ્રાંભ દે છે માંદે મેં પણાને સંદે พริ คริ ปบ พฐิ พุทธิ์ ค คริ ห พุธิ ษ ਕਿ ਅੰਦੇ ਅੰਦੇ ਵਿੰਘਰ ਪ੍ਰੀ ਮੰਸ਼ੰਸ਼ ਅੰ ਅਹ ਲੂਜ਼ ਅਹੁਦੀ ਲੂ ਰਹ ਕੁਝੀ ਅਰੇ ਅਉਂ ਅੀਂ ਲੈਂਦੇ ਲ ทาง นุ สิย โพโ ชุ พลิ ส รู ชิเดิ พื ปรุเ หนู่ชื่ ปหา ษา พ. ซีซี นิ ษา ๘ ซ บพ์ a. พริพ พา ก พา จพา พริย์ จะ ก จา จพา दिश्चित्र की भी है आहे ने प्राध्य की की भी भी น ๕ ๗ พพ ๕ ธุ หรื ช จพา หลั ห भिक्ष के कि के मार्थ कि कि कि कि कि कि कि ชื่น เป็า พอเอาพธิรัชรา พุทิดง บพ์ รูช์ หรื ๕๑ จพ พชิ ษ (พ ๑๑ ๖ ษ (๒) ษให พา ษ์ห พห์ ๕๐ พ ช ษ์น ๕๐ ๖ เช่ મ્પર & જે માર્લ પૂર્વ માર્લ ભર્મા માર્જા માર્યુ માર્યુ ૧૫

161. ฟิง์ สชิ หลิ ชพ พุทิ ชหา & หูทั่ง र्या भी भी प्राथित मेरि दे के विश्व प्राथित कर भी रे पह कि की की के पह कि कि कि ਮੀਏ ਘਾਏ ਕਿਆਂ ਕਵਾਂ ਅਹੈ ਕਵਾਂ ਲਾਂ ਅਹੈ ਕੀ णि प्रति भी वैवह भी कि प्रति भी भी บ งงินยิทุพยิงพพุพธิทาง พิส นุธิ ชชิ พา & 6 ห้อ พนัก พู ศพา พธิ man Lo dm พริชาห์ ห่ พุ่พา พัชารา พชิ งาก พชิ พรุ สำ พ้า พำ หิงต์เงา मा भार की फर्र करिया। की फरिका भीर भी mố ឃុំ ở ਸ਼ਏ & w w m a v v v v v v मं किरिया मिरि के की हिर कि के नहीं का พ (ส ใน) พ ง เพา พ ธิ ส ส (พ ธิ น พ ค ผ ง ปพา แล้น เมื่อ เกา เม่า เม้า เมื่อ เกา เมื่อ เกา เมื่อ เกา เม่า เม้า เม้า เม้า เมื่อ เกา เม้า เม้า เม้า เม้า เม้า เ फिर फिर भूमी का दे की पर निकार के मारे क พืช พชิ ฟพา หอ์ พร้า พอ์ หรื ส^ร ฟพา บ พุพ เช่น พ เพลา พ เพลา พ เพลา พ เช่

But they were repulsed by the enemies. The Musalmans too withdrew to Barhat from Saring. The Musalmans living at Chāorā withdrew to Tāimungrām. Then Baduli Phukan and Pelon Phukan marched against and surrounded the Musalmans at Tāimungrām. One Lāngi Khuba, the grandson of Lahan, and the Saring Raja came to and halted at Dimau. The grandson of Tāmulidalai proceeded to and remained at Paniduar. The Abhoipurias, the Ahatagurias and the Dīhingiās surrounded Tāokāk and constructed a fort near the river Tāokāk. The Musalmans surrounded our armies on all sides. The king heard the news and proceeded down in boats to Tipām from Barkalā. Our armies entered into villages. The Musalmans too consulting among themselves marched down on the very day.

161. On the very day, the son of Hari Dekā, one Gunak Namdangiā Rajkhowā, one Tengā Bangal, one Tāirānkhām and one Sengeli of Bargohāin family marched against the Musalmans who were at Nămnangkhuang. They said to the Musalmans that the Musalmans should leave the place, otherwise, they would massacre them. The Musalmans remained there for twenty four days. The king, then, said to the Bhitaruāl Phukan, "When the Musalmans leave Tâimung, we shall attack and surround them with our ships but if we cannot get victory we may eome back again." The Bhitarual Phukan marched down from Sonārinagar. Lāhan also proceeded on the very day. The Musalmans living at Devargram retreated and joined with their garrison at Lakhau. The Bhitarual Phukan came to and halted at Devargrām. Thence he marched against the Musalmans living at Lakhau. Bāduli Phukan proceeded against the Musalmans at Barhat and attacked them. Half of the Musalmans fled towards Bar-Our men set fire to the dwellings of the Musalmans. The Musalmans saw

ખી પ્રાથમિક મારે મારે જામ મુજબાર જ พด์ พุธิโ เอริพ (เอริห์ หา ฮ เหฟ พ้า พุธิ ๕๐ ช พุฒิ ๕ ธิ พื ช ชช ชช m; 1 फिर फिर प्रव मार्व & फिर फिर के के भे พาทุติ ๕๔ๅ พุติ ๕๔ ญพิ พา นาทุติ ชุชิ ໜໍຮິ ພູພ໌ ເ ບູ່ ປີ 6 ສ ເພຣີ ເພຣີ ບໍ ພ໌ ເພົ a र भीर्व भी भीरा भीरि कार्य एक का भीरि हा मर की एक कर भीर की नम् क्रिके नमा ห็า ผู้ พล้า เอริ ปพา ออิ หา สู ๆ ผู้ เล่น ਮਹ ਕਾਲੀ ਲੇ ਲੇ ਲਿ ਲੈ ਜੀ ਜੀ ਲੀ ਸੀ ਕੀ किरा कि ने भारत कर ने कि कि कि कि £6) พริษริษริษริย พริม พริพทินร์ में अधि है भार्का करि भार्मा कर भार्ष का मार्ग भी ਪ ਕਾ ਮੀਏ। ਪੰਜੀਏ; ਕੁਝ ਅਕੇ ਨਾਊ ਕੁਝ £8 พธิบุชิพธิบุ พฐิพธิน บ ํ๕ นุบ ਲ ਨੂੰ ਫ਼ੀ ਅੀ ਲੈਰੇ ਅੰ ਪਹਿਰੇ ਕੋਢੀ । ਅੰਥੇ ਨਾਰੇ कि ते भी कह कर भी कि भी निर्म महिर कि an ; भीर्व भी निष्म भी भी की मार्च । 108 พชิ หา อยิ รำ พบิ ชิชิ พ (บ้ พ ำ พำ W & W vol vol of w mis & we ve m() માર્મ માં માર્લ માં કે મારા માર્લ માં ન น เวโพ์ บุธี พ พ พ พ พ พ พ พ พ ฟิง พ ปรา ਅੰਪਰ ਆਗ ਦੇ ਜ਼ ਸ਼ੁਰੂ ਅ^ਰ ਘੂ ਘੁਆਜ਼ਿ ਹੁਏ ਅੰਦੇ พุธิพาง พุธิพาง พาพ พู ๕ รุง า ปุง with woming of my with with the set wrn

our army and coming in a body fell upon A great number of our soldiers fell dead in the field of battle and Baduli Phukan fled away. One day the Musalmans laid siege on the fort Dāmārāi near the gate where the grandson of Tāmulidalai had the command. The grandson of Tāmulidalai gave battle. The Musalmans were repulsed. Then the Musalmans attacked our army from the back of the fort. One Kalamā Rala Musalman with his men was killed in the battle. Then Dilatkhang withdrew to Tāimung from Mākāo. One Hingā and Dilatkhang having had a consultation sent Messengers to the Musalman garrison at Saring to assemble there and remain ready. Dilatkhang laid siege on the fort that was in charge of the grandson of Tāmulidalai. The latter gave battle. The Musalmans could not get a victory but they tried to enter the fort by making a breach. Our army fled away. One Längi Khubā, the son of Lähan retreated to Jhanji. The grandson of Tāmulidalai took his station near the Gabharu river. Baduli Phukan retreated and encamped on the side of a hill. Pelan Phukan went to and stopped at Padāri.

162. In the month of Dinkāo (Sravan) the Barphukan, the king's father-in-law. the Dihingiā Phukan, the Burāgohāin, and the son of Barbaruā were ordered by the king to assemble and make a fort at Māhbāri, and remain there. Then the king advised the Bhitarual Phukan and Chinglung Luthuri Dayangiā Rājkhowā to plunder the Musalman garrison at Lakhau. The Bhitaruāl Phukan, after holding a council, settled to fall upon the Musalman garrison at Lakhau. He

163. บุ พงโอ ชาก พิทิ พุติ ลา निक कि भी की ए दिस्से की प्रिंग के भी भे प्रति માં મારિ માં મારિ છે મેં પ્રારે જેલિ સ્વિમિરિ कर है नेकी कहि नेमा एहे मार कर महि ษพ์ พด์ พุธิ ๕๑ พชิฐิชาฐิพาฐิท พียงหรือในอังกาลงสำนับ บานให้ดั ณ (ษณ ปรา พัน เ ณ ปพ หนึ่ง &6 หนึ่ง फिर कार केंद्र कार भी है भी निष्ठा भी कि พธิบ พ่าง พ่า ๗ (พธิษท์ พโร ซิ รักา เอยิ ยือ เบา ษพร พอยิ พยิ ศษา พณ์ ษติ บาบ เด็นท์ พชิ ฟาติ์ พงินำ ਅਰੰਘੇ ਅਦੇ ਅਦੇ ਪਾਸਿੰਦ ਪਾਸਿੰਦ ਲੈ ਆਉਂ ਲੈ ਆ พ ; พ พ พ ผ พ พ บ พ ช ารโล ปโอ ล ชา ล 2 พา พุพ พริพ เพิพริ พาโพโ พริ ฟุพ भी भी क्या की कहि भी की का मार्था भी भी भी भिं भारे m; a; नेभा भी के भारे भारे & ณฑ์ พด์ หาร หงิชิต ป (บุ ส ใน โ) ปล

marched with a body of men in the dead of night and surrounded the enemies in the fort. The Musalmans could know of the approach of our army and made themselves ready to give battle. Our army retreated. Then our Bāduli Phukan fell ill. He tried to come back by the side of the hill but could not succeed. For many days, one Domāi, the son of Kaliābariā Phukan, the son of Chāophudām and Hariāh Dekā gave battle to the Musalmans at Charāideu. One day, these three men eollected an army and made a joint attack upon the Musalmans at Suffry. The Musalmans took to their heels. Our army killed a great number of the enemies. A detachment of our army fell upon the Musalmans at Nabāri. Mirjumlā and Dilatkhan fought on horse. Our army being afraid at the sight of the vast number of the enemies retreated.

Then the heavenly king gave one Buruk a selected body of Abhoipurias to fight with the Musalmans. He marched against the Musalmans putting up at Charāideu. The Musalmans fled to Tengābāri. Our men obtained many horses, swords and cows of the enemies and offered the plunders to the king at Tipām. One Letrakhāng with a body of Musalmans was putting up at the house of Tāmulidalai. Our Abhoipuriās plundered them. The Musalmans fled away and a body of them joined with the Musalmans in the fort Tengābāri. Mirjumlā sent a messenger named Mākutbun to tell the Bharāli Baruā, the son of Bezbaruā that if the Bharāli Baruā would offer him provisions and presents, he would go away. The Messenger came to the Bharāli Baruā and told him what Mirjumla said but the Bharāli Barua did not consent. Our officers consulted together and sent one Baruk Kataki with a body of men against the Musalmans at Tāimung. The Musalmans were in the fort at Taimung. Buruk marched against them. The Musalmans came out of the fort and fled to Jatara. Our army set fire to the dwellings of the Musalmans. They advanced and came

ปพา ห์ ชน ทับ ขอ พา พา นุพิ ໝ່ ບຸນ ປາ ຂໍ ປາກ ປ ; ກ ປົຊ ປົວ ໝຸກົ निया अधिक विक्रा की नियम भी भी भी परि ભે મીઈ ૧ જઈ જેમા માટ્યા ઇંઈ લે મીઈ ૧ निक्त एरि निक्त भिक्त मिल किर कार के कार कि रेका की थी। भारत कि अर्क के सि भी। फी wह wह mg wह मह द्री है कि कि कि ਨੂੰ ਕੁਸ਼ੀ ਨੇ ਅਤੇ ਆ ਮਿਲੀ ਸ਼ਿਲ੍ਹੀ ਸ਼ਿਲ ณชิ หน็ พน็ ๕๑๎ พํ พชิ ๔๓า พ ื ษุ⟨ ๅ พน็ \$6 1m w w w w b tho m & a be the निमा भी भी है के निमा भी देश थी। ਸ਼ਿੰਦ ਸ਼ੰ m ਮੀਰ dm mi & ਰਿਪ n we ar ਮੀਏ। v° n vol a ; wh wh mo vo พา พธิ &ภิศพา พิพิพธิ ผพา เอริ ปาก พื พ mp am พ ก

164. v. 8 w w w om as wa मिल मिं भं वा भीरी ए एक्से निर्मा विषे พุทิ พาชุ ซู่ง์ ชุร์ ช ช ช ช พ พ ซู่ ลง ਫ਼ੀ ਦੀ ਅਦੇ ਪਹਾ। ਪਹਿੰਚ ਆ। ਪੰਸ਼ੀ ਦੀ ਦੀ ਦੀ देश भारत थी। ए अरि भी भारत थी भी भारत व्या भारत कर मही कि विभाग भारत कि है છે જે માં કે દે પાર્ટી પ્રેપ્ટરે નેમા જ્રાં મું พพ์ ๓ (พพ์ ชิชิ ๕฿์ ณ ปพ พ่อ พล์ พว พิยา บิ ฺลฺท์ นัพโา พท์ ซิท์ นัง พ่ง ชิธิ พ. พริ พาช รื ชนา พา ช ล. พ์ ร พา v, win wg mig wg n row ag mi ปทางตา พองางาพชิร ชิติ ษติ m; at นพ์ พชิพเด็ง ผูดอัพงา พชิบุติชชิ માં પીર્વ દુર્વ જે જે માં મામ જ જ માટે नेमा भी के फर्गण नेम में कर्ल भी फर्म ਪਾਈ ਸੂਟੇ ਅ^ਰ ਅਸ਼ੈ &6 ਕਾਂ ਸੀਏ ਅਦੇ ਘਏ ਕੀ หลัดให้ พ่ง ริงิพง พง พลั &6 mg พช

in sight of our army. At the approach of the enemies, our army retreated. Onc Hingā and Rankhām commanded the Musalmans. The Musalman commander Binguyā was offered presents and Rankham was given silver money. Our army being unable to gain the day attacked the Musalman garrisons living in the forts at Tāimung and Tengābāri. The attack was indecisive one. Three or four men of our side fell dead in the battle and the same number of Musalmans was also killed.

Then Mirjumlā withdrew to Tāimung from Tengābāri. One Buruk and the son of Langu attacked the Musalmans at Hātisāl. The Musalmans entered into their fort. One Tenga fell upon the Musalmans at Bandihat. The Musalmans could not overcome our men. They entered into their great fort. Musalman forces stationed at Jakāisuk and those at Bandihat took their things and fell back to the Dikhan river. a little above Jakāisuk, Honsunkhān and Längidhighalā took shelter in the water of the Dikhau river. The son of the Bezbaruā was erecting a fort at Kākajān. The king heard the news. His Majesty ordered the son of the Bezbarua to make the fort strong by placing The fort was, cannon at the gates. therefore, made strong as desired by the king. The Musalmans attacked our army at the fort at Dihing. They captured one Khuntai alive. Our army could not overcome the enemies and retreated to Then the son of Lapet Dihingia Phukan and Kandu Khāmon marched against the Musalmans. Kāndu Khāmon laid siege at the gate and Lapet's ชชิรใ พริษ(พ.ชพ์ ชาเ ปุ่นพ์พา र्थे प्रकार के भी है भी जिस कर भी है मार इ ช้น สได้ บท์ ลา หมูท์ พา ชิล์ บุทุติ ປ ກ໌ ซิซิ ປູ ກ ປ ປ ເ m k ຊ dmi m vm a vo है। एरि एरि कि की मेरि की पीरि พชิงพาญพ์ า พุติสิจิพชิ พูติ ษ(า หู พืชชิพนิธิยิชิพิขอชิว คริษิชิพชิ ห้งห์ พ้งษ์ตัญ ๓๐ ปีลิ พลิ ธุ พ้ง ช ต์ ਪ੍ਰੈਲ ਮੂੰ ਅਤੇ ਪ੍ਰੈਲ ਇਹ ਪ੍ਰੈਲ ਜ਼੍ਰੇ ਨੂੰ ਸ਼੍ਰੇ L dw พ ษ ; หน้า พุธิ & อำ พุพิ พา ซูล์ นาท์ส งาก ลาท์ า พ ง ชล์ นาท์ส ลาชิ พอง एहि लामी लामी निष्ण भी माहि &ि कि एहि एहि छ क्ट्रिंगिष्ट भिर्म कि कि निर्माणि वाही भीषे वाही ชนิ พ เชือ ชา ชชิ พริ า พ เพื่อ เพิ่ม ลงนิ พา ชโตร์ พุติ ๕๑ ช พ เอชิ ออิ รำ ช พชิ งาา พ; พุธิ เว พุธิ เชาท์ สุทิ ชิชิ เช้ พิธิพิทิ พู สิ พู พิ ซิ อิ ๆ พา ซา หา สำ min min &6 dm ann w' min min סט עלן מל ול עם לאח אל אלם אליה สให้ พ. า ปพ พห์ &6 ห ห พริ ซซิ ห ง भी में में भे कि का मार् की मारे में ने भा की भी ਅ \ ਸੂਬੇ ਕੀਤਾ ਸ਼੍ਰਾ ਅਉ ਘੂਆਂ ਅ \ mੂੰ ਕੀਤਾ ਅ \ พงพุพงลุษิศฐ์ พ์พูลษิต้า ลิพง พิด พุพ พุงศา พุธิพติ ซิ ษ (พ พ พ वै भी भार वै भी दें ने प्रांति भार भी है निक्ष कि की भी है भी कि की भी मान के भी พ.พ์พบ ลืพลิซ์ ฟิธิพธิศฐ์ พง พิธี พลิ พิธี ซิท์ พํ ปร ห พ เร ขณ भी । वी भी है एहि ने इ वी एए ए कि की ने इ 88 x6 w w 11

165. ບູ້ w ໂຄຊີ g ເລັດ ເລັດ ເຊີດ g ໄດ້ g ໄ

son attacked the enemies in the front. Kändu Khämon could not hold his ground. The Musalmans came out of the fort and fell upon our army. Our army retreated but they charged the enemies again. The Dihingiā Phukan was placed Kāndu Khamon laid an at the gate. onset on the fort. But our army could not take the fort. The Musalmans came out and plundered our men. Phukan and the Bargohāin left the field and our army retreated. For many days, the Musalmans had day and night skirmishes with our armies. Our army made another unsuccessful attempt. Then two Musalmans came out of their fort and invited two of our men to fight with them. Our two men attacked the two Musalmans. The two Musalmans and our two men fell dead. The Musalmans only made desultory fighting. Our army again attacked the enemies without success. The heavenly king ordered the Bhitarual Phukan, Lahan, the Hatibaruā, son of Lakai, and one Lākākulātumi to take their station near the Dikhau river. Lachit, the son of the Barbarua of the Länphimā family, was stationed at the side of the river Tilao (Lohit), one Siri, one Jakhalāuburioya Kuar and the grandson of Dhanudhariā Bargohain were sent to Shaolā. The grandson of the Bargohāin and one Lāling, the grandson of one Lingpiksham were ordered to take their station on the Pātkāi hill. Barchetia and one Luthuri were stationed at Itakhali.

165. The Bhitaruāl Phukan constructed eight forts. One Kulāturnikayā and

√mm mi de a so we me a se so we wह ए भार्र कहा मा अहै भार भी ने भार एहें। करि में नेभा फर्र भरि में पैर नेफ फरि નિયા જેશ જેશ હા કર્યા જે જાય જો મેરે જેરે ชหิชไ บู้ผืบชิชชิพใด้ติชาสำ พห็ ए भीर मार देव भेर्का भी भी भी भी भी भी อพ์ ล(พ) บุ้นพ์ ชนุเพียงให้เอชิ ย เฟล์ พี ซิธิ พ.บิ นิ สึพโ เพ เ หอัด พ.ท์ น ฟาท์ พริ พริ ซ ษา หา ผ พริ ร ชิโ अ कि दि के के फिर का मिन्न । फिर कि फार મે મેરિખ (જેલા પે માં મેરિખ અહીં મ พน้ ปพาหาผาพัยรุ่นปา เล็ตงบริ √m पेर £6 पर भी दें भी। दि दें पर ปพฤ พาษาใช้ หา ณ พระ รู &ชา นอชี ปพา प्रभाषित माहि व्यामा १ कि प्रभाषित माहि के माहि ભામ છે છે માં પું મીરે વરે માં મે મે ક્રેર परिषे भी भी भी भी अर्थ की देह कि भी निमा निमा मूर्नि वर विषेषु मार पहि निर्दा พชี & คืง หุ้ พูดา พัพชิ พ; ลง พ่ ਵੈਏ ਯੂਏ ਜ ਘੀ। ਪੁੱਛੇ ਗਿਆ। ਅੰ ਪ੍ਰਾ ਅੰ र्ण में । एहं ने भार चर्च भार्म हैं । यह यह मिर्ड भीर के फै मार्ड फी मार्ड की मार्ड की मार्ड की मार्ड บ พันธิ หนึ่งพบชิบ พ.ส.รพ ๕ธิว ਕਾ ਅੇ ਫ਼ੈਰਿ ਅਰਿ ਪਹਾ ਸੀ। ਮੈਂ ਅ ਪਰਿਆਰਿ एं हि भी है भी है भें भूद नहीं ने भी भूदे दें ਅੰ ਫ਼ੈਂਪ ਕਿਵਾਂ ਅਲ ਆਕਾਂ ਕਵਾਂ ਫ਼ ਫ਼ੈਂਫੇ ਅੰਜ ਅੰਗ ਅਤੀ & & ਰਿਹਾ ਅੰਗ ਅਤੇ ਅਤੇ ਅਤੇ ਅਤੇ ਅਤੇ में फिर अर भेर भूमें भार के मुर्म फार्म भ" देश जा में भी फिर मार्स क्यों है। के भिर्ह £ งพ บ man บ mi พm งหา & เพ่า रेक के मुस् के कि एक प्रमुक के कि मे W w & W & v w m du & gm w w w m कर नेक मिर के भी कि भार पर भरे कर हिंदी में आर एवं फी। भी भी भी भी निम्न भी एवं

the Hātibaruā were placed at Singari. The Musalmans besieged the fort of the Hātibarua who fled away and took shelter in the fort of the Bhitarual Phukan at Pānibāt. The Musalmans pursued on horse and our garrison retreated to Devargrām. The Musalmans could not overtake our men. Then the king arrested the grandson of the Dhanudhariā Bargohāin for some fault and put out his cyes. Bhelāi's son led a body of Musalmans to take the fort at the mouth of the river, Tilao. Lachit, the son of the Barbaruā of Lānphimā family, gave battle to the Musalmans. The enemies got victory and took possession of the fort. The Musalmans left the fort of Lächit and laid an onset on the fort of Luthuri. Luthuri confronted them but the Musalmans gained the day. the Musalmans laid siege on the fort at Pānibat with no success. For several days the Musalmans fought with our army but the victory came to our side. Two of the Musalmans fell dead and the same number fell on our side. But the siege was not withdrawn. When the affairs were thus going on, the Saringia Bhuya Lathiāls, one Malakhu Nāmdangiā Dhanudhariā and the Marāpuhiā Ahom assembled at the side of the hill. A body of Musalmans took Saring. Our army surrounded the enemies on all sides. The Musalmans did not come out to give battle. They were busy in collecting One Kājikhān came with provisions. provisions and stopped at Saring. The Saringias took the side of the Musalmans. Three men of Pātar family, one Kripāi Naosaliā Barua, the son of one Latao, Lansheokhām Hazarikā and one Bāiching Hāzarikā led a body of Musalmans with the pretext of capturing Lahan's son and the son of Saringia Phukan. The Musalmans were led to a forest. They being aware of the danger went away. Then the son of Hari Deka eonducted a body of Musalmans to Sonāri-The Ahoms of Sonärinagar took the side of the Musalmans. The son of Hari Dekā led the Musalmans from Sonārinagar to plunder the Bhitaruāl Phukan at Devargram. Lahan Gohāin attacked the enemies but he could not overcome them. He retreated to the ร**ำ พ**ูลิ ษ < ๓ < หญ์ ๓ ลื ห ู พู ๗ ห ๋ ๑ ํ ฿ ฉิ ๗ ๗ ๒ ๔ ๒ ํ ห ๋ บ ๋ ๕ ฉิ ๑ ๒ ๖ ๙ รํ ๗ ๗ พูลิ ษ < พู ห ู บ ๋ รํ ๗ ๗ ๗ ํ เา

166. ਪ੍ਰੰ m ; ਅਦੇ ਅਦੇ ਅਦੇ ਅੱਜ ਨੂੰ ਅੰ 188 48 at am 186 45 An 45 46 88 भिर्म में भाग के कर्ण । कर्ण कर में भूमें พุรที่ เอา ชาชิ พาชิ ชาชา ชาริ ณ ชิณี อริ ณ พพ ปร หา ส พน รา พชิปพ พ บน איון אל מל הלוב אלן על של של ספ אני &6 wm dri & 2m; we we mi dw v พ พ ษ (พง หุ หา พง ดพ์ หา พง का भीरे भी फिर भारे भर है अपरे नका ए करे &6 dg by 1 by 1 h h g 1 10 for 1 g thi ณะ ห พง ห พาง พง หาย ห ง พาง หาย ห भर्तका का वार केंद्र भी। कर भर्त निर्म मरा भी का मिल्ला भी कि कि भारत महिल निका कि एक हैं कि में कर कर कि निवास भा ปบาลิง พชิ พริลิยิ ป เพ้าหล ค เปที่ปลา พริชา ๓๔ ๓๒ ษ ชุง ชุธา พธิ ๓๐ ਦੂਲੇ ਕੁਸ਼ ਅੰਦੇ ਲਈ ਲਾ ਕੁਲ ਲੀ ਦੇ, ਲਾ ਅੰਦੇ น ห (งาร์) บุ หมุท์ พอ์ ๕๕ นี้ งาร์ หมูท์ ห้อ์ ห็ชิ ปร พอโหว พ่า บ้าย ดี พอโ หุชิ ਸ਼ੀ ਕੀ ਮੁਸ਼ੰ ਆਗ ਸੀ ਮੁਖ ਘੁਸ਼ੰ ਅਸ਼ ਕਾਂ ਮੁਸ਼ੀ

mouth of the Tuni river. The armies remaining at Pānibāt marched to plunder the Musalmans but they could not overcome the enemies. They retreated to the mouth of the Dighali river.

166. The Musalmans taking their pillage with them advanced, and twice plundered our fort at the mouth of the The Bhitarual Phukan, the son of Bargohāin and Thulāi Áthgaiyā fought with the Musalmans. The battle was won by our army. The Musalmans in two bodies retreated down. When the Musalmans could not get victory over our army, the son of Hari Dekā sent a Kataki to the Bhitarual Phukan with the following:—"I led the Musalmans from Taimung, who are now retreating but they will again come up with their ships, so we may attack them on the way." The news was sent to the king who did not approve of the proposal. The Bhitarual Phukan asked the king to give him the warships. In the meantime, the Musalmans came up. They besieged the fort of the Bhitarual Phu-The Bhitarual Phukan being unable to resist the enemics' charge retreated to Rāngali Chāpari. The Musalmans advanced and laid siege on the fort of the grandson of Tamulidalai. The grandson of Tāmulidalai was vanquished and he retreated to the mouth of the river, Pānchnai. The king then sent Katakis, the son of Chāorāngdi and the son of Rangachila to tell the Bhitarual Phukan to join with the grandson of Tāmulidalai and to remain with him. But the Bhitarūal Phukan did not come.

167. In the month of Dinching (Ághon), the Musalmans collecting a body of men advanced to Bakata and threw up a fortification near to that of ours. There they remained for a considerable length of time. The grandson of Tāmulidalai was informed of this. He sent Lāhan Chiring Phukan and Kāndu Khamon as Katakis to the Musalmans to hold a conversation with the Musalmans. Noticing this weakness, the Musalmans sent a body of men to besiege the fort of Tāmulidalai. A siege was accord-

¹ The grandson of Tamulidalai was also Tāmulidalai.

ਝੂੰ ਪ੍ਰੀ m () ਸਬ੍ਰਿ ਅ (ਸ਼ਪੂਪੀ ਅਤੇ । ਸਪ੍ਰੈਸ਼ੀ ਪੁਰਿ । फर्ड फर्ड फार्म कर नेमा ह न्द्र नेफ पर पर บ ๑ งห์ ๕๐๋า พุทิ พชิ พาธิ จาก พุทิ at om wt of wh of w on &हा र्याद फर्का फुर्माद भी है वर भी है पर भई ห้อ พอโทว ลาง พา กลางพุฒิ भरि ลา भरि wo as ato wow o as ym & wm कर एमी के फर्नफा भी भी निर्ण प्रिं। एं પાર્ટ માર્ટ જે હૈંદ જોવે માં છે છે માં પાર્ટ પાર્ટ માર્ગ १०४ ने भा भा वर्ष भारता भारता की भारत है निका निका प्रकृतिका प्रकृतिका कि निका भीर्व कर नेमा मारे फरि भरि कर में करि मंति द्भ mi v; at wo vot om h a mi v भीके कि भाग में किस किए है। कि मुक्त मुक्त পদা ਅਫ਼ ਬਰੁੜੇ ਨੇ ਘਾ ਘਾ ਨੇ ਨੇ ਲਿਫ਼ ਸੀ £6 भी भर भी जा निए की प्राण कर भी ठिए भी में। प्राफ्त लें ने मा करि एहं करि भी की भारत दे कि दि कि निमा क्रांम क्रि में ए हैं। บุ้ ๕๑ ฟชิ หังพ์ พุชิ น หา พิพิ พ้ พุพิ ณ้ ਕਾਊ ਅੰ ਪਾ ਅਆ। ਖ਼' ਪਹਾ &6 ਅੰ ਨਾ ਲਿਊ ਖ਼' statio หชี ห้ บ

ingly laid. Tāmulidalai could not hold his ground against the enemies' attack, so he fled away. Hearing the news of Tāmulidalai's retreat, the Burāgohāin retreated to Nāosāli from Kenduguri. The son of Bezbarua left Bakatā and retreated to Ahataguri. The king's father-in-law and the Dihingiā Phukan retreated to and joined with the king at Tipām. The Dihingiā Phukan was stationed at Tipam. The king withdrew to Chapaguri and from Chapaguri to Samaguri. Then the Musalmans came up in their ships and besieged the fort of the Buragohain. The Buragohain gave them battle. The son of the Parbatia Gohain came up to fight with the Musalmans. Both the land and naval forces of the Musalmans assembled with their guns and cannon to fight with the Buragohain. The enemies let fly their arrows which hurt the armies of the Buragohain. The Buragohain, being unable to baffle the enemies' attack, fled away. The Musalmans fought with our armies at Chatāi for a year but they could not take the place. At Chatăi, fighting was going on day and night. At last our men got the victory. Our armies came up to Dhekiāsali whence they returned to Chatai and took their station there.

Then Mirjumlā and Dilatkhā proceeded by the river, Tilao, in their They arrived and halted at Mānā. Then Bāduli Phukan of Lānphima family joined with the Musalmans. He came to Mirjumlā where he was with his ships and said to the latter, "The Ahoms are afraid to see me join with you. You should now proceed to the place where the king and his officers are. I shall capture the king and the officers." The Musalmans advanced with him. When Baduli Phukan joined with the Musalmans, the Dihingiā Ahoms also The Tekeliās did not took their side. follow the suit. The Ahataguria Rajkhowā, the son of Tangshulāi, two brothers of Maukhowā family, one Dekāhani Kāri Hazarikā, the Kathālbariā Hāzarikā, the son of Lāi Lākak Bargohāin, Seng-

บำพุนชิพชิพบา บำนุพติษใชิ ดำ ปหา £ જે માર્મ જાદે મીર્ગ મેં માર્મ જ નિય ကြေးကြေးကြေးကြေးကြီးများကြေးကြေးကြေးကြေးကြေးကြေးကြေးကြောင့် พืช r w m & & b wm พืช หูmi ห, น w ਜ & & ਦੇ ਕੇ ਰਾਜ਼ ਰਾਜ਼ ਅਦੇ ਅਸ਼ੀ ਅੰ ਲੀ ਮੀਏ m; mm ਜ vo dm ਅੀਏ &ਿ ਮੁਆ พนิบ สา 4 68 ชาว ชพาล พาง บ ភារ ៩៩៩ ហេមី ឃុាម៉ា ឃុ ។ ដំបំមី ៩ ែល अं दिहें में प्रिक्र के कि मादि स्ट्रिकी वर्ष นุท์ เช่ง พ ุ ธุ พ ห ผ เอง พ ุ นุท์ ปุง ชลานี พื้นงุน สา บูลา ปริทธินท์ พืบยิพ (ชิล์ นาท์ย) พื ล (คลั น ภา ਅੰਬ ਲੈ ਮ (& & ਏ ਅਏ ਨਾ ਅੰ ਅ ਲਏ ਅੰਏ พา ปลาพเรชิชยพ.พำ ชื่อเล้า ឃ្មាំ ឃុំ ៥ ដូច ឃុំ ឃ្មាំ ឃ្មាំ ឃ្មាំ ឃុំ ប मृद्धि भू भूभी एदि ए ज द कैरि भूभी दूर्भ र ए म पार्म भी पर्धि क म कि कि है कि के के का की न् ए क क द कैर कि मह द मि मार का क જૈરી અર્ધા વર્ષ છે ખે જે પ્લૂજા ખૂર્ભ અરે કે ພ (ປາ ຫົນ ຼ ສາ ເພ ເພ ເ ນ ເ ນ ຮ ນ ພ ໝ मा भार्म भार्म कि मिरि भारि कामी हैरि นาง พณา ชา พชิ พชิ นา สา พริณ निम्मित के कार्र के विश्व किया किया निम्मित के निम्मित ปท พาพ ขุ ภา พชิ พิทิ พนิ ปพา พืน ง मार्भ की वाह माह है भी र किह एही करी พิท์ บ พ ซุชิ พิชา & (๑๘ พิชิ พิธิ พิ ਪੰ ਮੀਏ ਅਸ਼ \ ਅਸ਼ੇ ਅਸ਼ੀ ਪਰਿ ਪਰ ਪੰ ਮੀਏ ਪੰ ਅ ยุธิพริก พอโพริพ์ พลัล หาละ หา & M we we we y' w ve we i we w भी भी की की भी भी की भी भी भी भी भी भी भिर्देश के कि भी भी अर्द्ध भी की भी महि महि พอพ บ भ पूर भेर भृष्ठ भाष्ट्र मार्व वर्ज भर कर भी L भी लाई ए भू पृष्टि भाषि। भार्म ल १ पृष्टि

dhara Barua of Phulbariā Clan, Khalatiā Hazarika, Bengāli Hazarikā, the son of Lādām Chāngrun and his brother joined with the Musalmans. The son of Lādām sent the son of one Pātaniojā to the Musalmans. Then the four sons of Lāpet Dihingiā Phukan, one Lāi Tātat and the Bar Hazarikā of Lānphimā family took the side of the Musalmans. One Tuladung refused to take the side of the Musalmans. Then Latuk the son of Languneog of Tipam, one Shumakjin of Lukhurākhun family, one Hazarika the son of Nuā, the son of Ujit, one Gupi, Alan Hāzarikā of the family of Bheva, one Lāiti, one Lābuk Parbatiā, one Bāhgariā, two men of the Bargohāin family, one Dhanudhariā of Dhekiāl Baruā, one Hāti Dekā, one Bhatkasi of Tepartalia family, the grandson of Lakhimā Hātimāhut, one Dhukhiā the son of Ratun and a body of elephant drivers joined with Bāduli Phukan. One Ratun, being the head of the Katakis, led a body of Katakis and took the side of Bāduli Phukan. One Sanātan took the lead of the tribe called Palaria and joined with Bāduli Phukan. Duara being the leader of the tribe Bajikar joined with Bāduli Phukan. Malāi Gohāin took the Habiāls with him and joined with Bāduli Phukan. Kukurāchowa led the Kukurāchowās and took the company of Bāduli Phukan. One Nat Howdah maker also joined with Bāduli Phukan. Thus Bāduli Phukan took the side of the Musalmans. The Musalmans welcomed him. One Hejikhi Goal, his brother Govind Tangondhara, one Molakā Pikbāndharā and one Masai, the son of one Langi took the side of Baduli Phukan.

169. על מיצ איוו מיד אל ענ מיל איני ર્જી મારિ હું નેમાર્ટ જે મારે કું મેં સફે ນວໂນວ ໄ ਕ ਸਿੰદ ນິຊິ ຟິ ນວຊິ ນິຄິ ໝຸຄົ ຜ (& เล็นน์ เบ็เ ณ ส พัพน์ เช็พน์ ส ณ์ ล น์ บาทโก พริชิโต หั้ง พำ ซ้ำ บาทโต บา พงโฉาพื้ท (เอริทุ้า บู้ พงโฉา อา ผื ส่ พอ ผพิ หา หชิ 🖧 พุ้ย (หา พชิ พา with the wo we wo wit at a n' w พุธิน พูลชิธิว ลิพง พุพิ พุศ पहि भर्द के भर् ने की का भी है फार्मां भी है है अह निया मारे निया है मार्म मार्व की क ਲ ਮ ਅ ਮੀਏ ਲੈ? ਕੀ ਅਰੰ ਮੀਏ ਅਏ ਲੈ ਮਾਂ ਘ ਮੀਏ ਪੰਥ ਪ੍ਰ voitor or So arm n' the is สา พชิ ศพา ห์ พชิ พ (ต อา ตำ เพชิ फिर की भी है काई की में मह कह ने भार काई क र्भ भार्ष फे भी भार् कार् फिर स् भी भार म् द भूरे भी द भे कि विभा भूरे भ द द पा दे र ਪੈਕਰਿ ਅੰਦ ਵੇ ਵਿੱਚ ਅੱਥੀ। ਮੁੱਬ ਅਦੇ ਮਾਪ ปพา พื พ พ ห ห ผ พ ษ เ ษ เพอ พ เ น ห व्हें के कि कि के प्राची प्राची के कि कि कि ਲੂ ਫ਼ਿਰ ਅੰ ਰਹੇ ਲੂ ਪਰ ਅਰ ਲਈ ਲੂ ਨੂੰ ਜ਼ੁਰੂ ਅੰਤੇ ਕਾਂ ณิบ พ พ พ ซ ซ บ พ เพชิ พอ พ เ สาร ชาก ณห พ.บ พ ท ชาง หาห หาห พ ก भारत है दिवसी की कि वह भी है जा है वि મું મુખ્ય કે માં માર્ક માં માર્ક મા ช dm หรา บำพอโอเพ้า ซ ซ ซ ฟ **ปริชา**

169. Then the Musalmans proceeded down to Ahataguri and made a royal house there. Baduli Phukan was made One Nutnam, the brother of one Raja. Charāikhowā was made Phukan. Having heard the news of Bāduli Phukan being made Raja, half the men left the side of the heavenly king. At this, the heavenly king desired to remain in ships. The king then sent Katakis to the Dihingia Phukan, the Buragohain Dangaria and the Tipam Raja and ordered them to remain at Pānibāt. Lāluk Barbaruā of Lanphima family, the Bargohain, the Parbatia Rājkhowā, the Marangikhowa Gohain and the Sadiyakhowa Gohain were stationed at Erāltali. The Barpatra Gohain was stationed at Sessā. Now the king wished to make peace. He said that the country should be saved by offering gold and silver to the Musal-The heavenly king sent the mans. Tipām Gohain, one Salā and one Bāhbaria as Katakis to negotiate peace with the Musalmans. The Musalmans expressed their willingness to leave the country if they would be paid tributes. Having heard the news, Baduli Phukan asked the Musalmans to send the Katakis to him before the peace was made. The Katakis were accordingly sent and Baduli Phukan having had a talk with the Katakis told the Musalmans to make Then the Tipām Raja came peace. back and informed the news to the heavenly king. Thus informed, the heavenly king made peace by offering a princess, silver, gold and elephants. The Musalmans returned to their country. Then the king fell seriously ill and died.

170. พฑ์ ส ปเทช ปเจ ฐ[®]น์ พชิ ซา ਮੀਏ ਨੀ ਰੀ ਦੀ ਦਿੱਲੀ ਅਤੇ ਅੰ ਲਈ mi ਪ੍ਰਦੀ พนิ ชางาร์ ห่างชางราชุราทุนิ เ ห้าที่ ๖ ; ณื wwg w Lt who who w't w who a મ; ા અરે પ મ મહેલ્લા પૂર્વ મું દૂર મીરે મીરે หางอ์ ๙ ซา ซา พุ้า พุทิ ๙ หนิ ซ ษ่ भा भर्षे भी दे के वे वे वे विषे वह के वे वे वे निम्म कर्म कर कर निम्म निम्म निम्म निम्म าร์ พ พันพ์ พักใช เป๋ร พงโน เฟ๋ง מי שלו של מין לימו ונים ווי אינו מים מים भीर्र भीरे भीरे भरे हैं देव जी भी फरे भरे भे ນ. ໝື ກ່ & ຄື ຫធ ນ ຄື ຫຍື ໝື ນ ຄື नका नमा कर्ष नमें नजा है भी नमें भी गी £ઈ જીમાં પ્રદે લા() નિષ્ણ મું જે છે જીમાં ਪਾਏ ਝੰ ਏੰਬ ਅਰੰਬਰ ਅਹਿੰ ਕੇ ਮ ਫ਼ੈ ਕੇ ਅ ਮੀਏ ਲੇ พบ ໝຸ ໜ້ &6 dw ກ พช am ym v ਹਾ ਘੈ ਕੀ ਨਾਂ ਆਮ ਅੰਖੇ ਅੱਖ ਘੋਏ ਝੂਏ ਪੂੰਕੇ ਚੈ นย์ หา พอโ พุณพ์ บูพ์ ช หาน ปอ ปอ พชิ พุ้ง ค่า พชิ ๕ชิ พนิ บุชิ พนิ พ้ ๕พิ क रिर्मा निर्मा भी भी भी भी निर्मा निर्मा निर्मा निर्मा निया की निया निया के भी निया भी भी भी भी ભી નિકા મેળ છે. ભારત માર્જા મુ મેઇપ્ટા કર મે ປໃช dw qg ປ ຊົນ ເປີ ເພດ ເພດ ເພັດ ເພື່ອ फर्म भर्म भा भे दि भी पर दे के भी। de भीकी १५ भिर्द का ए मिंद्र भारतिका ली नेस परि ਖੇਸ਼ ਪੈਸ਼ ਅਰੰਦਰ ਅਤੇ ਅਸ਼ੀ ਸ਼੍ਰੀ ਆ ਪ੍ਰੈ หรื เอท์ พนิ เช้ บ้ ห ืด เพ่งเอา หว้า ษ่ दिसे फी स्वीरे नेभा मुह का फहे फहे रहा है रेंदे ਲੈ ਅੰ ਪੈਰੰ ਚ \ ਅੀ ਅੰ ਲਿਓ ਦੇ ਲੈ ਜ਼ਿੰਦੀ ਲਾਜ਼ મીઈ ઢાં માં મીર્ગ ફુ⁰દે મે મેર્ગ મા છી મા

SHUPANGMUNG (CHAKRADHVAJ SIMHA).

170. In Läkni Plekngi (i.e., in 1664 A.D.) in the month of Dinching (Aghon), the Dangarias and other officers held a council and, as desired by the deceased king, Sutāmlā, sent Katakis to call in the Sāring Raja, the grandson of Shuleng, the Saring Raja. The Dangarias made him king in the big royal house and greeted him. They, then, came to Chelā and remained there. Then four Musalman Katakis, namely, Durbeg, Rastambeg, Tājākhān and Shek Kamal, were sent with presents to Chaopha Shutāmlā by the Musalman Emperor, Aurangshā. They arrived at Lakhau and halted there. Chāopha Shupangmung heard the news. He consulted with the Dangarias and sent two Katakis, Mādha Charan and Gariā to the Musalman agents at Lakhau. The Musalmans were informed of the death of the king, Shutāmlā. Our Katakis told the Musalman Katakis that the king, Shutamla died and his brother was installed in his place, and that the new king wished the Musalmans to go back. The Musalmans held a council. Rastambeg and Shek Kamal after having had a consultation with Mādha Charan and Garia sent the news of the death of the king Shutamla and of his brother becoming king to Rasidkhan who was at Tāmulihāt. The Musalmans stopped there with their ships. When Rasidkhan heard the news that the king, Shulāmlā died and his brother had succeeded him, he sent presents to the new king. The Musalman messengers arrived at Lakhau. The heavenly king was informed of the matter. He directed the Musalmans to come up by the Barnadi with their ships. During the month of Dinsham (Magh) the king remained at Chela and did not send any word to the Musalman guests. Our men, taking all sorts of things to give to the guests who were at Hakāi, were waiting king's order. Now the king said that a princess, gold, silver and ninety elephants were offered to the Musalmans for the welfare of the country and for giving back the captives but the Musalmans had not as yet acted according

171. v mi wm a mai t i vo dos थेर्क कर कह की पीर्व हैंदें कहें मोर्क कहें पर ਲੀ ਦੀ ਦੀ ਦੇ ਸ਼ੁਰੂ ਅਤੇ ਨੇ √w wow we w mis of the be my bis be tolk wit von as with wwo so we was we will am ກຸນ ພາກ ນຳ ເພື່ອດ ເພາະ ຂໍ້ ໜ້າ ອີ່ ພຣ ຫຼ ພ ປີ ຄົ ແຊ ຮ ພ ແ & ແ ຮ ຄົ ຜູ້ ທີ ຜູ້ ທີ່ ชิท์ พด์ ชาก หา อน ชินิ ลื พด์เอา หา้า พริรู่ พอ์ ๑พ์ ๑ฬ พื้ง ซื้อ สำทั้ง พ้ ะ พง์นา ะ ชั่น งพ บา พ พ ปง์ หน็ พ માં માર્ટ માર્ટ હવા છે છે કે માર્ટ હતા હતા છે છે છે મું દ્વારા જ ખૂ છ પ્રીઇ દે કહે ને ના પર બળ भिर भी। भार दे भार्म की निका भीर्क कर ਦੀ ਦੇ ਅੰ ਮੀਰੇ ਅਦੇ ਦੀ ਰਹੇ ਸ਼ਹੇ ਹਰੇ *ਹੈ* ਕੀ พด์ ซเม้า หา หอัด หื ดื ษนิ ห้อ ซซิ พุ אין מון ואלוני מון מון אינו שוני איני מון איני भिष्ठ के निष्ठ भिष्ठ भिष्ठ भिष्ठ के अप्रमा के देश मह नेम के के कि कि मिर ने का ने का दी निम् निम् के भी निम् मित्र के कि भी है भी

to their words. The boundary of our country had not been fixed. The king wrote a letter to the effect and sent Chandra Kandali and Sanatan to Durbeg with tributes of one hundred musks, forty ordinary knives, four knives with gold handles and nine tusked elephants.

171. Then Rasidkhan sent a Kataki, named Shek Kamal to our king for realising the remaining portion of tributes of money and elephants. Rasidkhan's Kataki arrived in Mungdunshunkhām The heavenly king sent some (Assam). Katakis to welcome in the Musalman Kataki. Our Katakis directed the Musalman Kataki to fall prostrate at the feet of our king and sent the news to the latter. The heavenly king said it good and ordered our Katakis to escort the Musalman Kataki to the Darbar. But Shek Kamal, the Musalman Kataki, when he arrived at the principal gate of the city, said, "when I had come with Durbeg and Rastambeg, I had simply saluted the king but had never fallen prostrate at his feet. Now I shall salute the king but shall never fall prostrate at his feet." The heavenly king, being informed of the matter, said, "the Padsās Durbeg and Rastambeg saluted me without falling prostrate at my feet as they had come in obedience to the order of the Emperor. But this man is simply a Nawab's Kataki, so there is no ground that he should not bow down his head at my feet." With this, the heavenly king ordered his men to take him back to his

שה אל אל שלו על אה של אטוב מסינים प्लाई एरे एवं कई एरे दि mई एरे mई है ร พช พ พา ร ปาบ ปาง พุธ พ พ พ ซ ช พชิบพ์ สถา ซูลินุฬหิง พชิบพิส ਘਈ ਲੈ ਸੀ ਕੀ ਨੀ ਜ਼ੈ ਐਲ ਲਈ ਕਾਸ਼ੀ κοίως & ਅ ਮੀਏ ਘਾ \ ਪੂ ਅੰਬੇ ਅਰੰ ਆ ਅਏ ਅ ਫੈਏ ਚਰ ชั้น พด์ หรื พริ ษริ บู่ดั ช ชพ บุ้ ษริ พุติ &6 าว √m พ ซ ซ ซ m ส เข้ เรื่ พ หน็ ชชิพ์ พ้า พชิส พงโซ เพล พงโซชิ ปรุ เพิ่งแก้ บริงาร์ ม พอง ปุ พ फ्र नेम की धीम की फिर नेमा कि भी मां भे भारती कि विकास निवा है का है। भारती भारती भी भी की भी कि बिका भी के के भी भी ชาง & พันธ์ ชชิ พน ห้า พน พชิ &ชิ พด์ ห้า कि भा भी कि भी भी की भा कि कि कि निस् कि को भी है आहे के श्री ने ने अभी शही ช เ พ. พ พา พ พอ ป พา พุบิ พองิงา พ พ น บา น ปา พ ปา พ พ ห ท ห ปิ ฟิ ฟิ พ ส ปิ ปรา พิณ พ; พู้บ

172. νοξ ανώ το με νοδοι το ξει σνο αι τομε αν της στι κυώ τε κλό κε κι σκε κι σκε κι το κε κε το κε κι το κε κι το κε κε το κε κι το κε κε το κε κι το κε κε το κε κε το κε κι το κε κε το κε κε το κε κε το κε κε το κε το κε κε το κε το

camp. Shek Kamal, when he saw that the king was greatly enraged, expressed his willingness to greet the king by falling prostrate at his feet. Accordingly Shek Kamal was produced before the king. The king had a talk with the Musalman Kataki and dismissed him after giving him presents. Our two Katakis, Mādha Charan and Gariā were ordered to accompany the Musalman Kataki. Now Lantun Barphukan, the king's father-in-law, said to the Musalmans, "it was settled formerly that one hundred elephants and four lakhs of rupees would be given to you. I also arranged with the king that a princess would be given. The king and I offered the Musalmans four lakhs of rupees and a princess but the elephants were not supplied. After that the king died. Then the Saring Raja succeeded the We made this arrangement throne. without the knowledge of the present king. Now the present king gives credit to the word of the Buragohain and the Barbaruā. He does not care to follow my advice. He is willing to make war. I wish to send this news to Rasidkhan if he would be pleased to take me into his favour. I shall lead the Musalmans to plunder the son of Lahan. Dihingiā Phukan will go back to Shāolā. I shall allow the Musalmans to plunder the king. You must send the news to Rasidkhan."

172. The king heard the news of the conspiracy. He arrested the Dihingiā Phukan, his son Lāngshā, his brother Lāshāi and his two sons, the son of Kaliabariā Phukan named Huiphāk, one Lābut, one Lāngu and two servants, Talan, the grandson of the Barpatra and Lāisheng, an adopted son of the king and put them all to death. In the month of Dinruk (Baisakh), the king ascended the Halong taking Somdeu tied on his neck. He was named Chāophā Shupungmung by the Deodhāi Pandits.

173. v vam w mis on was dard เนียินยี หมูทน์ บนิ ห้ง เอท์ ผยี หมา ห้ પૂર્ભ છે મીઇ લુંધા પુ રહ્ય જાય પેઈ લ ; Lધ मारी भार्तिक देश की भारती के का मिर्ट ບ ກໍ & m ກໍ ປີ ກໍ ເພີ ກໍ ພາ mg ਪਾਈ ਸੂਬੇ m; ਕਾਂ ਅਰੰਬਰ । ਪ੍ਰੋਕੀ ਸ਼ਹੀ ਦੇ ਬਾਈ ਲਾ ਦੂ ਮੀਰੰ ਅਸ਼ਿੰਘੀ ਪਾਏ ਅਚਿ ਪਾਸ਼ਿੰਘ ਦੇ ਸ਼ੀ ลให้ ลที่ พื้อ หู้ ๒) หู้ บา หา บา ลที่ พื้อ พชิง เพื่อให้ พญิชชิงห์ พรู้ว พชิ ห้ พชิ भ भ भ भ भी भी है के भी विकास के अ ณ พริส ซโล ชาก เอริ พิอ พัพงา พอ √m है रहें के ्र अभ है अप है के खीर พ (พลิ พุ้า ปี รูชิ พด์ พด์เอา เรือ์ ลิ & หุ้ หญ่ ประการ เกิด หาง ประการ เรื่อง £6 पा पर के मारे भी विषा एरे के वा าง พุฬ พด์ หู้ ดหิ เช่ต์ เช่ หำ จาก เพชิ พธิทัยเลิษ (พำ บัพง์พาชา & ਦਿੰਸ਼ ਦੀ ਦੀ ਹੈ ਅਸ਼ਿੰਸ ਦੇ ਅੰਸ਼ੀ ਨੇ ਫ਼ਿਆ ਨੇ 1981 द मि दें mo win द mil vin भी कि का भी भी के पर के का का कर कर की พับ ฟิง์ พ. พนิ บนิ พินิ ปินิ พ. น งพา ๖ Lin me 198 me al Lo 18 w a w m หา ผชิสติพชินุพา บุษ บางหัด £6 ए फि क्रिए पमा £8 ए, भ ए, भाषी ले फिर में फीम mó में भी भी भारी में จพกุษ์ ซาน พ่า พ่ะ งพ ฟอ์ ซาทิ พ่อ์ ญพ์ พพ์ รุ่ ส พ พ ช ป ป รุชิ ออิ ซิติ างล์ พัง ซ ซุซิ พชิ พาว บาริ พัล พา ๓ ๖ Æmili ਪੈਂਦੇ mili dw or b \ w ਦੋ a ' w m หู พันโ พ หนู พู้ ปุ่ดง พพ ซอ หู้ भी की फिर भी एक भी भी महिर्देश mg मी માં નિયા અર્જા દ્વારા પીર્ગ જો છે જે

173. Then a Kataki from the Jointia Raja, named Ramāi, came to the heavenly king to offer tributes. He was received kindly and sent back. After this, the Koeh king, Peonārāyan (Prānnārayān) sent one Ram Charan with words of affection, friendship, pleasure and displeasure. He came to our king and said, "Formerly four Musalmans came to the Koch king and asked him for permission to catch elephants but their request was refused. In the mean time the Musalmans came to and took possession of Beltalā and Darrang. They have now caught elephants. A Kataki was sent to the former King who prohibited us from taking any action. Then we resisted the Musalmans with one thousand veteran soldiers but we could effect nothing." Then Ram Charan continued again, "You have favoured us in every way. Through your favour we have been able to prosper. But for some time, the exchange of thoughts, through Katakis, between us has been stopped. Formerly you gave us the rule of the countries Beltala and Darrang. We used to give you elephants. The countries have now been taken from us by the Musalmans. So I have been sent here to tell you the story." former Thus spoken, heavenly king said in reply as follows:— "It is not known to me. Now you have come to tell me of your fidelity. I take you into favour. But we had a long war with the Musalmans but you had nothing to do with it. It was the will of the gods that we had to wander leaving our home. But now the gods have again been pleased to give us our country We heard the news of your defeat at the hands of the Musalmans. We sent you a Kataki but to our great disappointment, you did pay little attention. You were, therefore, left alone. Then we were also attacked by the Musalmans and our lot was to leave our country too. Now I wish to see Prānnārāyan restored again. You may inform your king accordingly." friendly talk cheered the Koch Kataki. Then the king sent Gopal Charan in the company of Ram Charan after giving him necessary instructions.

174. મુધ ન મહિલા પૂર્મ અર્ધ દર્દ ત ਲੇ ਲੇ ਜਨ ਅੰ ਲੀ ਸੀ ਸਿੰਦ ਸੰਦ ਲੋ भी भं ए के ने ना का कि दि की है ने บา พท์ส พด์ ษ สลิ พิธี พิธีพา พท์ कार भग भिर्म रिक ए कि वा भी में को कार คพ์ช หลัก พ.พ. พ.ล.พ. ล อา หลัง ลนั देश के करि का की भी की की ने ने कि कि พริพโตษ(สพาพริ) ผู้ผู้พิพัตยาพร ชน์ หรุ่ ชน์ ชน์ ชนิ ชน์ หา หาที่ ณ พน้า ਅੰਬ ਅਦੀ ਅਂ ਪਾਸ਼ ਅੰਬ ਅੰਬ ਅੰਬ ਅੰਬ ਅੰਬ ਅੰਬ ਅੰਬ W । एवं फ्रं फरि छ भी कि भी के ल พง์นา พง์นา พริ พู นุฬนิ ฟิริ พนิ भी है ਸ਼ੀ 6 ਅੰ ਪੰ ਲੰ ਅੰਸ am (vi vý พ่า บู้ พง์นา พุทิ ๓ เพา พ่นิ บ ืหง้ พชิดเรียน พเพชิพชิพญ พัญ สั ษ (ญฑ์ ๕ โคพาพชิ เพอโพา ซึ ซ์ติ เพา ਰਾਲੀ ਸਮੀਂ ਸਮੀਂ ਸੰਗ੍ਰੀ ਸ਼ਿਲ੍ਹੀ ਸੰਗ੍ਰੀ ਸੰਗ੍ਰ ਪ੍ਰਸੀਰ ਸੀਏ ਸਮੇਂ ਸੀਏ ਸੀਰ mó ਸੀ ਚਰ ਤੋਂ। พูโพย์ พ่ ษง พ่างอังกา พอ้างา พชิ फरी कर में मार में प्रमाण मह निम्हा मार निम्हा

In the month of Dinchit (Jaistha), the king planted an Aubar at Suffry. He attached gold strings to the tree mounting on an elephant and offered sacrifices to the gods at Charāideu. In Lākni Kātmāo (i.e., in 1665 A.D.) in the month of Dinching (Aghon) the king came to Galpighāt from Leshāng. There he offered cows to the Brahmins and The king also offered gold, Ganaks. silver and cloths to them. Then he came back to Leshang. In the month of Dinkām (Puh), the Nagas of Bānfārā and Banchang were at war. The Nagas of Banchang cut the son of the Raja of Bānfārā. The Bānfara Nagas came to our king and requested him to help them in the war. Then the heavenly king sent Katakis to the Länmākkhru Rājkhowā directing him to proceed at once to the Naga hill to help the Banfara Nagas in the war. Then the king proceeded to Kalāmāti to catch elephants. A screech-owl perched on the royal residence at Leshang. The king heard the news. He left his residence at Leshang and came to Garhgaon. The Lanmakkhru Rajkhowā could not overcome the Bānchangiā Nāgās. A messenger informed the king of the matter. The king ordered Kāndu Khâmon and Parbatiā Dekā to proceed against the Nagas.

พีบ พีบติทีบติพชิพั ชัย หู บื พงา พติ ๕๐ พชิพชิพชิ ผู้ติ พูดิ เข็ที พชิง หรือ หู เพื่อใหงโทงไท

175. મું માર્ક માર્જી જેમાં જ જેમાં આ જે नमा हुई मही नहाम नहीं मुद्दा कही नहीं सरि ત્રામ હૈસ મીક મા ભીજ ભૃષ્ટ &ે તમે મેં ทับ mo am เอง ฟ ลิเ บู พชิ ฟพ ฝื เอ พุธิ ๕๐ พิษ; พ; ธ ห พอ ณฑ์ หวู่ ห ณื พูลำ ษลิพชิบเพ; ร่ ฟพ ໝູ ບ ° ปีชิ नेना यह में मेर देखे के की के नेना है พุธิ ธุงให้ พุธา พุธิ พา บุ้ พา ๗ (พ (พ (win an; नका m; wor wo vie van & n भ द में भी भी मा मुक्ती min अमा गरी । भाग वर्ष भी ษ; ลำพงโบบา บุ พงโบบาพชิ สำหรับผิ Am a v म; w &; vi Am a va & อติสาทางชิน พัษ(า หิอัน สพาน H! ਲੀ ਕੀ ਮਿੰਹ ਅਰੰਗ ਅਦੇ ਅਦੇ ਅੰ ਨੂੰ ปพ พ บุพ์ ช ชิเง พ บา विकासिक जीवन

They advanced accordingly and entered into the Naga village, Bānchang. The Bānchangia Nagas took to their heels. Our army set fire to the dwellings and the granaries of the Banchangiā Nagas. Then our army came back and informed the king of the news.

Then the Musalman Emperor, Aurangshā said to our Chandra Kandali and Sanātan, "if our army has encroached upon your territory, I shall order them to leave it. My men will follow you." Thus addressing our Katakis, the Bādsa Aurangshā ordered Phupāimung to send some Katakis with our Chandra Kandali and Hanātan. Shā-Tājākhā of Decca sent Pramatha Rai to our king in the company of Chandra Kandali and Hanatan. The king ordered to bring in the Musalman The Kataki was accordingly Kataki. introduced to the king. The Kataki offered the king a pair of Pagjama, the present of the great Padshā. The king having had a talk with the Musalman Kataki sent him back.

In the ancient time, Chāo Tao-Shulāi offered a valuable ring adorned with a diamond to Chão Nãngsheng, the queen of Chao Shudang. One Kataki came to know of this and informed Chāo-Shudang. The king found fault with Tāo-Shulāi. Tāo-Shulāi fled to the Narā Raja, Shurunphā and took his shelter. Shurunphā sent Tashenpau to fight with Shudang. Tāshenpau being unable to Then Chāoresist our attack retreated. Tão-Shulāi, Tāmrā and Khun Tāipām joined with Raja Kamateswar. Chāophā Shudāng said to Phimā, "Your brother has taken the side of Tāo-Shulāi, I, therefore, degrade you to the clan of Lukhurakhun.'' Thus, in the olden time, this family was transferred to the Lukhurakhun Clan. Now Chāophā Shupungmung, Lanthaomung, Phrangkaringrāokhām, the grandson of Phrangken พุธ พธิ ๛ุ ปิชิ ปุรุ พุทิ พธิ พุชิ พัง પ્રાર્ટ m; ಜૈરે દાં છે બદ્દી અર્ર દૂ દ્રુ પૌર્વે દ્રી พริ พริ ร์ พา พา พลิ บลิ พันิ ส พา พา क्षे वा कि इस का कि कि भी है भी है पा फी भर् लेंड्रा के भर् की लंडी की भी की ບຸນໃຊ້ຊຳ ອົອ ທ & ໜ ປາ ຄໍ ຂຳ ພາ ເພາ ਅਦੇ ਰਾ ਕਾ ਪਰ ਸੀ ਅਤੇ ਪਰਦੇ ਆ ਸਿੰਬ ਬਦੇ ਪ੍ਰ मृद्धि ए रिष्ट पर के मुर्स एपि प्राप्त प्राप्त พริงิทร์ บา พรา พชิธิ พดิลพ์ หา บูล์ भी कि वी कि में भी कि वाम मेर का कै रा के कि के कि के कि कि का कि का कि ศพาสะ พ° พย์ พา พองอา พอง ศบา ครื મું જેરા મું અર્ધ અર્ધ મીર્ધ માર્પા મહિલ્લા પાર્ધ mi ਪ੍ਰਦੇ ਅੀਰ ਪ੍ਰਦੇ ਅੰਖੇ ਕੀ ਨਾਂ ਘੇ ਅਰੇ ਪ੍ਰਦੇ भीरे। वौ एकी निर्मा वारे भी निर्मा पर मधीर ले बह भी निम मह में एक भी भी พงโชา พ ชา พิลิ ซ ส ฟ พใต์ 11

Æ ਦੀ ਜੀ ਜੀ ਹੈ ਅੰਪਰ ਪਹੀ ਹੈ। ਪਹੀ ਜੋ ਖੰਬ ਹਰ ਹੋ ਅਹਿ ਪੰਥ द के m द द ਹਰ wim दर्भ यह एवं दे देव यह एवं फ्लाइ की एक ช่อ ช่ ห เชเพียง บุ เบพีย หนิ ช่งโนโ พ. พ์ ਕ ਅ। ਅਓ dw v ਅੳ ਪੰ ਸ਼ ਕੀ ਜਿਸੰ भ प्रैक्न रिक किए कि में मूल भे देव के का की में वाह मारे वाह निमा वाह ปพนิพุทิ ดี บุ่น ก ทำ พงเนา เช่น ษ; พ. ส. พา พชิ พ์ า หู บา พัท ต ส.พ์ & મીઈ મે છ \ mઈ માં માઈ & maj mig mat wow we z' th In w w & & & t เราน้ำ ณ พา บูล์ พนิ รูโป ปร ห ปาก ਅਸ਼ ਅਸ਼ ਅਲੇ ਦੁਆਂ ਅ\ dह ਸਿੰਸੀ ਦੇ ਗਿੰਦ में नेहीं वासेमा या स्मार्ने में भी भी ลงพุธิพัพงา ลืพาชุพนิพชิที ปล रें वह जुना जार मार मह महि महि ए महि ह

tried to trace out the origin of the Gohains. Chāophā Shupungmung said, "The tribes, Phimā and Tāmrā were not of Lukhurākhun origin but they were, formerly, made so by force. Their forefathers accompanied Shukāphā. Now, I wish, therefore, to cleanse them and bring them to their former status." The three Dangarias and all other officers agreed with the king. A feast was given to the Dangarias and all others by killing cows, buffaloes and hogs. The king offered the three Dangarias men, good dress. es and money and presents to all other officers. The Deodhai Pandits sprinkled holy water upon the people of those two tribes. The king, then, took them into his favour and raised them to their former status.

177. Then a severe famine broke out in the country. There was no water in the fields. No water birds could be seen. Fields remained fallow for want of water. Nowhere water could be got. People used to draw water from deep wells by means of ropes. In the same year, the king came to Galpighat and collected the Brahmins there. He offered cows, silver, gold, cloths, jars, water-pots, water-vessels and cooking vessels to the Brahmins, After this, the king came back to Lesang. Then in the north near the river Tilao (Lohit), the Miris plundered the villages. The king heard the news. He despatched six Hāzarikās as Katakis to Lāpet Lāndāomi and Khām Dekā of Chapāguriā family to direct them to proceed to the north of the Tilao and construct a fort there. Lānshāi, the son of Manbaruā and one Jābukā Kachāri were sent to erect a fort at the mouth of the river Uvā. Langi, grandson of Ibun and one Malakā, grandson of Ankrāi Hilaidāri were stationed at the village called Dalai. พ์ชิทใจสู่ ห์ พุษต์ จุรเหนืช์ พ์เ บู้ าง (พาริ พ" พาริ พ"ที พ"ที " " ช ง พ ง " าง ร พหินให้หิดในที่ ๆ พโษโบ ษนิ ๆ พา ณฑ์ พื้นา ษฐิ mอ ัญฑ์ พื้นา พ้ บ เอา พ พน เบา พอ์เอา พชิ นิ ชินิ หา พิณ์ ਪਾ ਨਾ ਸ਼ਿੰਦ ਨਾ ਸ਼ਿੰਦ ਨੂੰ ਸ਼ਿੰਦ ਸ਼ਿ ษุติ บู ฟริ พด์ ฟพ ปิด์ ติ บู พด์ พด์บา ฟิด์ พใชิพา ลือโอง พพาพัพพี ษณ์ พืพ์ ชาบา บุพืพชิ ชาชิ พชิ ดชิ พ้ บ พอ พอเอา พอ ล ป ง เร เง บ พอ พองันกา หน้อ หน้า มี พายา หา พองันว สากา หา พองั भी बहु में बा बी फिल्ला फिर्ट फी प्रांम พาดา นาท์ นางใจ งบ์ พนิ นาท์ส งพ ບໍ່ ພຸບົກ (ກາຮິ ໜໍ) ປະ ກາງ ປົນວໂພງ พะเพา

178. บุ๊ะเพ่ อนิ เม ฟร เพชิ ฟร์ หา พให้ สิ พนิ บนิ เอรี ออิ ปบ เช อนิ เอรี ษ (พุธิ คุ พิท์ ลื พอ์พา เ พท์ส คุณ์ พื भीर्व में में फर्का कर के फ्रांच भीर भीर निम्न क्रामीं भी है स्पर्ध का मारे क्राम कर्र निम्न भ บ भर्र कह कह नम के कि ए के कि พ;่ พ่า บรุร ิ์ล หา พ่งโพา พุทิ ณ พา พ่ชิ रिए ए भी कि एहि का दिन के रिए कार्य प्र वार्मा वर्ष केंद्र में नेमा। क्षार्का करि है हिंद ਪਿਆ ਨਿੱਥ ਦੇ ਫ਼ਿੰਬ ਆ ਆ ਰਿਹ ਪ੍ਰਦੀ ਅੰ ਦੇ फ ਕੀ ਕੀਆਂ ਸੂਰੇ ਹਾਂ। ਪੰਜ਼ ਖ਼ ਅ ਹੋ ਚੁੱਚ ਅਰੇ प्रम mg &6 m; dw m polo 2 w h 38 พีน พา พนิ &6 ผพิ บิ พิธ์ พธิ หิธ์ พ์เรา เพราชิย บุที่ ช & ณหิ พ บุหิ ษ (ผื ผ ํ ๕๑) พุธิ ๕๑ ัชชิ พ ี ห ํ ปพ ๖ ਪਹਾਅੰਬ ਦੀ ਦੇ ਕਾਸ਼ ਕਿਉਂ ਅੱਥ ਪੁਰੇ ਅੱਥ ਕਾਂਦ ਅੱ મેં પર્ણ માર્ષ માર્ષ જ મહોળા મહેલા માર્ષ

The Miris heard the news and in a body attacked the son of Mau Barua. son of Mau Barua was killed in the battle. One Shilāman was also killed with his thirty four men. Having heard the news, the king became very angry and exclaimed, "In the ancient time the forefathers of the Miris were established there by my forefather, Chāophā Shusheng. Deories were also brought in. brother, Chāophā Shutāmlā, favoured them also. I, now, see the Deories have also joined with the Miris." The king, then, despatched Pelan Phukan, the son of Latao Phukan to punish the Miris. Pelan Phukan proceeded accordingly. The king also left for the down country.

178. Then the Nagas of Banchang and Banfara fought with each other. The Banfara Nagas could not hold their ground. They came to our king and asked him to help them in the war. In Lākni Khutshi (i.e., in 1666 A.D.) in the month of Dinkam (Puh), the king sent Abhoipuriā Rājkhowa and Hariāh Dekā Rajkhowa against the Banchangia They proceeded accordingly. Then, in the month of Dinha (Chaitra), the king came to Itākhuli and captured some elephants. A Screech-owl perched on the top of the king's Holong (royal residence) at Leshang. This information was given to the king. The Holong was allowed to remain unrepaired. The heavenly king came to and stopped at Garhgaon. When the Nagas of Banchang came to know that our army was advancing against them, they made a stockade and remained in it. Our army advanced and tried to capture the Nagas. The Nagas came down and put barricades in the way of our army. Our men could not attack them. Then both the Rajkhowas consulted together and sent some messengers to the king asking him to ທູ ເນຊ ໝູ່ ປີ ປີ ເພຣ ປາລ໌ ປຸຊ໌ ເນຊ ເພຣ ຊໍ ບໍ निष्य भिष्य मार्थ निष्य ਅੰ ਪ੍ਰਤੀ ਅਤੇ ਪ੍ਰੈਂ ਅਦੇ ਸ਼ੂਰੀ ਸ਼ਾਲੇ ਸ਼੍ਰੀ ਅਤੇ ਪ੍ਰੇਜ਼ ਅਤੇ ਪ੍ਰੇਜ਼ ਅਤੇ ਸ਼੍ਰੀ ਅਤੇ ਸ਼੍ਰੀ ਅਤੇ ਸ਼੍ਰੀ ਅਤੇ ਸ਼੍ਰੀ ਅਤੇ ਸ਼੍ਰੀ ਸ਼ੰਸ਼ ਹੋਈ ਕਾਈ ਦੀ ਉਂ ਕਾਲੀ ਆਸ਼ । ਦਸ਼ ਸ਼ੰਸ਼ਿੰਦ ਅੰਦੇ પ્લીઈ દુ² માર્ષ્ટ લઈ મીં પ્રેલિંદ પ્રેલિંદ છે છે જોઈ ປ ห mo d voz ບ 8 m (& ຊ າ ບ 6 m (प्रेर्फ मुर्फ मार्ट १ पर my mo v am Liv ભૂમાં મા મા મું કે માર્લ કર્ક છે મૂર્લ કર્દિ મૂર્લ พื พ่ชิ พ่า ตาพ (ษติ พชิ ห์ เว๋ ระ พ่ชิ ਹਿੰ ਖ\ ਨ ਨਿ ਘਰ ਵਿੱਚ ਆਪ ਨਿ ਪਾ ਨੇ भिष्ठ मार् भार भार अध्य कार्र भार्क भारत भारत भारत भारत भारत कार्य หือ พืช เพา พา พาพ เขา & พืช เพา น ษติ ชบา ติ ๕๑ พื ชา ตชิ พติ พบิ พติ ชา દી દા પર્ભાષ્ટ્ર પાર્ધ માર્ભ મું માર્ભ માર્ભ at £6 कर भी कर है की पी जिला भी ह कर जह का है ษ สง พงโน ทาง พชิ พ้ สง ส พุท फरि भी भी है भी WI

180. प्रैष्ट भर्म भूष भूष भूष भूषा भूषा भूषा भूषा

send a few eannon. The king despatched the Nadiāl Gohāin, Chāonāmpum, and Kāndu Khāmon with guns and cannon. They proceeded accordingly with guns and cannon and arrived at the place. They attacked the Nagas with cannon. The hill trembled with the sound. stockade of the Nagas was destroyed. The Nagas fled away. The big cannon were also fired. The Nagas took shelter in the intricacies of the hill. Our armies set fire to the dwellings and granaries of the Nagas. The Nagas of Banchang, then, taking two buffaloes, one goat, two wild cows and twenty spears, came to our king, who was at Barhat, to ask his pardon. The Nagas said, "Our forefathers acknowledged you as our head but you have sent your armies to destroy us. Now, we pray your Majesty to take us into favour." Then the heavenly king took them into favour and ordered our army to come back.

179. Then Pelan Phukan attacked the Miris. Five hundred Miris and seven thousand Chungis assembled together. The Chungis entered in Namdeng and the Miris in Tängshäng. The king despatched the Deka Phukan and Lāluk Guimeliā to collect the inhabitants of the side of the Tilão (Lohit). They proceeded accordingly and the king followed them. They then devastated the territory of the Miris and made captures of many of them. In the same year, in the month of Dinchit (Jaistha), the king sent Lachit Phukan, the son of the Barbarua of Lānphimā family to proceed to Kaliabar to construct a fort there. He went there and threw up a fort at Potākalang in Udumaring. After examining the fort at Kaliabar, he constructed a new fort there with seven walls.

180. Then the Nagas of the four villages, Bānmau, Shāmshā, Bardavā, and Dakulākhāi assembled together and

જા & W & જે જે જે જે જે જોઈ 1 જે જે જે જે ร ชิติ พโชบ์ พุติ พุทติ ชุร ร พชิ พุทติ พาน งุน พุราย พริ พุริ พุราย พุริ พรา क मर् भार् भे भा चम में चूर्ट नेमा चा नेम ชมุ พุพา ณ ท่ พ่ ษต์ ชพา พู พ พา ทั้ง ๕ ผิง พาด์ พูด์ พี พ โ ผ ส หา รุ่ง หา कर् १०१ कि भाई एँ वर्ष फ्रांस करि फार्भ कार्र หกุ หั ษ(า พุธิ ซ ๙ ๙ ๙ ทุธิ นุกุริา พุพิศ พาทำ ที่หู้หู หู พัพธ์เมา พงโฉา พชิ พูโล้ ที่ ที่ หรืน ปุ พ้า เห็น พื พ่งโอ พูพ์ ล่ ๑/พ หรื พริ ช พ พ ผ निकार निक कार्म के निकास मार देह दे મંં ઈપ્ટા બના અદે માર્ક મેં માર્પ જીમાં માર્ક, द के क्रिक mo So Ho बंद wow क्री में प พืชใช้ เข้า ห็ติ เจา พังโนา พริ พ้านพั ਅਸ਼ੀ ਲੂੰ ਮੀਏ ਅਲੇ ਅਜੀ ਜ਼ਾਜਾ ਕਵਾ ਕਾਏ ਅਸ਼ੀ พง์พา หลุ้ พา พ ห ู ซา ฟ ์ บ ซ ซิ พลิ เ ल ए एमाई ल' लाई दिहे है एवं ए ए पर रही लाहे सम्ब की भीहें बहें अब स्वाह की से प्रमान भा & dw now of bu mut हर । Who भार भे भी भी में भार देवा भाषा दिहें भी विव किर मुर्क किर किरा

plundered the neighbouring villages. The king heard the news. He despatched Pelan Phukan and the Hātibarua, the son of Lakhai. The king proceeded The Nagas of the four after them. villages, Shāmshā, Bānmau, Bardava and Dakula were dispersed. dwellings were burnt down. The Nagas bringing ninetecn slaves and one female slave, with other presents came to Pelan Phukan and asked his favour. He sent the news to the king. The king sent a Kataki ordering our army to come back. In the month of Dinshi (Phalgun), the heavenly king proceeded to Sinātali from Gurhgaon. Therefrom, the king came to Teliādungā. He, then, constructed a road from Teliādungā to the side of the Barpukhuri near the mouth of the Jhanji river. Then the king came back to Tāimung. In the month of Dinship (Bhadra), the king sent Katakis with the grandson of Guimela Bargohain, Lāshām Khubā, the grandson of Chāo-Lahan, the Kaliabaria Phukan of Lanphimā family, and Lāngu, the grandson of Nangran Gohain, ordering them, the four Phukans, to construct a fort at Sāmdharā near the hill, Daikāreni. In Lakni Rungsheu (i.e., in 1667 A.D.) in the month of Dinching (Aghon), the fort was completed. F 11 6

181. In the same year, in the month of Dinkām (Sravan), the king held a council with the three Dangarias and other high officials. Addressing them, the king said, "my brother, Chāophā Shutāmlā did not make any offer to our forefathers. He also did not offer sacrifices to Indra and all other gods. So the Musalmans could come to our country and devastate the province. The Kāris and Hajuās were massacred and all people suffered great misery. Now, I wish to propitiate Indra and other gods by offering sacrifices and to make offerings to the forefathers. people, at large, should be collected and offerings should be made. I wish to free myself from the subjugation of the

หรืช สี พืช สี ธิ พุธ พช ลห์ หรื เอุริ พื ซฺณ์ พ ํ ณฺบ์ พน็ นำ พ พง ณฑ์ ษา ๕๑ พุ่ง พง์ พุ พรี भी ธิ พุจ์ พริ ชา พ์นิ นุธิ บา ชุธิ ห่า ชา พ ส พ พ พ ค พ หิ มิธิ มิธิ ร ชาชิ พานิ ร ร ขา จลา จลา จหา Lo 12; वार मीर वार्म 15 10 10 14 18 1 પીઈ માર્મ & પાર્મ મેઈ માર્મ મારે & ann જા મ પં દૂ માં પોર્લ દુ &6 n; જારે મોરે mg เชื้อ เพื่อ เพื่อ เพื่อ เพลา เพื่อ เพื่อ เพื่อ દી માર્મા માર્મા કરી માં માં માર્મા માર્મ พี่ หู ห์ บุนี ซ ุดชิน เพงิน บั หู ਹੈ ਅਤੇ ਪ੍ਰਤਾ ਸ਼੍ਰੀ ਜ਼ਿਲ੍ਹ ਕਾਰ ਸ਼੍ਰੀ ਸ਼ਿਕ੍ਰੀ ਸ਼੍ਰੀ ਸ਼ਿਕ੍ਰੀ ਸ਼੍ਰੀ ਸ਼ਿਕ੍ਰੀ ਸ਼੍ਰੀ ਸ਼੍ਰੀ ਸ਼੍ਰੀ ਸ਼੍ਰੀ ਸ਼੍ਰੀ ਸ਼੍ਰੀ ਸ਼੍ਰੀ ਸ਼੍ਰੀ ਸ਼੍ਰੀ ਸ਼੍ਰ क्ष में भेर भी। भारता ने ना भी ने ने निम्नी र्ना कि में किल के महि महि के के win wo of m wil at wo what wing ! at कि दिहें हैं भी भी भी भी कारी है कि कारी सीरी 1 รุ โร ปลิ เช้ เอเทุโร ปุ เบเท็ เอร์ ปะใช้ เพ เพ่ จะ เพื่อ เกล้ะ เอง จุด เพื่อ เพล่อ เพล ชื่นที่ พชิ พื สื รู้ งพริ พรา ปิจิ ชนิ หณ์ หรุ่ ห้ หรุ่งหู ปลา กรุ พงุบ หรื m; พ์เ ณ พิชิพุชิษ; 🕉 พิพิพัน พูลเ वार वासीया। वा का का भीर कार के भी क व्यादि की देश की का कि प्री की कार्र की कार्र निया दिल्ला कि कर भी भी निया निर्मा भी માં મારે દ્રષ્ટે પાં પું પ્લુમાર્વ અપ્રે માં મારે £ชิ พนิ บุชิ พนิ ชพ เ บุ้ หมู บ พูนิ ฟ ห พ่นิด(พ่นิดชิพุพชิพุสพา บา พลิสซิ ๕ลิ ฟรี ณ กราการา พ ห หนึ่ง મુક્તિ મુખે જ ર પુંજાણક જ જે જે જે ભા મીદે ત્રે મેં માર્ગા આ બાર્લ સ્ટિ કે ત્રે મે นอพนิ พอ นอูช พนิ ธุโอ ซี ปร ห้ พ ห ป ปm พธิ ชพา ปิด์ ชนิ ธุบิ ชุ หั บ ิพ์ พ;

Musalmans. I think, I shall be successful in the attempt. I wish to know your opinion." The Barāgohāin said in reply, "In the ancient time, your forefathers used to do the same thing when they were overtaken by any such misfortune. They, thus, regained their former powers. Your proposal is really praiseworthy. We, your slaves, will intimate to the people at large, the wishes of your Majesty. But the Kāris and the Hajuās are living in the different parts of the country and there is scarcity of provisions also. We, your slaves, are afraid lest we should suffer again." The high officials were not in favour of the proposal of the king for attempting to drive away the Musalmans. But the king was firm. The king proceeded to Charāideu and asked the Deodhāi Pandits to examine the legs of fowls. Deodhai Pandits, in obedience to king's order, examined the legs of fowls and found the calculation favourable to the king. The king came to Garhgãon. He collected his men and gave them necessary instructions. He made Lächit Barphuk, the son of Barbarua, and the Kaliabaria Phukanan, the commander-inchiefs of the whole army. During the period of the same moon, the Dekā Phukan, the son of Guimeliā Bargohāin, and Bhelāi Phukan of Lāndāomi family worshiped the gods at Charāideu and made offer of sacrifices. On the day, Khutcheu, the king despatched all the officers to different parts on different purposes. Bhelāi, Laluk Phishing Dihingiā Phukan, and Pelan Phukan were stationed at Saring. Then the king with the Dangarias and other officers offered sacrifices to the gods at Charaideu. On the day, Khutcheu, the king sent the officers to their respective places. The Marangikhowā Gohāin was stationed near Kachari territory. The Barpātra Gohain was placed at Kaliabar. Bargohāin and the Sadiyākhowā Gohain were sent to repair the fort at Sama-The Kaliabaria Phukan, the Didhara. hingiā Phukan, and other Phukans consulted together to settle what they should do. They appointed some men to examine the roads minutely On the left hand side of the Tilao in the south,

निष्णा निष्ण भाषि कि कि कि कि भी निष्णा भाषि भी कि भी कि कि कि कि भी भाषि के कि है भी है भाषि कि भाषि कि भी है भी कि भी

182. ગા જામાં લે જે ખૂં દ્રાપીઇ જં முறு வீ भी है आहे नहीं ए முறு है नहीं की พชิบ หุ้ง พุธิช บุพา ส พธิช พิศร์ જેમ માં ક્યા વર્ષ અફ માં અફ માં અફ માં જાર પાર્ધ કે મેરે પા 1 પ્રાથમિક જાર કરી ક निका की कहा कि की कि कि कि कि कि मान करि भा करि मान निर्मा भी भी भारे क พองินา ล งาน หริ พำ พริ บุ น บหิ ਹੈਆਂ ਕਾ ਦੇ ਮਿੰਦ ਹੈਆਂ ਵਿੱਚ ਆਈ ਹੋਏ ਆਉਂ ਹੈ। วล์ วุวล์ ชิชิ ส พุธิ พรุ ปพเพ ว พ พุ้า พง์นา พชิ ธุ่ ชิ่ติ ชพ ซา พ; พ์ พู้ एपी निर्मा करि भिरि भे भिर्र भी भी ปนาน พอ พยิ พชิ พชิ พชิ พดิ ษ รัติ พ น้อ ฟิง ชนิ พนิ พร พ้ พ.พ์ ผ พ.ส งพเพ่ พริพา พูปพาทัติ พุทิต หติปพาว પ્રામાર્થ માર્ષ માર્જ માર્જી પ્રામાર્થ માર્જી માર્જ ਪਾਉਂ ਕੇਸ਼ੀ ਕੇਪੀ ਅਸ਼ਿੰਕੀ ਅ⁸ ਲੈਂਦੇ ਕੇਸ਼ੀ ਸੀ ਸੀ m (ਅਦ ਹਾ ਅਹਾ ਦੀ ਦੇ ਅੰਗ ਦੀ ਦੇ ਵਿੱਚ ਅਹੈ । m £ મીઈ માં at work ar મીઈ mb orm w พติ จาก ณชิ ซิชิ ลำ จานาล ; หัน พ. พา พ; ผชิ พ พา ปริ พ ห พัฒ พ; บ; &บ W as द dot the this mis &6 & &8 ar ਦੀ ਕੁਝੀ ਅਸ਼ ਆਉ ਕੁਆ ਪ੍ਰਾਅੰਸ਼ ਮੀਏ ਕਾਂ ਅਹਿ ਸ਼

the Dekā Phukan of the Guimela Bargohāin family and the Dihingiā Phukan of Burāgohāin family were ordered to meet the Musalmans at Bāhbāri. Then the Nāosaliā Phukan of Tāimungia family, the Kaliabariā Phukan, and Chāophrang Lāndāomi Phukan marched to Kallang. On the day Dāpmāo, they beseiged the fort at Kajali. The Musalman Raja Rāishing fell in the struggle. Sayadkhan was hurt by an arrow. Our army captured a great number of Musalmans and obtained possession of many horses, guns, shields, and horns.

182. The Dihingia Phukan and the Deka Phukan marched in the north by the side of the river Tilao and attacked the Musalmans at Bāhbāri. Our army captured Lanbeg, Rashshanbeg and many other persons, and got possession of many horses, guns, shields, and horns. The Kaliābariā Phukan sent some men to make over Länbeg, Rashshanbeg, and the other captives together with the spoils at Garhgaon. Then all the officers, consulting among themselves, constructed a fort at the mouth of the Kājali and stopped therein. The king heard He, then, ordered all the the news. officers remaining in the fort Kājali to proceed to Kajali to attack the Musalmans there. The officers were informed of the order of the king. They made preparations to proceed on the day They marched down from Kãpcheu. Kajali and halted at Pajigila. Barphukans, the Dekā Phukan, Chāophrangphukan and Pelan Sāringiā were sent in the south to lay siege on the Musalman fort at Itākhuli. north, the Dihingiā Phukan was ordered to attack the Musalmans at Shāburuj. Both the Barphukans stopped in the fort, Latāhil. One Hāyātkhā Musalman coming from the south attacked our army at Daimaniā (Duimunihilā). Our Man Hāzarikā and Dikhaumukhia Rājkhowā fought with the enemy. Hāyatkhā was killed. The Dikhaumukhiā Rājkhowā stopped there. Our army also remained at the place and engaged themselves in preparing a fort as there was no fighting for some days. The fort was completed and our army put up

183. પું મીર્જ ખીઈ ખઈ ખઈ ખૂર્ભ ક્ર છે? ทัพ ษ เพ พุธิ &6 พิธิ พริ พริ พธิ &6 र्भा भी वह आहे क मीर्श्व भिर्म कि मिर्ट कि हैं। कि कि मार् कि मार् कि कि कि कि कि कि L र्रे प्रेंब भी करि भे बा रिट एवं कु mg 1 mg £6 ਹੈ ਅੰ ਮੀਰ ਅੜ ਘਾ। ਜ £ ਮੀਏ ਲੈ फार्मिक भी है आहे ए अहे चहि कि है । ชา พริ พ พ เ บ พ พ พ พ หหื อพ์ पर अर्द्ध भिष्ट भिष्ट भी अर्द्ध ए अर्ट भी निया निया के mon या भी ए भी के mis £6 0° में भारे रि के की मिंद्र भारे किंद्र मारि राजिए अह कह मा भी में भी है भी भी फे फह ए ने नि ษใชิบลิรา สดา ชชิสบาลิลิพารบา एँ भिर्द भर्द के प्रेड एँ जेका ऐरे फर्रे का भर्द कर् नेही प्रार्क्ष प्राप्ती एक मार् नेका पर्व ชบ บ พางา บัพนินนิน พัพธิชิชาสภา के मुक का मार्थ मार्थ के में के के के के ปบา ห่า พน &6 พชิ ณชิ น พอ ห ห งพาง พาณ์ พานา พชิหนิ พำหูพิ भा भूषे वर्षे पर्द नहीं भाई भी है भी है नी है ने พนิ พชิ ชพ ชื่ ชุ ชร พุพิ พนิ ซ ปีชิ พชิ ธ บู ปร ค พ พุธิ ช ต พ พ พ พ ชैरि भिर्मित कर द्विष्ठ प्राप्ति भार्म कर मेल िशेल मेरी मेण मेरी गाफि रेस मेरी की वि

therein. One day, one Dulalkha came out of their fort and attacked our army. He, being unable to gain the battle, retreated. A great number of Musalmans fell dead in the field of battle. Two or three persons of our side were killed.

One day, the Musalmans came out of their fort and attacked our army. Our men fought two days with the ene-The Musalmans could not get victory. They retreated. A part of our army laid siege on the fort, Itakhuli and the other halted in front of the fort, The siege lasted some days. In the north, the Dihingia Phukan proceeded to the fort situated near the Barnadi (Bramaputra) and stopped there. Then the son of Hariah Deka and Lanmungkhru marched towards the fort, Shadarihāt. They took the fort and put up therein. One day our army proceeded to the fort, Barnagar from the side of the Barnadi and stopped there. Then the Musalmans gave battle to our men on a sand bank near the fort, Pandu. They could not get victory over our army so they retreated. Sometimes after, the Musalmans attacked our garrison in the fort, Chinglākānta in Bharubali. enemies were repulsed. The Musalmans laid siege on the fort of Dihingia Phukan from both sides of the fort. Our army fought from water and marched down. After this, the son of Hariāh Dekā, Lanmungkhru, Lanklangchephan and the grandson of Nāmpum Bargohāin proceeded by the Barnadi and laid siege on the fort, Shāng at Rangmahal. Musalmans came out of the fort and attacked Lanmungkhru in his camp. A terrible battle ensued. A great number of the Musalmans fell dead. Our Lanmungkhru, Länklangehe, and the grandson of Nāmpum Bargohāin were killed

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184. જે પૃષ્ટે જે જાદે મેં માર્જ દરિ માર્લ ਪ੍ਰੇਫ਼ੀ ਅਸ਼ਿ ਕੀਆ ਝੁਸ਼ਿੰਹਰ ਨੇ ਪੈਰ ਅਤੇ ਪ੍ਰੀ ਪੈਂ काई पूर्ण कार व ए भी की लाई रेरी दिंह भी। พให้ พัฒ หงุ ปรุ รุ พุทิ หงุ ปรุ ช ห mis mo aim ail me ail vis 5 48 W ะ พนิ อา ห อา พิชิ พ า ษใง อนิ พบิชิ भ mas sa m wit at by of 1 blo of ਬੁੱਚ ਦੂ ਲੈ ਕਾਏ ਫ਼ੈਰੇ ਦ ਨੀ। ਕਾ ਅਵਿ ਫ਼ਰੀ। ਪ੍ਰਾਜ ณ ชย พื พ ซ ซ ซ ซ า mg L6 พชิ m นาริ ๕๐ หื พา นาริ พาธิ ณ พุติ ณ พาธิ m m; ang my; मूर्क mo एर m; man मू พด์ พุพ ; พ่า บุพชิ หนิ ซ้ ดหิ อุทิ ભારે કુશ્યે નુક્ષ માં કુમાં જાણા અફ મા જાર માક કે મેર પા પ્રાપ્ત જ માં, જે મો; พพ พ พนิ ๕๑ พั พริ ๕๑ พ พ ห พุธิ พุ न्मामी कि कि मेर मेर मां कि किर वार के क मार्क मार्व की की का अमा क्रामिश की का £रेह ने ना दे भर् के मह फर मार् मार् भी की ਅੰ) mg L6 mm wmg an the wa wet me du an an an un me un ar un are มา ดาชิ พาลิ เม เบ็ บชิ พางา พาลิ &6 ปพา พื พู้ พ; พู้ พริ ปพา บ หวิดำ เอริ dm am พ am ห่า พน 86 พ พ ทุ่น ญฑ์ ณ หน เบ้า บู ทุน ๕๑ พ่ พ; บ่

in the battle. The heavenly king heard the news. He sent one Pāpang and one Chāo-dāng Letāniua, two Katakis, to the Dangariās and other officers to tell that those who would remain inert should be put to death. The Katakis proceeded accordingly and informed the Dangariās of the order of the king. The order of the king was proclaimed to all the officers. They could know that the king was determined either to get victory or to die in the attempt.

Then all the officers consulted together and decided to fight with the enemies. In the month of Dinshipshang (Kartik), on the day, Kaplão, our army proceeded down both by land and by water and laid siege on the fort at Itakhuli. Sayad Khan and Dulalkhān were killed. Our army obtained possession of many eannon, shields and horses and made a great many captives. On the day Kāpngi, three Musalman Kardars (perhaps Kaldars) with a number of warships reinforced the Musalmans. On the day, Dāpplāo, the Musalmans attacked our force with their ships. The battle was going on for some days. Then our army attacked the enemies with a num-The Musalmans were ber of ships. The Musalmans remaining at defeated. Umanand and Barhat fled away. Then our army proceeded both by land and by water and surrounded the fort at Agiāthuthi. Our army got many horses and men of the enemies. After this, our army with a number of warships marched down from Agiāthuthi and arrived at the mouth of the river, Kalahi. The Musalmans gave battle. Our men took possession of Phārangi. A great number of Musalmans fell dead. In this battle, our Lanchangklang, the son of Dihingiā Phukan, was killed. The Nowab fled with his land and naval forces, both by land and by water. Our army assembled and pursued the enemies. great number of Musalmans were massacred. Three or four men of our side also fell dead. Our army made a hot pursuit after the enemies and overtook

หรือที่ ลำ ลำ หน้า ซน้ำ ลำ หน้า หน้า หน้า หน้า भी भी भूभाई मार्ट को काई की दे दे पह फ़्राफ़ी ਸ਼ਾਊ फ कैं की भी है ने इ हिस्ट एुर्फ़ ਅਆ ਿ ਅਦੇ ਅੰਪ ਲਿੰਦ ਅਸ਼ਿੰਦੀ फ्लाई अ° भी है नई फ्लाई कई की भी है अहै निम्हिमारी अहि के कि करि कि น พา หูล นาท์ พด์ เอชิ เอท์เล ส หใช้ พด์ ห์ พ (ษน์ หา เ บ พ ซ พน์ พ พ ห์ & 6 અદ વર્ષા અદ હૈદ નહીં માં મારી દા પર માર્ગ भी की मादि। एउट नेमा कार्म भी पी नेम าร์น รู้ ปราช พี่ เพอ ผพัน บา หัพชิ หนึ่ง หา อย พให ทั้น เ บ & เบ้า พให ที่นี่ พาพา ษูท์ พูด์ พีษี ผู่ พให้ ที่นั้น भिन्न अह अह अह भा अह आन भाम भी พ. พ. พ. พ. ซา ซา ซา พ. พ. พ. พ. พ. พ() พ หู พนิ & เพียง ปริทิง พนิ ลาริ भे फे एँ क्ष एपि नम कि फे मी म प พล์ ษู พาเ

185. whith and why, this to the we want to mit and why, this to the want with and with and whith and with mit and with and with the with and whith and whith

them at Marakiā. A battle was fought there. Our army defeated the enemies and chased them up to Rewa. There a battle was fought. An innumerable number of Musalmans fell dead in the field. Three or four men on our side were killed. Then our army pursued the enemies up to Lathao. A battle was fought there too. Then the Kaliābariā Phukan and the Nāohaliā Phukan, after holding a council with other high officers, sent both the Dihingia Phukan and the Buragohainparia Phukan to the mouth of the river Mānāhā. Our army remained surrounding the enemies, both by land and by water, for many days. All the Musalmans encamped there on land. The Barphukan, the Dihingiā Phukan, and Pelan Säringiä Phukan were also sent to Mānāhā. The Musalmans gave battle. A great number of Musalmans were killed in the battle and the Dimarua Raja also met death. the Nowabs, Sayad Rukhiruj, Sayad Sālābak Kakimira and Sayad Husain with their horses, elephants and men rushed out of their fort and entered into our territory but they were all captured by our army. Then our Maupiä with his men and all other high officers came back to Tamulihät.

In Lākni Tāoshingā (i.e., in 1669 185. A.D.) in the month of Dinching (Aghon), the Kaliabaria Barphukan, the Dekaphukan of Guimela family, the Dihingia Phukan, and the Buragohainparia Phukan proceeded to Gauhati. The Barbarua of Dihingiā Ahom family and the Sāringiā Phukan coming up greeted the king at Tengābāri, and made over four Musalman great men including Sayad Piruj. They produced before the king, one Sayad Ruksālā, the Dewan Blakshimirā, one Sayad Ruk Husain, Sayad Kānāidurka, one Pharangi Umirā and all other captives and a great number of horses, elephants, ships, gold, swords, ornaments, cannon, shields, and other spoils which they got from the enemies. The heavenly king was greatly pleased and gave himself up to amusements. He then sent back the Katakis to call back all the officers. The king proposed to construct a fort at Pandu-Harāighat.

186. win 1/20 Mg worter me with พง พ ๕ บล์ หา พา บา บา พุทธิ พ ธิ ลา ณห์ & ซี ซึ่ง ชั้ง บุทห์ ษ พุท พุทา ก p p (พุทิ ณ อุทิ (น (ณ ปพ ษ (หุษ ษ) บ ผืนอ์นา ผ ผุน ส์ นั้น พา บันอ์นา พอ์ บ่ ดา ผู้ ดา บา ปพ หน ดา เอชิ หน้า พงโอง พุธ พชิ &ชิ พลิ บุชิ พลิ สูใช้ บุทลิ ਲ ਹਿਲ ਪ੍ਰੰਥ ਜੀ ਮੀਰ ਹੁੰਦੇ ਆਹੁੰਦੇ ਲਹਿਰ ਲਿਉ ਕੀ พุทิ พธิ ซ ราเริ พุทิ ซุสพ์ พ พิธิ บุทห์ ห ษ์ หา द्र्यम द พัพ ณ รุ่น พู है। भ्रं फं म्रं एर्ज़ मां नेफ नेका कैफ्री พา พงโอเอเลืองที่ผมชิดใดนั้ ஆชิ કા માર્ગ માં માર્ગ મારાગ માર્ગ મારાગ મારા ບໍ່ສຸ ປາເຮືອດ ធំ ພຸປສົ ເ ນາ ບຮີ ਕਵਾਂ £ਉ ਅਸ਼ਿ ਪੁਏ ਅਸ਼ਿ ਕਿਲ ਕੀ ਸ਼ਾ ਲਿਏ ਵੀ ਲੈ भिक्त कि के कि के भी कि कि कि कि कि कि कि कि £า ณ เด็นเลื่อง เล่น เลื่อง เล้า พื พงโทเพพ์ ส รู บต์ พา เหล็บ รู ลา มิธิพา

187. પૈ માર્ગ પ્રાપ્તિ તેવા પ્રાપ્તિ માર્ગ તેવા દિશે માર્વ પ્રદેશ માર્વા તે પા પ્રેમ્મ હૈ હૈ તેમાં ત્રી દિશામાં માર્મ ત્રી પાપ્તિ દિશામાં મુખ્ય ત્રી ત્રી ત્રી પ્રદેશ ત્રી પાપ્તિ હૈ હૈયા ત્રી માર્ગ ત્રી પ્રાપ્તિ હૈયા ત્રી પ્રાપ્તિ હૈયા ત્રી હતા ત્રી પ્રા Now, the king ordered the Deodhai Pandits to examine the legs of fowls to see if his army would be able to vanquish the enemies. The Deodhai Pandits, accordingly, made a calculation and found it favourable. The king, then despatched a Kataki to the Buragohain ordering him to proceed to Pandu-Haraighat and erect a fort there.

186. The king left Garhgaon, came to and stopped at Pātkāi (Kukurākata), from Pātkāi he came to Kaliabar. The Kaliabariā Barphukan, and the Dekaphukan of Guimela family came up from Gauhati and paid homage to the king at Kaliabar. Then the king proceeded to the Thangkio and there he consulted with the four Phukans as to what was to be done. In the month of Dinkam (Pah) on the day Kāpngi, the king summoned one Läisingphukan, the son of a Barua of Lanthaokhen family, to prepare a building on the bill Sikani. The king, then, came to Kukurākata, a hill near the river Tilao. The king said to the Kaliabariaphukan, "I have sent four Katkis to the Buragohain ordering him to construct a fort at Panduharāighāt. You, too, proceed there and engage yourself in the erection of the fort after having had a consultation with the Burāgohain." The king, after giving necessary instructions to the two Phukans, sent them down. In the month of Dinshām (Magh), the king came back to Tāimung from Kukurakata.

187. Then the Buragohain and the Phukans consulted together to decide where the fort was to be erected. They constructed a fort at Saburuj, a frontier place to Harāighāt in the north near the river, Tilāo, and five other forts at

भा भीर फे फूर्ज ठेरे भर बेका है कर है ठे ឃੀ ਵਿੱਚ ਅ; ਅਰੇ ਅਉਂ ਦੀ ਉਂ ਲੀ ਜ਼ਿੰਦ ; ਲੂੰ ਦੇ ; บ ล พองาก ล งาง หรื พรา บ ที่ พร પ્રાથમિક માર્ગ પ્રાથમિક માર્થ જે જે મિરિ માર્થ मी में दिश्मिए भी कि कि कि कर कि में พชิพ์เ บู่ พํ พเษใชิ พํ พ์ พเพ๋ ๕ LE W BE ON ON MY MUTH WI VI कि है भी दे देर भामा रहे दे हैं भिर्म ही है ਦੀ ਅੰਝ ਸਹੁੰਸ ਸ*ੂ* ਲੈ ਸ਼ਲੰ ਅੰਝ ਸੰ ਮੰ ਪੰ ਘੰ । ਪੁੱ พุพ เพ่า เพียง เพื่อ พัพง พ่า คิ ชามา ขา พงโนา ห์ ห็ม ปราสานาท์ล พอโนาย์ หาง ลาย หา นาท์ล भी है mố ਸੀ ਪੈ ਕੀਸ਼ ਨਾ ਲਿਉ ਕਾਉ ਜ਼ੈ ਸੀ ਪ ਕਾ निया नहीं निर्ध की था। एँ भी की मिरि भे र्या दर्क दार्क्ष रहा पर्ना प्राप्त परे हिं रहे रहा प्राप्त भा भूषि ठूमी पर्द निर्द भार्मी भिर्द भी है न्दी है र्यहाँ के कि ए ए कार किया नियास की कि ਅ ਅ ਮੀਏ ਲੈ ਕੁੰਸ਼ ਕੀ ਕਿ ਫ਼ਿੰਸ਼ ਫ਼ਿੰਸ਼ ਕੀ ਕੀ ਹੈ। mó ron of w mm wm with mi &6 कार पूर्ण कर दें के लाह ए भी मह प्राप พาง พุท พาง พริ ช พ ง พ ง รัฐ รัฐ निम ए भी भी मुद्धी निम् भी निम स्था स्था हें एवं ने ए की मैंद्र mo की ए दार्की mo म रे दिस में प्रांत का की की कि में प्रं ने mố &; who do non a day mố &; พรา ผ้าชื่อให้ ห้ ชุรุคท์ เหรลืนไ ห้. m ร ห ร ชั่น ปพ พงโอา อา m ; พชิ म अह मिर भी भी भी भी मी अह भी की मी कै में फरें पा नेम फर्निए फरें भी फ्रिल वा क्रामूं कर्ण की मार्थ का का भी में की में ભા માર્ટ માં તમ મું મામાં માર્ટ માર भीर्ष भर w. dm & von w'n

Dairāni in the south of the Tilāo. In the month of Dinha (chaitra), the Buragohain came to and paid respect to the king at Garhgaon. Then five Phukans collected a body of men and proceeded in the north. They came to and stopped in the fort at Kathālbāri. In the south, Lahan Hazarika was sent to put up in the fort Kalahi. Then Laku Hazarikā, Lāndāomi Hazarikā and the son of Harnath were sent by water. One Thāli, a Musalman agent, captured and took away eight men of Lahan. The heavenly king heard the news and sent the Buragohāin and four Rajkhowás there. They proceeded by water and put their camp at Nagarberā. north, Chandra Narayan, Raja Silā's son, Hariāh Dekā's son and Lānmakkhru's son were sent. They marched accordingly and halted at Bitana. Gandharba Narayan and Luthuri were also sent in the south. They proceeded and halted in the fort Kākphāk. Both our land and naval forces assembled together and entered into the village of Thali. son of Thali entered into Rangāmāti and sent the news to Indradaman. Indradaman sent Mira and Jaynārāyan to assist Thāli's son. They came to and halted From Karāsān, they sent at Karāsān. messengers with a letter to the Musalman proconsul at Gauhati. The heavenly king heard the news. He said, "If the news reaches the Musalmans at Gauhati. they will come up at once, so, it is desirable to prevent the messengers from conveying the news to Gauhati." king found fault with the Buragohainpariā Phukan and one Lakā and ordered them to come back from Tāimung. The king also ordered the Kāris and Hajuās to come back and proceed to Haraighat.

188. મહીં માં મું જે જે જે જે માં માં કે ฟพ ์ พ ่ ต กา พ ่ ต กา ออิ ซ์ ซิ ออิ พ ู์ บา แ่ พ บุธิ หา้น มีบา ผู้หา้น หา้า หา้า म भिर्ष भार भार भार भार भार भार औ પ્રાથમિક છે જે અલે કરિયે નેમજી મા ઉર્જા છે ผืน ที่ ๕ ษีเชิด บา บิที ผู้ ผืน ที่ พา मीर फे प्लाई एर फर्ड फ्रां फ्लाई मीर फ् ਅਹੈਰੇ ਅਰੇ ਲੇਊਜ਼ੈ ਅੰਜ਼ ਲਾ ਚੀਏ ਅਦੇ ਐਂਜ਼ੀ 1 บาทั่ด ปี ซี เบดี เบา ซีล์ เอาห์ด ปรู ไ ลื กา p po (ห์ บ พ พ พ พ พ พ บ บ พ พ ช £6 พพ์ นท์ หา ล พ่ะ น พ พ ฟิ อิ ซิ ปช ปพ พุทิพฤ หลุ่ม หลิ่ม เลือง ปรุเษต์ हैं हैं कि का कि ने कि कि कि कि की की นอง ปุง พนุ ปุง พู ปุงกร ชุด ช นุทนุ พริ พอ์ ลื ก็ ก ก ุ ห กิง โห พิที ชั่งพ एमार एरि एरि एरि प्रांत का मुर्ख कुल पर ปนา พพาพฐาใช้ หวิจ์ ปฐาพพา หรือ นิชิ ฟะโ ส ก ห ห บ กล์ กุกล์ ชิย w के एमार थी। भी भूम भी ने ने प्रा निहा निहा ਦੂਜ਼ ਅਦੇ ਦਾ, ਸੀ ਕੀ mੰਸ਼ £6 ਕਿ ਦੇਸ਼ ਕੀ m ਸੀ ਘ ਅਜ਼ ਨ ਹੋਏ ਹਰ ਹਿ ਅੰ ਅੰ ਨੀ ਸਿੰਸ਼ ਅੰ ונו לווות שוכון

189. અમાર્થ માં, મૂર્ભ વૃદ્ધ મેં મેં મૃદ્ધ & મેંઠ મૃદ્ધ મુ અને મૃદ્ધ મું એ મૃદ્ધ જેમાં મૃદ્ધ મુ અને મૃદ્ધ મુ મૃદ્ધ મુ અને મૃદ્ધ મુ મૃદ્

188. The king made an enquiry into the charges against the Buragohāinparia Phukan and Laka but none could prove their offence. They were, therefore, directed to proceed down. Then the heavenly king advised the Kaliabariā Barphukan to send Katakis to the armies remaining on both sides of the river, Tilão, asking them to assemble at Kākphāk. Kaliabariā Barphukan accordingly despatched one Châorāngdi Rājkhowa of Bargohāin family and another Rājkhowā who was the grandson of Lapet Phukan. Accordingly the armies were collected at Kākphāk. Then one Musalman umirā and one Jaynarayan attacked our armies at Kākphāk. The enemies fought three or four days but being unable to get victory retreated. Rājā Indradaman heard the news of the retreat of their army. He proceeded from Rangamāti with all his men. Our army retreated to Haraighat at the approach of the Musalmans. The Barphukan was informed of this. The Barphukan sent Katakis to Hariāh Deka's son, Lanmungkhru's son and Rangāchila's son directing them to proceed to Bokā and construct a fort They proceeded to Bokā accordingly and put up there after having constructed a fort. Then Raja Indradaman marched up to attack our army. He fought with one man remaining in both the forts but as he could get no victory, he retreated to Jakhaliā.

189. In Lākni Kāmut (i.e., in 1670 A.D.) in the month of Dinshi (Fālgun), Raja Rām Sing, Raja Sujan Sing, Raja Ship Sing, Raja Kehit Sing, Raja Karaha Sing, Raja Anat Sing, Nawab Rasitkhān, Tajakhān, Nasirkha, Ismānkhā, Mira, Sayad Mira, Sayad Selati, commander of the navy, and Phāngi Amira with two Koches and Mikehararām Kanji marched up and arrived at Rangāmāti. The Barphukan ordered our men stationed at Agarāguri to come to and stop at Harāighat. Formerly Rasidkha and Majumkha devastated and plundered the "Shupha" territory. Rasidkha having had a con-

ห์ห์ หู่ ชิ พ บ บ พุทธ์ พ ชิ พ ชิ พ ห์ 🕉 โ พ พา บันชิ ปราพ์ต์ หรุ่ง ปริษัติ สินิ भी निम थे, १८ ४५ भू ५५ एरे भी है भू का ภัพให้ พด์ ปรานิพท์ พง ปรา & ซิ mi ນີ້ mi ຊຳ ໝໍ ກໍ dw Hit w ໝ ਹੈ ਅੀ। ਅਮੇ ਸ਼ੀ ਅੀ ਸ਼ਿੰਡ ਅੰਦੇ ਦੇ ਖ਼ੈ ਅੰਸ਼ੀਏ र्नाए कर भी भा मह भाँ। वह अर्थ मिर พ. ออิพ์ ร่ ร่ ห้า พชิ งพ พ. พุบิ พ તે માં જ માં જે જે સુધે જે જેઈ mo mo am ਮ ਅੰਗ ਆ ਨੀ ਜਿਸ ਜਿਸ ਦਿ ਅਤੇ ਕੀ ਸੀ ਮੀ ਅੰ พ์พิพ์ ชพนิ น์ ษ่ ส ๕๐ น พนิ ลนิ कैं किं भी भ भी वी प्रामी भिष्ठ प्रामी भिष्ठ ਅਰੇ ਅ ਝ ਅ ਆ ਆ ਦਾ ਲੀ ਅਰੇ ਅ ਕੀ ਲੀ ਲ ਅੰਝ or mæ dr w 10 drif &; bo &6 भी हि दें कि । W win & mi y a ชา ที่พา พ ห; พิทิ ษหนา พ ชาก พล์ निमा भी वह देश भा भा की मा भारे वे भारे ร่ ห หลุ่ & ห่ง ปุ หา้า หลุ่ เพงิ บด์ พา น ป หา ร mó ปอ ที่ย พองา dm म मार्ग के का प्रिक्षित के मा महि บาพเร็พใ ณ้าชิชิพ์ สพ ส หติ หรืาที่ m (พ[ึ]ก

sultation with Dilatkhā, left a body of men at Shuphā. Now Ram Sing arrived in that devastated territory but he did not like to remain there. The Musalmans held a council and made Ram Sing their head. Ram Sing wrote a letter and handed it to Shek Ladi to make it over to our men. Our men coming in ships offered the letter to the Barphukan. The Barphukan read the letter and said, "whomsoever God grants victory that party will gain. Formerly, Sayad Bakar with forty Amirās was given the command of the ships. Now Daishālāmkhā and Shek Mahudi have been put in charge of the navy." The Musalman Katakis said, "Ramsing has come under the orders of the Musalman Emperor to ask the Assam King to pay tribute as they used to do." Thus the Musalman Katakis ended. Then the Barphukan wrote a letter to Ram Sing and ordered one Hundar and two other Katakis to accompany the Musalman Katakis.

190. Having received the letter, Ram Sing came up to Kuragusi. He sent Pirujkha and Pāchipālāi with our Katakis. The Musalman Katakis came to the Barphukan and said, "Majumkhā wishes to come up. If you do not leave the place, he will force you to do so with cannon shot. Now he has made Rām Sing, the grandson of Thāotā, the commander of the navy, numbering forty. He wishes to advance from the fort, "Phābung." The Barphukan had a patient hearing. He replied to Rām Sing

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that he was dependent of the heavenly One day Rāja Ram Sing gave battle to the Barphukan, the son of the Barbaruā, at Taperā. Our army retreated. The Barphukan fettered the Musalman guests. In the month of Dinruk (Baisakh) Raja Râm Sing attacked our army. Our army fell back. Anat Sing, Amat Sing, Raja Kehit Sing, Nowab Rasidkhā Sawlung, Kamike, Hurarām. Harikāji and Indradaman halted at Harāighat. Raja Jansing, Raja Sipsing, Tajākhan and Nasirkhan stopped at Rangāmati. Raja Indradaman, Jaynārāyan and Sayad Mira were stationed in Iswarpati, Phārāngi and the south. Amirā advanced with their navy. Then our army fought naval battle with the Musalmans. Two of the ships of the Musalmans were destroyed. The Musalmans being unable to get victory retreated.

191. One day, the Musalmans laid siege on our fort at Rangmahal. Barphukan, the Săringia Phukan and Silani Dekā rushed out with the whole body of men and fought with the enemies. The Musalmans being repulsed withdrew to Hājo. The Barphukan sent the news to the king who was at Taimung. The king sent Katakis to the Buragohain, the Bargohāin, the Marangikhowa Gohāin, and Sadiyakhowā Gohāin ordering them to proceed there. Then Jaynarayan and Badsa Musalman Raja ādvanced and beseiged our fort near Akur Ali. Then the Barphukan and the Ahataguria Rajkhowa hurried there and surrounded the enemies. A great number

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of Musalmans fell dead. The Musalmans could not get victory. retreated to Pandu. Then the Musalmans of Hurāmāti proceeded to attack the fort under the command of the Guimeliā Bargohāin and also the fort at Luthuri. They also erected two forts at Harāighat. The Dihingia Bargohain threw up two forts. The Barphukan after having held a council with the Dāngariās at Harāighat despatched one Makā, one Sādrāi, one Kāsi, one Bukruphan, the son of Lakaitam, one Khutai and one Lakat, the six Hazarikās to proceed against and surround the Musalmans on all sides. The six Hazarikās proceeded accordingly and attacked the Musalmans. The Musalmans gave way. Our army got many cannon and shields and offered them to the Barphukan.

192. In the south, the Dhekial Hazarikā and Lārang Hāzarikā were sent with a body of men to attack the Musalmans. They proceeded accordingly and surrounded the Musalmans. Our army killed a great number of Musalmans and obtained possession of many guns and shields which they made over to their commander. Then the Buragohāin, the son of Tangasu, the grandson of Lapet Phukan and Majumelia Gohāin fought with the Musalmans and took possession of the Musalman fort called Ching. Then the Burā Gohāin and one Phreoman Bengali of Koch country, constructed a fort at Lathia. Again, the son of Herāpoyā, the son of Parbatiā Sonāribaruā, Lādeo Hātimuriā, the Parbatia Baruā, one Pāpang, one Malakā's son, one Lahkar, one Danadeo, the Dihingiā Gohāin, Lāsāmkalā Chāodāng Baruā, the son of Rāidangia Barua, Längichäng Gohain, and one Länmatu were sent by the Burā-Gohāin to plunder and take the Musalman fort, Phreubar. The Barphukan also joined with them. All of them marched against and plundered the Musalmans. They took the fort and got possession of many guns.

માઈ પીર્ગ પાર્ધ માઈ જો જો અને માં માઈ પોર્ગ પાર્થ માઈ જો જો માઈ માઈ જો માઈ માઈ જો પ્રત્યે પ

193. પ્રૃંગર્ફ & મંદે મારે પ્રૃં માર્ભ મંદ માર્મા મહે લાકે દ્વારા મીકે લાકે જાઉ મર મા મું ખા મીરે અર્ધ ખીઠે ખૂ જૂઢે જે જે જે જો ਵੀਜ਼ ਕਿਲ ਅਰੇ ਲੇ ਲੈਫਿ &ਰ ਲਿ ਕਿਲ ਮੈਂਸ਼ mg ਮ੍ਰ भी जि. एरे भी का निस्त आहे हिहे भा भी फाहि छ ณ 261 บาพ พ. ซ. ซี ชาว พ. พ. หาร์ ณ ਸ਼ਾ ਨੂੰ ਕੁਸ਼ਾ ਸੁੰਦੇ ਦੇ ਕੁਸ਼ਾ। ਕਾ ਸੀਏ ਸਾਈ 10 निमा भा भ महिंदी निमा मा सकी निमा कर नहीं भह ने ने ने ने ने ने ने ने में ने भारत के कि का के कि एक निष्ठी के वाहि พ พิพิ ผูพิ ชิชิ บิ ดหิ ปพา บิ นุทุติ ໝົ ປີ ຊົນເປັນເທີ ພູ ບໍ່ ໜ້າ ທ່ຽງ ໄດ້ ເປັນ ໜ້າ at mis to took mo as m to took is a som หา ชชิ งชา บริ พารา พาริ ๕6 ญาที่ พื้น พนิบา ชู พ & ปิชิ พ พนิ เอชิ พนิ ក្ណ ៩ ដូធិ ឃំ ។ ហ្គឹ ៩ តែ វ ឃ ឃ ឃ ឃ ឃ ឃ त्र भी प्रेड प्रें भी भी कि भी कि की की भी भी भी ने भा भा के का भी दिशा कि की พลิพ (พ.พ (พ.พ) บ ท พา ษใช้ พ้ พพ์ कर नेपार भार भार के अप ปษา หนึ่ง พื้น หาว หาง หาง หาง พร้าง หาง การ ชาร์ ห ห ง พ ชาง พนิ พ ห ห หาทิพิ ทุฬ พ่า บู้ พ่ พง์ พุทธิ์ พริ ปร 🚓 ซิ พธิ์ על שב אבן הא בי אל עלן מיניםן พชิพโพเพื่ออเพียิพัฒิพุทธิ พริ งพ ๙ ๖ธิ ห์ พ่อ ล ซา ส พ เ นา ห m ห พงโนเ ษ ผ ๕ ปพ เ น m ผ พ ห £ ਅੰਬ ਪ੍ਰਦੇ ਅੰਬ ਬ੍ਰੰਪੇ ਪ੍ਰਾਂਦੇ ਲੂੰ ਪ੍ਰਾਂਦੇ ਅੰ In at rome as w Li dr rome w भी ਦੇ ਅਤੇ ਅਤੇ ਸ਼ਹਾਬਿ ਲਾ ਮੀਏ ਸਾੜੇ ਸਾਂਘ

Then Raja Rām Sing advanced with his army in the south. The Musalmans, remaining in the forts, Luthuri and Thangdin, in the south marched on twenty-four horses to plunder our fort. Then our Luthuri, one Lādām, the son of Khuntāi, one Mandām, Lāsām Chāodang Barua of Mungkangia Ahom Clan, the Kongar Bara, one Hu (Garn) of Lānbākal, family and Lātum Saikiā of Lukkhākhun family rushed out of the fort to meet the enemies. The Burāgohainpariā Phukan also joined with them. A terrible battle was fought in which a great number of Musalmans were killed. The enemies, being defeated, retreated. Three or four persons on our side fell dead in the battle. A body of Musalmans put up in an earth fort in the south. Our army there massacred them all. In the month of Dinpet (Ahār), Raja Rām Sing withdrew to Hajo from Agiathuthi. In the south, the Musalmans retreated to Rangmahal from Harālu. The Musalmans who were at the side of the Hajo river retreated to Huvālkushi. Then the Dāngariās and the Barphukan, after holding a council, sent the news to the king. The king sent a Kataki named Läshāi Khunbā to tell the Barphukan to attack the Musalmans by water. The heavenly king, then, offered sacrifices to the gods. The Barphukan held a council with all the Baruas and Phukans to settle as to what should be done. Sāringiā Phukan, the Dihingiā Phukan and the Bargohāinparia Phukan of Guimela family were sent to construct a fort near to the Musalman Buragohāinpariā Phukan ordered to remain at Agiāthuthi adjacent to the Musalman fort. Buragohain was stationed at the Ghat of Agiāthuthi. The Barphukan and the Kalabariā Phukan made a fort at Elā-Now the Musalmans attacked mung. our army both by land and by water. Our Buragohāin and Bheba Phukan

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194. บุคติสิหิติด้าง ปิทำงาน or अर्घ पूळी निवार भी दे भी भद्र भाष्ट्र निवार प्रमे का भी भीर्भ भीर्व रिस के की रिस मिंद &6 ร ล พ เขา พ ง พา หุล พพา พา भिष्ठ भेर भू ने में कि ने में कि की भी की की ปีใช้ เรา รา ปาก พัพย์ พีพา w พำ mó ਅੰਟ ਕਿਲ ਨੇ ਫ਼ੈਫ਼ ਫ਼ੈਲੀ ਆ ਸੀ। ਕੀ ਆਉਂ ਕਰ ਕਿਨ੍ਹ दे क्ली भी निष्य भी दें शिर्ध पिर्ट भी मा । अ หนึ่งชีงด์ พาพำ ปอริพ dm &6 ณฑ์ ค่ & งน์ นำ ซุท์น์ พำ คำ ห้ ए भी की भी का भाष की भी भी कि की भी मी ที่ เช้า พนิ เอชิ ปนา ออิ น โ พนิ 1 86 Im vo w In w so w & am w vio ปลา ห้อ หลั & หือ ปหา ล้า หอ ช ห่า หา ษ (สิพธิติบเล็พ์) พูบู้บัชโติพ์ ກໍຮ งพ พ พ พ ง พ พ พ พ พ พ พ พ พ พ

fought naval battle with the enemies. Our three Rajkhowās fought on land. The Musalmans had three forts at Bānpinkā. A bloody battle was fought, in which the Musalmans were repulsed. A great number of Musalmans lay dead in the field of battle. Three or four persons of our side were killed by the enemies

194. Then Raja Ramsing wrote a letter and gave it to one Hunbar Nadiāl to make it over to our king. The contents of the letter were—"I wish that we, both the kings, should fight with each other. A large number of men, on both sides, has been killed. If the king of Assam wishes, we, the kings, may fight a duel fight in presence of our armies. I am the son of Jaysing and a descendant of Māndhātā. I am Raja Ramsing. If I cannot get a victory over the Assam king, I shall go back to the Musalman Padsa with my ships. I have kept everything ready for the contest". Having read the letter, the Barphukan, after due consideration sent words to Hunbar Nadial, "As the Musalmans have not sent any Katakis, we shall also send none. Ramsing wishes to fight a duel with our king but we are ready to meet The men who have brought the letter should go back to inform this to Ramsing. We are not afraid of him." When the news reached Raja Ramsing, he prepared to enter into our territory. He divided the work between his men. He sent a Kataki named Jadu Indra to the Barphukan with a letter. Barphukan read the letter. stated therein that Mānkhā, Kānmān,

भूति अरि भू भूरि भू भूभा है दिव भू भूति औ ਅੰਨੇ ਅਹਿ ਨੂੰ ਦੇ ਅ ਫ਼ਿੰਡ ਲੈ ਅ ਸੁੰਦ ਅਹਿ ਦੀ ਕੀਆ। ਦੇ ਸਿੰਦ ਦੇ ਨੇ ਲਾ ਘੱਥ ਨੇ ਲਾ ਰਿਹਾ ਲਿਹੇ ਲੀ WI ने भी भी ने ने ने निर्ध की की ने भी บุทุติ พุธิ จาก รู พื ษ พ จาม พ่ง ค ลำ मिन कर भार मेर भी जा मर कर भीर दें की की र्भण गर्ध के भी भी भी के बेल जा है। कि से ਸ਼ੀ ਅਹੈ ਸ਼ੀ ਅਮੈਂ ਨੇ ਕੀਤਾ ਆਉਂ ਮੀਰੇ ਫ਼ੈਰੇ ਸੁੱਸ਼ ਮਾਉ บ้าท้า นาท์ส หนูชิ พาชิ ซา สำน้ำ ผ่านา निहा मींह निहा निहा में भी भी भी भी भी W 1 at m; देश की नेही में नेहा की नेहा ਅੰਜ਼ ਲਣੀ ਕੋਈ ਨਾਂ ਅੰ ਅੰਜ਼ ਅੰ ਨਾਲੇ ਦੇ ਕੇਸ ายุพน์ พริ ฟ์ ษ (พ ผ พดโอ) า พดโอ) ਹਾ ਮੰਬ ਅੰ ਅਹੁੰ ਝੇ ਆਂ ਨੇ ਮੀਏ ਜ਼ ਆਂ ਮੁੰਬ ਘਏ भारति सं पर्व में भी भी भी से से प्रें n के कि ने भा परि का में के मार्थ है मा ทัง พรุพติศพาพอ์พิพ์ พูษงุน์ ขึ um w um om be r wm act of

Sivamata and Agitrãi who were captured should be released and if not Rāja Ramsing would personally take necessary action. Having read the letter, the Barphukan ordered Jada Indra to go back and fettered Agitrāi. Budaru, and Sundar. The Barphukan sent the news to the The heavenly king said in reply, "The Musalman commander has sent a letter asking me, a king, to fight a duel with him. He is a mere servant and has no umbrella over his head. I do not like to fight a duel with such a man. I send four Katakis to direct all the Phukans and Baruas to come out of their forts and capture the Musalmans".

195. Then the Barphukan consulted with all the officers and decided what was to be done. He proceeded to Altamui and thence to Agiathuthi. He, then, sent Katakis to the grandson of Guimelā Bargohāin, the Dayangiā Rājkhowā, the grandson of Phising, Lapet Ahatāguriā Rājkhowā, Kadilangideu, son of Lāsāi, the Kalābariā Phukan, the grandson of Bargohāin, and all the Hāzarikās ordering them to march against the enemies. Asking Dihingiā Gohāin proceeded by water and halted at Sessa. Lāsām Abhoipuria Rājkhowā, the grandson of Bargohāin, Nadardeu, the Dihingiā Phukan, and all the Hāzarikās proceeded by land with their armies. The Barphukan also advanced with a fleet. One day our men attacked the Musalmans both by land and by water. The grandson of the Dihingia Phukan and Nadardeu fought on land. The Barphukan fought with the navy. The Barphukan ordered

ਅੰਗ ਜ਼ਿਲ੍ਹੇ ਅੰਗ ਜ਼ਿਲ੍ਹੇ ਦੀ ਜ਼ਿਲ੍ਹੇ ਦੀ ਜ਼ਿਲ੍ਹੇ ਦੀ ਜ਼ਿਲ੍ਹੇ ਜ਼ਿਲ੍ਹੇ ਜ਼ਿਲ੍ਹੇ ਜ਼ਿਲ੍ਹੇ ਜ਼ਿਲ੍ਹੇ ਜ਼ਿਲ੍ਹੇ ਜ਼ਿਲ੍ਹੇ ਜ਼ਿਲ੍ਹੇ ปพา นาท์ย พริ บ ํ ณย พริ พ พ เ บ ังใง जा करि पूर्ण करि दैं। गाई दिं ने ना ए भी की ພຣ ບູ ແຮ ບຸທ ພົສ ໝູ ປີ ຮ mg ໝຸກຄົ निम्न निम्न मुक्ट देश निम्न कार के फ्लाहि मारि √m) ਅਦੇ ਅਦੇ ਅਤੇ ਅਜ਼ਿ ਅਜ਼ਿ ਅਜ਼ਿ ਅਜ਼ਿ ਅਜ਼ਿ ਅਜ਼ਿ र्भाभा भार के अहि एहि अहि भा रहि दे भीर พา บันทย์ ดำหย์ พห์ พห์ ਅਸ਼ਲ ਅੰਦ ਅੰਦ ਕਵਾਂ ਸਿੰਦ ਕਲੇ ਜ਼ਿੰਦ ਕਲੇ ਅਹਿੰ ਸਾਂ ਦੇ ਸ਼ਿੰਦ ਸ਼੍ਰੀ ਸ਼੍ਰੀ ਸ਼੍ਰੀ ਅਤੇ ਸ਼੍ਰੀ ਸ਼੍ਰੀ ਸ਼੍ਰੀ ਸ਼ਿੰਦ ਸ਼੍ਰੀ ਸ਼੍ਰੀ ਸ਼੍ਰੀ ਸ਼੍ਰੀ ਸ਼੍ਰੀ ਸ਼੍ਰੀ ਸ਼੍ਰੀ ਸ਼੍ਰੀ พ่ง พนิ พาง อีทาง เอเซี หนิ ปหา เอชิ พอง พืชิชา พุธิ 🕉 พชิ พธิ พริ หติ พชิ ਅੰਦੇ ਦਾ ਅ ਕ ਅੰਦ ਵਰ੍ਹ ਅਲ ਲਦ ਲੀ ਸਿੰਦੇ ਅੰਦੇ रेक्ट कीर्ट मार भी है हैं के फिर के केर या र्णे मरी मांच कि ए एमी भे फरि भरे भरे vo by was ma Lo all ann a om ar mit wir की भी है आहे L के है के ए फीर्ड पेस LE om am wi we we we we we ना के क्षाह भी ना ना में है हैं ने के वा कि भ मान के फिर कि प्रांत में भी ने mia &6 नेप्री फिर नेप्री की ली mis 19 18 พาง บุ้นชิพุทิด(พิหิพ(หื ผู้อิน) m (we Lot work not we at Lot ปาก พุพ ปาก พ หันท์ พ⁸ บันท์ พหิ ਅਆ ਸੀਜ਼ ਸੂਤੇ ਘਾ ਸ਼੍ਰੀ ਸ਼ਿਸ਼ ਸ਼੍ਰੀ ਆ ਆ। ਨੂੰ ਆ ะ พุท์ พุท์ พา หุร์ พา พ ห ูษ ; เซ็ล ษ ; พื้นอันา งาง าา

196. મહાં છે છે છે મેં મિર્ક માં મું છે માં મેં માં મેં માં મિર્ક માં મિર્ક માં મિર્ક મિર

our men to put to death all the Musalmans whom our men might meet near Sessa. Our men captured a number of Musalmans with their horses. Then the Kaliabariā Phukan, the son of Lāsāi Dhanudhariā, Ashingdeu and all other officers massacred the Musalmans of Ágiāthuthi. Our army obtained possession of many things and domestic animals of the enemies. In the meantime, Raja Ramsing came up and attacked our army. Ashingden, the grandson of Mājumeliā Gohāin with his army retreated on horses and elephants. The Musalmans assembled in great number and massaered our land force. A number of our men dashed into the water of the river where they were killed with gunshot. Marān Hāzarikā, the grandson of Bargohāin, fell dead in the field of battle. The Musalmans got four elephants. Barphukan and Nadardeu attacked the Musalmans. The Musalmans of two forts fought with our army. Then a leader of Musalmans advanced with their ships by the Sessa river towards the back of our army. The Barphukan leaving all the ships there and taking the Kāris and Hajuās with him came back to the fort Nangkan. The news reached the son of Lasam Lahan who came up to the king and informed His Majesty of the news of such a disaster.

196. Thus informed, the king sent Nadar Kataki to the Barphukan with the following words:—"If any body allows my army to be killed without fighting with the enemies, he should be punished. He (the Barphukan) has not made an enquiry of the ships. He has not acted according to my advice. He

ໝ ฟชิ ออิ หา พให้ หา พุธิษติ ออิ อง หา ฟร์ เ นุพน์ หน่ง งน์ พ่ง พ่า ห่า พ่า ห่า हैं पे प्राप्ति परि कि ने ना दें के कि ชุติหรัส พอ์ าว (ชุ หุ้ ชหาว หุ้ ชพา พให้ พใง์ ษะ เพลิ ๕๑ า เพื่อสิ เซริ บริ เว พ์ ผู้ 1 หูใง ผู้ พริ บ mo dm พริ พงโพเ ห็ว ดีพด์พด์ หว้าจุห้าจุชินที่ พ้า บู้ พอโบา หนู่บ คือ ปาบ ล้า หช ช หบ พชิ ໜູ້ບເໝູ່ກ ພຸຊົຊ ຮົ ປານ ທ່າບ ພໍ ໜໍ ດື ບູ જાર માર્ક બર્ટા જામાં માર્ક અરે જાં પાત્રે ਅਆਂ ਅੰਘ ਸ਼ੁਆ ਹੋਏ ਅੰਸੀ ਦੇ ਪਾ ਹੈ ਸਿੰ ארן על מצל אבר בל לבר באה אונו לצ אונו าร์ พณี บริ ซี เชี ผู้อังรีเชา พอังพา ਅ ਿਹ ਪੇ ਮੀਏ। ਅਦੇ ਅਸ਼ੇ ਦੇ ਸ਼ਿੰਦ & 6- ਪੈਸ਼ੇ man vo my vo vo vo भी है भी मह दिन ชุร อเล งหา ภูหง เชิง ชุร เฉพลิ พริ ਕੰਸ਼ ਵਿੱਚ ਆਉਂ ਹੋਏ ਆਉਂ ਕਿਹਾ ਹੈ ਨੂੰ ਕੀਨਾ ਸ਼ੈ ਅਰੰਬਰ ਦਾ ਦੇ ਲੈ ਦੀਏ ਦੰਸ਼ ਖੋਏ ਹੈ ਪੰਜਵੀ Hog Lig wif we so win if it w พอ์ขาง พอ์ขา คื พริช ที่ ส พื้ ๕๐ ธิ ช์นิทั่ง ปาพพิศในิวพู่ สิพงงา สามาร

has not taken steps to get back the ships. If the Barphukan does not make an enquiry as to whether any one refrained willingly from fighting, he will be punished". The Barphukan being intimated of the order of the king sent the following reply to the king, "I, your slave, am ready to fight. Now there are none to proceed by water. I cannot personally go to His Majesty to offer him what I have got in the war. I have, with me, a large number of Musalman captives". Thus replied, the king sent Pathak Chandra Kataki to the Buragohāin with a letter. The Barphukan with all the officers stopped at Nangkan. Now the Musalmans wished to make peace with our men. They sent a Kataki named Phupāimung to negotiate peace. After having had a conversation with the Musalman Kataki, the Buragohāin and the Barphukan said, "We shall ask the king his opinion on the subject. Now we shall send the news to the king. We want to know what the king says. You must wait till we receive orders from His Majesty."

Then Rājā Rāmsing sent one Hunbar Nadia with three letters. Hunbar Nadia put the letters in a box to make them over to our men in the fort. He approached our fort in a good ship. He shouted to our men and showed the letters. Our Huban took the letters and made them over to the Buragohain and the Barphukan. Then the Dangarias read the letters and sent them to the king with the intimation that the Musalmans were anxious to make peace. The king got the letters requesting him to make peace. The Musalman soldiers, without making peace, came up and took their station near our fort. They allowed our men to have a look at their strength. The Musalmans and our men remained without any engagement. The Musalmans sent two Katakis with presents

मार्मा भी भार्मा भारी अदि भी भी भी भी भी भी ሁ ነ ነ ያቸ ይና ላፍ po cum dm u h s एक जा नहीं भी आहे फिर भी की फिर पी ਜ਼੍ਹੇ ਕੀ ਨਾ ਜਿਆ ਹਿੰਦੇ ਸ਼੍ਰੀ ਸੀ ਸੀ ਜਿਸ ਸੀ का निर्ध पा देश भी का का निर्मा भी मार्द है ਹਾ ਸ਼ੰਅ ਨੂੰ ਅੰਸ਼ੰਸ਼ੀ ਸ਼ੰਸ਼ੀ ਜੀ ਸ਼ੰਸ਼ੀ ਜੀ ਸ਼ੰਸ਼ੀ ਜੀ ਸ਼ਾਸ਼ੀ ਜੀ ਸ਼ੰਸ਼ੀ ਜੀ ਸ਼ੰਸ਼ੀ ਜੀ ਸ਼ੰਸ਼ੀ ਜੀ ਸ਼ੰਸ਼ੀ ਜੀ ਸ਼ੰਸ਼ੀ ਜੀ ਸ พอ์งอาษ์ หอ้ ปรา พาพ พอ์ ปรา ณชิ ड फ्लाई नर्ड कि mb vf mb । फ्लाई wf क है जा भरि के के कि अभि क्यां मार्च है พนิ ห บา ชิล์ ห ชิล์ ห งิง พ พนิ ธิ น สาห์ บุง ๙ ๕๑ ฿ ธุริพง หาา นาท์ย พริ ਅ ਦਿਆਂ & dwi & bing ning ning ning the भ ने भी भी के में भी में भी भी भी भी भी भी ปาก เข้าหล หลาย พักษา หลาย หาย เราง เข้า की भीर क की नेवा में मार्स भी ने मार् क mi प प्र 85 नमा फी नेपा दें के द ਕੇੜੀ ਕਿਆ ਦੇ me ਕੇੜੀ ਸੀ ਪੰਕਾਬ ਅਹਿ र्ण के भी है भिष्य भी के की है। एँ भू ए ए एं भ द ने भा माद भू भ औ की งพ & พ ซ บางพา พุธ & พ ดึ भू का मिक्क कि का माद के ने अप अ दिश्हे र्ना दि में करी मीर् प्रदे में फर्किश में ปาง ปิโร ชน์ ทั้ง ฟ ปน์ **พ**้า พาทิศ หน์ พ้ મીઇ દુધ 101 મહીં ખાઇ ખાઇ ખાઇ મીઇ & મ મીઈ પા પામાં કે ભાંધ મીઈ વા ઉંલા 11

to our men. When the news reached the king, His Majesty left the matter to the descretion of four Dangarias. The Dangarias and the six Phukans consulted together as to what should be done. The Barphukan, then, said, "If Raja Ramsing wishes to make peace it is good but he should send a responsible man with definite written proposals ". The Barphukan despatched our two Katakis, Rām Charan and Pāchipalāi with the Musalman Katakis. Ramsing having read the letter from the Barphukan, said, "I wish to make peace. Now if I do not send a good man with definite proposals, there will be no gain". He saw that the people of both the countries were willing to make peace. He sent two Katakis to talk with our two Katakis. The Musalman Katakis, Paritrāi and Hamikar talked together. They found that both the countries were anxious for peace. The news of the negotiation for peace was circulated to our men. Our men expressed their willingness. Raja Ramsing, then, sent Ahianda Misir with Pāchipalāi and Ram-In the meantime, the king became seriously ill. His brother acted for him. The news of the king's illness was spread throughout the country. In the same year, and in the month of Dinship (Bhadra), the heavenly king, Shupungmung died. He ruled the country for a period of full seven years.

198. દૂધ અર્ધ અર્દ દ્વરિ પ્રીકે દ્વરે અર્ધિ દ્વરે પૂર્વ પૂર્વ પ્રાથમિક સ્ટ્રિક સ્ટ્રિ

SHUNYATPHÂ ALIAS UDAYÂDITYA.

198. Shupungmung's brother succeeded him. He made the chief queen of his deceased brother, his queen. In Läkni Käpshän (i.e., in 1670 A.D.) the Burägohain and the Barphukan were

ชาบ พ้อ ท้อ ชาวเ mia mp หโษ เหย็ดนื่นเ ปพา พอ์พา พธิชา ซี mอ ซี ปุ่ทา ศพา บา ทำ หนิ พชิ ศพ เอชิ พา ma เรื่น ਝ ਮ b; ਝੇਅੰ ਚੀਓ ਝੇਅੰ ਰੰਜ਼ £6 % vomi ਅੰਦ ਕੁਘਾ ਵਿੱਚ ਆਈ ਸੰਦੇ ਆਈ ਸੰਪ੍ਰਾ ਅਹੁ المرابع المرابع المرابع พ ทคิ ซื พ ซื ห์ บ ลคิ หงิ ค ล ซูห์ ปโซ็ ซ์ห์ ชน์ ต้ อา m (พ้ น) น้ ค์ พ้ भर्क बंद्री भी m (wmg बंद्री भी कहि भी भरी रहि भार्ष एहि भार्ष मुंग्हे प्लुमां एहि एहि ए £ देर भा निराय भी ने ने मेर निर्मा निर्मा की निम्मित के कि का मिल के के कि भिष्क में ปพ ฟ พ (พนิ พนิ พนิ พนิ นินิ พนิ พนิ Win Lan Land of me ma to no Lange p rym देर्पे £6 र्फा कि ए भीर्व भीर्द र नमा भारी नहीं भेटी था भी मंद्री नहीं भी भी ਅੰਬ ਲਿਆਂ ਅਸ਼ ਵੈ ਅਸ਼ ਅਲ ਨਸ਼ ਵੈਲ ਸੀ ਵੈਲੇ मित्र की मूर्णि भर् जिला भीर की लाई Lo जिला की में नेफ कि भी है कि की नेमा लाक की भी ที่ พา พ้าบา ห พ ห พ ฟบเล้ พ์ เอก์เอา เข้า หู้พ พอด์ ฟร เช เอเทนิ ฟร์ ी कहि भी दिहें भाई पूरे भाई राष्ट्र के मा द मांद कर है जा है ने क की पूर्व ने का कि ระ สาม น้ำสาม หา หา หา หา หา หา สาม หางกา + & & & m & v & m & v v a vo 6 w & v v & าห์ หลัก ซิซิ ฟาบ ห ใน m &mil allo ं प नीर्द क्षेंद्र भे नेना सुद्दें क्षणे फर्ड भीरे แห็ง งหา ลาชิ นอุทห์ ลาชิ หาห์ งาง หา้ งา คิ หลัก หลัก ซีซิ พาพลัก พริส พรา ชา काळा का फरि भी भी के हैं भी भी है हैं भी छही เอเหลี หาธิ ลาบิ ห่ m; สธิ หู ชพ ษติ ਾਂ ਜਾਂ ਅੱਖ ਲੇ ਵੰਘੇ ਦੀ ਉ ਵੰਘੇ ਹਵੇਂ ਲੈ ਵੰ ਘੇ ਹਰ ा अ mo dmi ए अपि मिंद कि कि का कि

negotiating peace with the Musalmans. They informed the king of the matter. The king said in reply, "My brother and I wished the Musalmans to send good Katakis to settle the boundary of our country but no action has proceeded". The Barphukan after having had a consultation with the Dangarias determined to send some Katakis to settle the boundary affairs. Then the Dangarias and the Phukans, after holding a council with the Barphukan, ordered Kaupatia Hāzarikā and Mādhacharan to proceed with twenty ships to talk with the Musalmans. Paritrai and another man of the Musalmans advanced with twelve ships to meet our Katākis. They said to our Katakis, "In the olden time, the Barbarua and Mirja Jaynārāyan settled the boundaries of both the countries. Now we do not wish to make any alteration. The rulers of both the countries should approve of this" Thus spoken, Kaupatiā Hāzarikā and Mādhacharan came back to inform the king of the news. Then the three Dangarias and the six Phukans consulted the matter at Kuruā and let the king know of their decision. The king, after due consideration, ordered the Barpātra Dāngariā to prepare a fort at Kuruā and stop there. In the month of Dinshi (Phalgun), the king ascended the Holong. In the month of Dinruk (Baisākh), the Barpātra Dāngariā with many Phukans and other men proceeded to Kuruā and there he constructed a fort and remained there. Musalmans asked our king to settle the boundary. The Barphukan was informed of this. He, in order to do away with the proposal, said, "I do not know that the boundary should be fixed from Kāli-The king has said me nothing on the matter". The Musalman Raja (perhaps Ramsing) said in reply, "If the Barphukan was not advised by the king, the Barphukan may come to us personally. We are waiting in our ships to settle the matter".

निस् की मिंद्र निभा रिह्त कैसी का है भी है। कि

199 เม็น หลาย เอาเด็นเป็น เป็น ประการ के फि भे भे भे भे भा की हैं ने में के ने भा की नेही जिय के भी भी भी भी जिल्ला निर्मा & ਮੰਦੇ or and ar mig to v' the Lo dw मिं भिर का mo भी का m है ने mi है हिं เอชิ บล์เฟา ฟพ พด์ อา พำ พชิ สำ ฟ कार्मी एक एक में में भी कार्व कार्मी भी मानि ए। ทำ บัชใจให้เองที่พชิงส์ ปี่& พา भाषा अहा कि का कि मार्च कि भी में कि की ส์ ห้อ หมู่ที่ ax &g dw w8 mo m (พชิ หนึ่ง หับ ปุง พอ อนุท์ หั หรื ช่า & น้ำ บู้ ทัน ปี ปาก พัน รูบ์ ปลาสู ทัน ปู น้ำ रिक मार्थ कि कि कि मार्थ के हैं पि मार्थ की रिक् ए। भ्रं भरे नेप फार्मि एरे फा के भी भादि भे שה על מיל מיל מיל אל מיל אול מיל אול אול אול यह अह अरि भर अ का word mo am at หอื หว่าง พนิ นอ. ภา ห พ (ณ นอนิ นิ mil ਲਿਊ ਲੀ ਜਿਵ੍ਹੀ ਪ੍ਰਾਪ ਲੈ ਪ੍ਰਾਪ ਜ਼੍ਹੀ ਜੀ พท์ พ์ ๙ พงโท ฟพ์ พริชา พ่ เท็นไ र्गा प्रा भीर भी भी भी मा प्रकृति रेका रेका ບູ້ ເຊິ່ນ & ห็ช ບາ ປ (າກຄົນ ໃ ທ ຳ ຮ ໃ ໝ ພ WE HM પીઠ રહે માં મેં જા વરે મેં નેખ ભ भी कर नेपा है ए। छैके भी छैके भी भी भी भर की £6 नेका एँ मार् कि नेमा मा पूर्व कर नेही एवं द्वें दिहें का नेही एवं वादि नेही บับ ตา ๕ व ปรา ปพา ธ ๕ ตา ๕ ส ปราชา ਕਾਏ ਅ" ਆਗ ਚ; ਘੁਆੜ ਫ਼ਿੰਦ ਘਾਂ ਨੂੰ m ร ท นุพฐ์ พุชิ พ์ ษา พ เพาะ จานา भर्मा का कार है ने भाग मह जा क्लाहि है है

199. Thus told, the Barphukan sent Rangāchilā and Ramcharan with letter to the Musalmans. Raja Ramsing said to our Katakis, "the Musalman Padsā has sent me to realize tributes from your king according to ancient treaty. Now I do not wish to break the terms. In the ancient time, the Barbarua and Mirjā Jaynārāyan fixed Tārān as boundary between our two countries. I do not wish to act contrary to that peace to gain which our forefathers had to shed their blood. I wished to have some Dābtaroāls (a kind of sword). The Barphukan had broken the peace. His men did not allow our men to come to the boundary, If this be settled, our army will be ordered to go back". Then the Barphukan agreed to the proposal of the Musalmans. He sent Kaupatiā Kataki to the king with necessary information. Kaupatiā came to the king and said that the Barphukan sent a man to the Musalmans with a letter. The Musalmans wished to come to Kāmdeu. Kaupatiā thus informed the king of the affairs. Now Raja Ramsing prepared to come to Kamdeu. He proceeded with his ships and reached Sitāmari. He sent a letter to the Barphukan. Sometimes after Mahabatkhan, Phararaikhan, Jaynārayan, Prannarayan, Chandranārāyan and many others came to and stopped in Darrang. The Barphukan sent the news to the king. The king said, "The Musalmans wish to make peace. They have come as our guest. They have come to our Darrang. We have not as yet made peace". The king, then sent a letter to the Musalmans telling them to go back. He ordered our officers to repair all the forts, both on land and in water. The king ordered the Buragohāin who was at Kathalbari to proceed to Harāighat with twenty thousand men. The king ordered the Barphukan to Then our officers engaged come up. themselves in repairing the land and water forts.

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200. One day one Manoharkhan and three Amiras joined with Ramsing. They said to Ramsing. "You have been flighting for ten months, yet you have not been able to do anything or frighten the enemies. You have arranged to make peace. We will not allow you to do so". Raja Rāmsing said in reply. "I could not get victory. But now, I wish to see you get the royal umbrella". One day, the Musalmans advanced with their ships to the side of the river Tilao. Our army hurried both from the north and the south, Lasam Abhoipuria Rajkhowā and one Gohāin Rajkhowā proceeded by land. Lāduā Dihingiā Rajkhowa, Chāophrang Phukan and all the Hāzarikās attacked the Musalmans. terrible battle was fought in which a great number of Musalmans were killed. Our Alan Hāzarikā and Ashingdeu, the grandson of Dihingiā Bargohāin, fought naval battle. Läluk Bargohain Phukan and the Hāzarikās fought on land. Our men being unable to defeat the enemies in naval engagement, retreated to Barhila. Seeing the retreat of the naval force, the land force also retreated. The news reached the Barphukan. The Barphukan sent Katakis to all the land and naval forces ordering them to attack the enemies. Then the Sāringiā Phukan, the Neog Kataki and many Hāzarikās proceeded from Rangmahal and joined with our army. Our naval force gave battle to the enemies. The Barphukan also

201. મીઈ જા મૂધ & પૈરે મેં મારે મહિમા ਅੰਬੇ ਝਣੇ ਕੇਸ਼ ਦੁਸ਼ੇ ਕੇਸ਼ੀ ਅੰਘੇ ਦੁਸ਼ੇ ਅਤੇ ਕੇਸ਼ੀ mm नहीं एके निवाह भी नहीं पड़ी वाकी नहीं। करि निमान की निर्मा भी एँ करि हैं की दि พิ ปริ พ พ ยิ ณ ะ อัง พ ห ข พ พ พ फ रेर मह दि करि में भी की फार्म भरे। บู เอชิ ปาก บิเบ็ หา ปรู โท๊ติ พูเบ็ เลติ ปรู भै के निश्व में भी भी भी की फार्मिक एरिए में कि के कि के कि भी भी कि के कि के कि भी है भार भी के भाभ ने इं ने मादा है के ने इं। कार & कैर की ने ना भी ए र ए मार्क फरि म् द करि में फे भू ए कि कि कि भिन्न कि निमा ਪ੍ਰੇ ਸੀਓ ਪ੍ਰੇ ਸ਼ੀ ਸੀ ਕੀ ਲੀ ਵੀ ਕੀ ਲੀ ਪ੍ਰੀ ਸੀ wિ મું જે દ્રિષ્ટ & માં માં પે માં જે જો भी कि भी भी भी की भी की की भी की ાં જે માં મું મેં મેં મું મું મું મું માં માં મું મું ਕਵਾ ਨਾ ਨਿ ਅਫ਼ फ ਨਿ ਨਿ ਸਿੰਘ ਨਾ ਰੇਸ਼ ਅੰਗ ਪ੍ਰੇਲਿੰਟ ਅੰਟੇ ਸੀ ਵਿੱਲੀ ਰੇਸ਼ ਅੰਬ ਲੈਂਖ ਲਾਅੰਬ ਮੀਏ ਆਂ ਬਏ ਲੇ ਅੰਬ ਲੀ भी है भारे भी है भारे नहीं ने बादा है है ने ही नी ਕਿਉਂ ਅੰ ਪੰ ਸੀ ਕੀ ਦਿਓ ਆ ਨਾਂ ਲੈ ਪੰ ਅੰ

proceeded with a number of ships. Our army pressed the enemies hard. Both our land and naval forces fought with the enemies. A great number of Musalmans with three Amirās fell dead in the field of battle. The Musalmans being unable to baffle our attack retreated back with all their ships.

201. One day, Raja Ramsing sent Katakis ordering Raja Indradaman, Ismānkhān, Raja Barnadiā, Jaynārāyan and the Amiras to proceed to Dairani to surround our army from the back. Our spies came to know of it and informed the Barphukan. One Kapili Musalman and Ansultan with a body of Musalmans were at Barnadi. The Rāni Raja sent the news to the Barphukan. Then the Barphukan sent the Gajpuriā Rājkhowā, one Lāsām of Bargohāin family, one Nadādeu and some Hāzarikās against the enemies. Then a great number of Musalmans hurried to Barnadi to assist the Musalmans there. Our army offered presents to the Garo Rani. The Garos joined with our army to fight with the Musalmans. Our army proceeded against the Musalmans and plundered them. The Musalmans set fire to the dwellings of the Garos. The Musalmans advanced to the fort Pamali and attacked the garrison under Rangãi and two other men. Then the Marangikhowā Gohāin, the Gajpuriā Rajkowā of Lānphimā family, one Lāsām of Bargohāin family and one Nadadeu fought with the enemies. The Musalmans, being unable to resist our attack, left the field. Then the Rāni Raja massacred a number of Musalmans at Kapili. One Musalman Raja, the son of Raja Barnadiā, was captured and made over to the heavenly king with other spoils. The Musalmans, being defeated,

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retreated and halted at the mouth of the river, Harān. The news reached the Barphukan. He sent Khalihai Kataki to inform the news to the king. Then the horses, swords, spears, daggers, guns and other things obtained from the Musalmans were made over to the king. The king became overjoyed. He despatched one Kaliā Kataki with presents to the Barphukan.

Raja Ramsing, being vanquished retreated to Rangamati in Lakni Dăprão (i.e., in 1671 A.D.) in the month of Dinha (i.e., Chaitra). Hearing the news, the Barphukan, after having had a consultation with other high officials, despatched two Katakis, Ram and Hundar, to intimate the king of the Having heard the news of the news. retreat of Raja Ramsing, the heavenly king became overjoyed and directed the people to amuse themselves. Then the king sent two Katakis, Kalia and Madha-Charan, to tell the Barphukan and the Abhoipuria Rajkhowa to send the grandson of Hariāh Dekā and Lānmungkhru to Chandra Narayan to make him Raja of Uttarkul; and to send Lachit Ahataguriā Rajkhowā of Lānphimā, family to Gandharbanārāyan to make him Raja of Dakshinkul. The king also ordered the Buragohain to guard the way to up countries. The Katakis, accordingly, came to the Barphukan and intimated him of the order of the king. The Barphukan ordered one Sāringiā and one Nadadeu to circulate the order of the king to all. Hearing the order of the king, all the officers made preparation for their march to upper country. Then the Barphukan made Chandranārāyan and Gandharbanārāyan Rajas as directed by the king. After this, the Barphukan stationed the Bargohāin and the Barbarua to guard the way to up coun-

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tries. The Barphukan, the Sāringiē Phukan, and Nadadeu came back to the king in the same year in the month of Dinpet (Áhār). The king asked them how Raja Ramsing was vanquished. When they related to the king every particulars, the king praised them all. The news of the retreat of Raja Ramsing frightened the Musalmans; so they did not dare to come back again.

203. In Lākni Rāimit (i.e., in 1672 A.D.) in the month of Dinha (Chaitra), the buildings, and gold and silver treasures in the town of Silikhäguri near the Dikhau river were reduced to ashes by Having heard the news, the king arrested all the guards of the treasuries and put them all in iron cage. The king asked them how the treasuries were consumed by fire. The guards said that the Bharāli Baruā left live fire in the Kalki (a smoking pipe) after smoking and that fire caught his houses and consumed the treasuries. The king found Bhelai Bharali Baruā guilty and fettered him. The king ordered his men to mix together elephant and horse's dung (foul matter) and made Bhelāi Bharali Barua smoke the mixture. The Bharali Barua was turned out of his house and his properties were confis-cated. Then of the guards, the king made his men cut off the noses, ears and hairs of the half and give slaps on the back of the rest. The eyes of the two of them were put out.

204. In the latter part of the month Dinhā (Chaitra), one Harāgām, one Rādhāgām and one Tārigām of the Dafalas consulted together and determined not to pay tributes to our king. One day, they came down and cut three of our men of the village, Tāibān at Gāgaldubi in the north, and took away forty inhabitants including girls, boys, and infants. The inhabitants of Tāibān came to and informed the king of the news. The king called in all the officers and held a council with them. The king sent katākis to the Barbaruā the grand-

บุธิ งาน พงโนา พชิ พ ุ เม ู งาท์ พุธิ พติ ਅਸ ਅੰਜ ਕਿਵਾਂ ਆਉਂ ਸਾਹਮ ਲੈਂਟ ਅੰ ਸ਼ਿੰਮੀ ਦੇਸ਼ ਆਂ mi wit v' u Im mit v' wow mit พ; พุ๋ง ๖ ง ํ ๖ น ๙๖ น ซุล์ หํ๕ ซใช ਝੁੱਥ ਝੁੱਢੇ ਘੁ ਅੱ। ਘੁਆਂ ਕੀ ਅੱਥ ਅੰ ਹੈ ਲੀ ਫੇ માં માં માર્ક મેં અર્જા જ અર્જા છેક માં માં મ नेमा मारे महि महि महि की जी की कार नेहा क्षाण निम्नी भी महि भी अपि भी कि รำ ทำ ห่ ราง เทษ พ ห ชั้น พ รา ปกา น भारत के कि मार्थ में अप के भी भी की की र्यम् । व्याप्त र्यं क्रिंगा इप्ते प्या भीरे प्या mg w whi द ने भार भी भी की पर्टिक की का ณฑ์ นา ณัก หัน หั พำ บ & คิก พบ ณิติ พอง ชาก ซอล์ ลำ พอชิ ส ๕๑ พิ สชิ &6 જેમ પા અદિ કુ દ or દ mi we v वा वार्वा का कर पा भी भे भूने भी भी พุธิ สิง พี ปิง เบ้า พิ พ ห ห พัพธิ์ भिर्म रिया कार रहि कार्य मिल भिर्म भी भी मिल की यह नेमा एडिए एडि कार्मा यह नेमा एडि भीर की बाज के परिय mi कहे वह mi भीर ਪਹਾ ਅੰ ਅੰਹ ਅੀ ਨੀ ਪਿੰ ਦੀ ਦੇ ਪਾ ਸ਼ਿੰਦ ਆ ਹ ਅੱਹ ਅੰਦੇ ਲੈ ਲੈ ਕੇ ਅ ਰਹੇ ਮੀ ਲੈ ਮੀਏ ਰਵਿਆ ໜໍ ກໍ ພູນ ປີຄົນ (ກາ ທີ ຊື່ ນາ ປີ ລຳ ປີ ປີ ਸ਼ੁੰਸ਼ ਮੇਂ ਪਾਉ ਅਦੇ ਲੈ ਕਾ ਸ਼ੇ ਆਉ ਸ਼ੂੰ ਆਉ ਲਾ ਅਦੇ ਦੀ mil ਅਦੇ ਪ੍ਰੰਸ਼ (ਆਏ ਆ ਰਾ ਅੰਜ਼ ਪ੍ਰ งพา พริ หา พา ๕ฅ ษ; ฅ หา งพ พริ ฅ Lodmin w we we wo we mis mi מי מין מיטן אבר טן מי בני און בי אר מיני พิศพา ดนิฟย์ พิวิษนิพ พำ นุพา man who & the der the Am the man bo m ลืนอุ ชาที่ หมู่ชิ ห้อ หโ ษ (ห้อ ลาชิ หน้อ ลา พชิพใต้ หาง ษติศพาษ (หรืด หรุศพา พุธิ เจ้า พ พริ พุ๋ง พธิ หุ้ พุธิ สิ พริ พ้ บุ√ท พุธิ ณชิ พุทิ พ่อ พุทิ พชิ บ พ

son of Lähan ordering him to march against the Dafalas with one thousand men. The Barbarua, accordingly, marched against the Dafalas. He proceeded by the river, Sobansiri with his men and arrived at Rangāmāti where he put his tent. Thence he advanced on and arrived at the mouth of the river, Ulung, where he erected a fort and put up in it. The Barbaruā sent our two Katakis, Titā and Tubā, to talk with the Dafalas. The Dafalas heard the news. They sent down three of their headmen to converse with our Katakis. They came down and said to our Titā and Tubā, "We remain in the forest of the hill with the monkeys. Being angry, we have committed offence to the heavenly king. The king has sent his men to disturb us again even at our home. Now, we have left our boats and remained safe in the jungle of the hill". Then Tita and Tuba said to the three men of the Dafalas, "You must bring back our men, whom you captured, with other presents and offer them to the Barbaruā to make him believe you. The Barbaruā will forgive you and leave your country; and you will be allowed to remain unmolested in your country as you were before. But if you do not wish to yield, you will be killed to a man and your hilly abode will be destroyed". Then the Dafalas said in reply, "If the Barbaruā be very angry, we will have no fear for that. We care very little for the Barbaruā". Our Tita and Tuba remained with the Dafalas making negotiation. Tita and Tubā said to one Rāmdhan Hātkhowā Phukan, "You must go to the Barbaruā and tell him to attack the Dafalas". He came to the Barbaruā accordingly and informed him of it. Then the Barbaruā proceeded with his army and halted at the mouth of the river, Sikling. Titā and Tubā told the Barbaruā to pursue the Dafalas. Thus told, our army began to pursue the Dafalas. The Dafalas ascended up the hill and our army could not see them. Our men came to a safe place in the valley.

205. พริ เพียง พา พริ พริ เชิก के का का काकार के क्षेत्र मेर का आहे भी मारे ทำ ปิง ธิ์น ธิพ พาพาธิราพชิพ भिर्ध में में मूरि भी रिर्ध भी की भी में अ की में में परि भे कि भी। के भे में भी भी भी की พงโอกา ห พ พน พงโอกุ ซ ชินิ หา พิณ थं भी भी भी भी भी भी ने ने भी भी भी की काई कारा की की का काई में भी की की भी भी ए की महा भी रेस भी रेस की मार में विष्या भी भी भी भी भी भी भी भी भी ma Lo m b; we h है। भेरे ए हैं के वाहि काहि मिह में भीकी में भी की की फे फरि น์ หรือ เชิท์ บู้ พื ส ห์ หา ก ห ห ห ษ ร พูโล น ุศุพา พุธิ พุโ พองินา น ศุพา ખાઈ છે માં દ્રિપં ભ ભાર ભાગ ભ છા છે พ เชือ เพิ่ม ษ ล หนุ พา หนุ หนุ น้ำ પ્રાપાર્ટ પે પ્યુપ્ય બેઝા બેક્ટામાં માં (ક્ષા સિંદ พ.พ์ ๙ หนิ พ บ ำ ฉ น ปก หนื น พ ਮੀਰ ਲੀਏ ਕਾ ਮਹਿ ਅੰ ਅੰਦ ਲਹਾ ਲੜ ਲਹਾ ਚੋਏ ਘ พา พริสาห์ พิชางุนย์ งาราสา หาวชิพา สิหมิน พิของทีพริสริ mi ਪੁੱਢੇ mi vo we w wi we we w? m? ชาติ หาใจ พา ปรากา พ ช ปางา ค ส พา หลัก र्रि भू भी। द्वै दैरे नेशान ने ने दि दैरे

Then the Barbaruā found fault with Tita and Tuba and came back to the mouth of the Ulung. Sometime ago, the Dafalas captured one Sāsari Bara and went back. Then Titā and Tubā advised the Dafalās to come to terms but none of them paid heed to his advice. Now, the Dafalas were taking shelter in the jungle and had The king caves near the Man lake. was informed of it. Having heard this, the king became very angry and sent Balami Chāodāng Kataki to tell the Barbaruā to fetter both Titā and Tubā and to release them if they could make the Dafalas to come down and return the men they captured, and if they could find out a route for the army to climb up the hill. The Kataki came to the Barbaruā and intimated him of the order of the king. The Barbaruā in obedience to the king's order fettered both Tita and Tuba. The Barbaruā proceeded from the place and arrived at Baralia where he constructed a fort and put up there. Then the Barbaruā advanced on and arrived at the side of the Humdiri river. Therefrom, he came to the mouth of the Sikling where he ereeted a stockade and stopped therein. Then the Barbaruā left the place and arrived at the mouth of the river Pāti. There he made a stockade and put up in it. The Barbarua held a council and after proper discussion sent one Lao-Dekā, the grandson of Barchetiā to construct a fort by the side of the Tilani and remain there. One Khagā Hazarika and one Kharāgām came to the side of the river, Pātarhing and erected a fort there. Then the Chutia and Chungi Hāzarikās set free Titā and Tubā. The Hazarikas were ordered to climb up the

नित्र क्षित निर्माति का कि के निर्माण करी भीर फर्क का कर्क की भी। भी भी पर कर कर £ देह भारे भारे और दे नहीं द दि दे भारे ล ล (ลเซา น บ น พ พ เจ เพิ่ม ห พ พ 125 रीड़ी मुद्धी रीड़ी काई भी है मारि भी भी भी भी บ ใชให์ รุง เ ณ ชิย์ เพชิ หริ ห่ ห้ ห ู ห่ ਹਿੰਦੀ ਸੀ। ਲਈ ਪ੍ਰੈ ਪਰੂ ਕੀਸ਼ੀ ਦੇ ਜ਼ੈ ਕੀਨੀ ကျကီး အက် အေ့ အက် ဗီဗီ ယု့ ကွီး၊ နွေးနီးပြီး รูบพ์ เร dmi &ช พน บุชิ พน เช สใ6 ส สใช บุท์ บ ทให หู ส บห พช พ พ ห mit no wo to mit wit w to de this by m' । भारती में नेपा नेपा नेपा की की व्यक्ति พ น น พใจ พาว พนิ ๕๑ หนิ พ พนิ ษ เพ m, 1 20 mg mg mg dm मे 1 m de arg एक कि मुंद भी भी भी भी भी भी भी कि कि dm ann & LE dros & of dm ann માર્જા માર્ટ મારા અ માર્જા ક્રિકેટ ક્ર ક્રેકે र्यम् । १एमा राष्ट्रा भीमा दि देहे रेम भी दि भा m; m? 1 % m द w om we दे हैं। ਰਾਮ ਜ਼ਿੰਦ ਵਿੱਚ ਅੰਗ ਸ਼ਿੰਦ ਸੰਗ੍ਰੀ ਜ਼ਿੰਦ ਸੰਗ੍ਰੀ ਜ਼ਿੰਦ ਸੰਗ੍ਰੀ ਜ਼ਿੰਦ ਸ਼ਿੰਦ ਅਰੰਘਾ ਤੇ ਵੰਬੇ ਲੈ ਲਵਿਲੀ ਲੀ ਲੀ ਆਂ ਕੈਲੀ ਤੋਵੇ บา บริ ห้อ ล้า หลิ บอ 4 ที่ เบริ พาทิ พี่ ห้อ พืช เพียง เพียง ลื ล้า พื เช่า ลี พอ์ เล พา หำ พำ หา ป ป ย ช ช น บ พ ช ດາ ພົນ ເປັນ ທີ່ດຳນວໂນງ ໜຶ່ງ ນໍໄວ້ ຊີ ชชิ รู ห์ ณ ช พ พ พ ส พ ุศพ์ พริ ศพา a Li ษย์ พา บาท์ย พใจ์ ปปาษ์ย ณา W & रि रेट्टा अहि ए रेमि एहे में 11

206. પું ખાર્ભ જી મીઈ જઈ ક્ટર ખાર્ગ ખી મીઈ જેણ દુષ્ટિ ખીઈ જેપામાર જેમ ફિમેન જેમા ખાર્ભ ખીઈ મીઈ ખી મે મી મીને મી માર્ગ મે મા કે ખાર્ગણ મે દીવ જેખ ખાઈ ખા Dafala hill with Titā, Tubā, and Hari Bara and devastate their villages. The Barbaruā halted in the fort near the Now the Hazarikas and river Pāti. the Saikiās held a council and sent a body of men to ascend the hill. Our men climbed up the hill. They arrived in a village of the Dafalas where they put to death two Dafala Katakis and carried their heads. One Kabākara Gam, being head of the Dafalas, collected all the Dafalas to attack our army. men retreated at the sight of the enemies. The Dafalas surrounded our men and made a general massacre. Khaga and Kharāgām Hazarikās fell dead in the struggle. A great number of our archers The son of Rangāi were killed. Hazarikā and the son of Dhaukāru Hāzarikā were captured alive and made prisoners. Hearing the news of such a disaster, the Barbarua retreated and halted at Anglung. When the news reached the king, he sent Pāpang Chāodang Kataki to arrest the Barbarua naked and put him to death. The king's mother was informed of the matter. The royal mother asked the king not to put the Barbaruā to death. But Her Majesty said, that if the king could not pardon the Barbaruā, he might depose and banish him. The Barbaruā was, accordingly, deposed. Then Pelan Sāringiā Phukan was made Barbaruā.

206. Now, in the country of the Chutias, the Sadiyākhowā Gohāin, named, Pakhā, used to live with his brother's daughter, called, Klingphai, as husband and wife. Having heard the news, the king sent Katakis to seize the body of

พนิฟ ฟิง์ พี ษ ; ๙ พง์ ปนา หนึ่ ปรูโ द्वरि अदि अरि भार्म भरि भरि फेरे दे पा दे भारी भी भरा भी बेमा ए वी भी है की दि; के भी कि निमा दिन के। मि मिन कि मी कि एमें के के फें में में के भी है के भी हों นงิพ์ ษ นใช พชิ พุ้า พชิ บุ้ พงโนา พู้ ร พ่ง พบ ซ a ก พ ผ ผม ปร พ่ง w ปราชานา พราชาชา บอ หา พา พช મેં આદે & પૂર્ભા મેં પ્યામાં પટે જે જો છે જો પ્રદે में भीरे भीर भी। भी ने ने पहिने ने भा भी က် ကို နှစ် ကို နို့ ပည်း ပည်း ကွ် မို နှစ် ကု 70; ann vois wan w vis vis wit wit vi क कि में में में तिहाँ के लिए में में में में भी พ่ ลหี หลัก พุ่ง หนึ่ง สาราชา ปพา พู่ พ ซูล ส พง์เอา พ ซิ บู พง์เอา भी भे के की भे पर्च भी वारे निम कि निम हिंद ने भार भी औं देशि कि भार महि कि कि भी भी रिश भी भी भी भी भी की भी के कि भी भी मर्क भी भरि वी भाभी भी। भरि भरि परि पर सिंह में वह अह अश्व में हह भी।।

the Sadiyākhowā Gohāin, his brother and his brother's daughter, Klingphai and produce them before him. The Katakis proceeded, accordingly, to the country of the Chutias, seized the Sadiyākhowā Gohāin, and his brother, his wife and daughter and produced them before the king at Tāimung. king placed them in the Barcharā (the great council building) heavily enchained. Then the king sent the Katakis, who seized the Sadiyākhowā Gohāin, to ask one Tusu, one Khuyphāi and one Tunbug if the Sadiyākhowā Gohāin lived with Klingphāi as husband and wife. The Katakis accordingly went to the place and enquired into the matter. In the meantime, the Sadiyākhowā Gohāin said, "We have done wrong. Our forefathers were king's men. If he wishes he may put us to death to appease his anger?". Then the Katakis came back and said to the king what Sadiyākhowā Gohāin deposed. The king pondered over the matter deeply. He collected all the high officials and revealed the secret to them. The king did not put any of them to death. He banished the Sadiyākhowā Gohāin from his home. His brother was punished with blows on the back. The wife of the Sadiyākhowā Gohāin was given to another man but his children were cleansed compelling them to undergo penance. One Kāndu of Burāgohāin family was made Sadiyākhowā Gohāin.

207. In Lākni Mungkeu (i.e., in 1673 A.D.) in the month of Dinhā (Chaitra), one of the king's elephants became white and the king was informed of the occurr-In the same year, the grandson of Chantan with many others conspired against the king. The king was informed of the conspiracy. His Majesty made an enquiry into the matter and asked the conspirators if the information was true but none of them admitted the charge. Then the king called in all the Dāngariās and told them to ask Ramā who was supposed to be guilty. They investigated the case accordingly and finding Ramā guilty informed the king. The king said, "In the ancient time, when my brother, Shutāmlā died, no

208. ปิจ์หนิจ์หนัง เพื่อ ลืบ เห็ง ลื था या मूह नमा नमी नकी है नमी भी की की 12 min are win are min min an of of or wi भिस्मितिह अ दे क्ष्मि भी भी । भी o हा कि में बेका भीर की के भीर की के पत ชาท์ หมู่ หนือ หรือ หา๊ต ชาก หน้า a พง์เอา พชี เขียง พื พ เล เล เข้ามา ખીર્ભ રુપિય જ કે હૈંદ ન માં મેં પર્પ ชาท์ พ่ ล พนิ พาใ เพนิ บา พอโนา พชิ र्फ्यू के भी कि प्रमुख्य के भी के भी के भी की หรืดชีพ ส น ส พัพ พ า พ า พ น พ พ ห พ พ ห ท้ p; ชชิ รู man ช m; พ เ พเ พใล้ પ્લૂ કા પે પ્યૂ હિંદ માત & દ મે પે દ હા ન પે m mb m at nib at La La vain 1 માં ને ના หู หูง หู ณ mo & น หูง ห ห ง ปรูเอง พ ผ พงเขา พริ บุ ๕ฅ พ ษ; ๛ ๙ ษต ปmm หือ ห หล น ชิล พ ปร ส พ เขา หอ ษนิพอ์ พอ์ หอู ปพ ษนิปพา บา พ รี พ่งโนา ชชิ ลาลัก ชชิ นา หาใ 1 พชิบให้ หา ผู้ผู้ นูพ์ นู ผู้ ๕ ช บุพ์ ผู้ พ ฟุ ฟุพ ฟ જાઈ જે લઈ છે જાઈ મઈ મી માં ૧ જઈ છું ชอ์ & เด็น เด็นอาการ์ หนัน หนึ่ง ครื่อง ครื่อง & ถ ณ ; & ; m mi dm w พ พ dm & in देश फे फरि में भरि बेजा और देश कर दर મેં પૈકે ફેઈ જાઈ ઢ પીકે ફૈ લ જે ખૂર મીઈ

suitable prince was found to be king. There was no king for three days. Ramā could not be king then, my brother Shupungmung was selected and made king of the country. Ramā complained at the time to no effect". Then Ramā was ordered to be beheaded. The king ordered to clear off the offence of others by making them naked and sprinkling holy water upon them.

208. In the ancient time, Chāophā Shutāmlā ordered Jibananda and Rangāi to capture and bring in all the rebels remaining in the Koch country and banish them to Nāmruk. In the meantime, the Musalmans invaded our country. The Bengkhowā Barbaruā intimated the king of the invasion of the Musalmans. During the long war with the Musalmans, many of the Dhekeris who used to pay tributes to the heavenly king, ceased to do so. The king sent Katakis to Papang Chāodāng Baruā to seek out those men and banish them to Namruk. Two persons were engaged to find out those men but they could not search them out. They came back. One of the Dhekeris fled away and remained in a house at Hādirā. became a Baragi. For many days, he put up in the house of one Daga and gave him many good instructions. Dagā intimated the king of the Barāgi. The king called in the Baragi and asked him what he knew. The Barāgi expressed to the king what he knew. The king told him to give instructions to our men. The Baragi consented. The king did not allow him to go back. Then the king constructed a house near the Dîkhau river and established the Barāgi there giving him the right of converting our men to his religion and realizing a tax from them. Then the Baragi said to the king, "You have given me order to convert the common ignorant people, which does not appear to be satisfactory. If the people do not come to me how I can initiate them. Now it appears to me reasonable to collect them and all others and order them to take Haran. If this be done, the great mass may, easily, be initiated ". The king consent-

ชต์ ณฑ์ ธุ่นชี ธุ่นอุธิ หน้า หูธิ นา ษ เป บา พ ฟน์ ฟิง์ พิชิ เชิง์ เบิร์ น้ำ เรื่ พุ่า พชิบุ พง์เอา พุ เรษติ ปพ ผื พง์ कि न्या कि मिह भी न्या कि भी है भी ฟฐ เฉุทฺติ เฉ ซเ L & ซิซิ L บฑิ m พา m น พ พ พ พ ห พ พ พ พ พ พ ปท สิธิ ณ ซอ์ สิ (คื พา้า ห้ พอ์เอา ซซิ ซิ कि में के कि में भी पा कि कि है। भी में บ งาน หา้นอ์ ๕ ถึง ษัก พา บใอ์ น ซา บนิ งาที ลาริ พ่ งาก พู หูบั หูบั งา้ งาที ส พงโซเ พาง พชิ บุง นอุทน์ นอุล ุสทา वार भी भाग भाग भीर के ए के वा पर ນວິນວາ ກາງ ນະ dan ນ ເນີຍ ນີ ຢີ at ນີ ຢີ น บ น m m m i พ ซ บ พ เ ษ vm ชอ พ. คือ ณ คือ พื้อ พร้า ผริหาส พ้าทอ์พท์ เช่ชี หา รู น บา น ทำ บา ที่ผิชอ์ & เดิง พัพ ์ ๙ พอ์เอา เ พุ่ม เชื่ की भी है कोई & द फे mg एहि फे एर फि में พริ ผู้ พด์ ผพิ พริ พุธิ พ บุเลา ภา พุธิ ซุด์ की की का का का का मार्च के भी मार्द की મીઈ જોઈ £; પીઈ દૂ માંદ્ર પ્રૈ મે મૂ નેમા મ્ ਅਦਿ ਅਹੈ। ਨੇ ਲਿਓ ਦੇ ਕੀ ਸੀਏ ਕੀਰ & \dw की मानि एवं मार्र एवंदि में क्वार्क भी एवंदि भी है mil of Ar ng mit you all ming है अ मिं। जे कि एमें में की अ wowij wif by w wif sof my wif พูหิ รู ปห ผลิปพ์ ช พ (ณ น ช น น น ษาโด้ หา หา พาก man หา an พอเขา ໜູ ນ

209. પું ખાર્ભ અધિ અં & પું પાર્ધ માર્ધ મેં & અને પાર્ધ માર્ધ માર્ધ મેં એ અને પાર્ધ માર્ધ માર્ધ

ed to the proposal and ordered the Burāgohain, the Bargohāin, the Barpātra Gohāin, the Phukans, the Baruas, the Hazarikās, the Baras and others to pay respect to the Baragi and take his Haran (to be initiated to his religious belief). As soon as, the king's compulsory order reached them, they came to the Baragi and took his Haran. Now the Dangarias became offended with the king for the compulsion. The Duaria Barua, being in conspiracy with others, went to the brother of the king and asked him to take the rule of the country in his hand. The king's brother refused to act up to their proposal. They, too, did not leave him. At last the king's brother said, "If I get all the officers to my side, I may also take your side". Then the Barāgi said to the king that no Kataki had been sent to the country of the Devalia Chutias. He, further, added, "now I wish to send one Brahmin and one Baragi Katakis to the country of the Chutias to convert the inhabitants". The two Katakis reached the Chutia country, converted some people and realized taxes from half the people. But the people of the Bardeyaliagaon paid nothing and no one could be converted. The Katakis came back and told the king what had happened. They said that the Bardeyalia Phukan did not receive them kindly but, instead, he made them to come back. The king found fault with the Phukan.

209. Then the Luktong Chutiās entered into the Miri village, Dimauān and cut many Miris. The Chutiās devastated the two Miri villages, Rupiā and Dimauān and took away the king's Mar-boats. Hearing the news, the Kata-

m । कै m है no w कि छ छ अ कि काई काई ਬੂਲੇ ਕੀਤਾ ਅੰਪਰੇ ਲੀ ਹਿੰਘੀ ਅੰਖ ਸ਼ੜ੍ਹੇ **ਘ**ੂੰ £ ਜ ਹਾ कि प्राप्ति एवं कि के पीर के दि ए भी Vio it du Lo ding at BL ang Hig in ਅੰਨ ਛੇ ਅੰਜ਼ mi) ਦੀ ਜ਼ਿੰਦ ਦੀ ਛੈਂ ਅੰਨੇ mੰਜ਼ ਨਜ਼ਿੰ भें की है के के कि कि के कि कि कि कि कि ए पर भारे भारे भारे कि का किए हिंदी है के पा है। र्या भी भी भी भी भी की प्रमुख की भी की अही મેં મ છે જે એ મેઢ નેમ મ પુરી દે દે માર્ક જારે भी के कि के कि है में भी भी प्रता के अर्थ าวห์ พงโบ ปาก พใบ พัพ เช่ หือ ห้ สอ पामा भार्ष १२ में एक भारत है। अर्था का प्री หือเล็ทว่า พุธิ &6 dm ทุ พชิ พร गैक निर्देश का अह निर्देश है के की की की भा भी भी भी भी के की की की की की की की भी भा บุ พุธิ เวลิ เชอ์เอเ ๕๑ พัติ บูเฟซิ ปุง เร क्षे कि ए ए ए गाई एवं फोर्व पा भी ਪਾਏ ਅਸ ਵੀ ਅਲੇ ਲੈ ਕੀ ਲੈ ਨਿੰਦੇ ਲੈ ਲੈ ਲੈ ਦੈ ກ ຫົລ ທຳຄົ ໜຶ່ງ ເບູ່ ທີ່ຊົ ໜູ່ປະ & ພຣີ mis ร์ พ พงเอเ พี น พ เรา ป ป พ เชิ พใชิ ชชิพ์ หรื หู ชา หู พา ก คุ ชาวา หู พยิ ลงโ निहा निमा महि नहीं भी भी भी की भिन्न कर सम निम भी भी भी महि कि भी की भी માઈ માર્ટ મા रं कर मूम निम्न भी भी की की की में मुद्दे निम मित कार भे कि एपितार देश मारी min &6 ના જારિ પે જઇ મેં mo ann w મ ના म में पा मी भी भी अभी भी भी और £ र्ने अर्थ की की में की भी भी में मी की कार एटे म् भारि के दिल्ला ए एए ए भूरि मृ an; no ans orm and orm we bo we as no मारा के दिमाई कि फै इ भीई कार में कार्

kis came to Jayanand, the grandson of Tāmulidalai and told him what had happened. The Katakis said, "The Chutias have devastated the Miri villages and the Miris are unwilling to pay their annual tributes. In the olden time, the Miris used to offer Mar-boats to Chaopha Shunyatphā but now they do not wish to pay tributes of Mar-boats to our king". Then Jayanand sent some good men with the Katakis, who gave the news, to ask the Miris the cause of their not paying their tributes to the king. The Katakis came to the Miris and asked them why they had not paid tributes of Mar-boats to the king. The Miris said that the Chutias had plundered them and their tributes of Mar-boats to the king were also taken by them. So they would not be able to pay tributes of Mars to the king, Then our Katakis were sent with Miri Chautang (Katakis) to ask the Chutias. The Katakis reached the Chutia villages and asked them if they had taken away the king's Marboats by force from the Miris. Chutias said that when they plundered the two Miri villages, they took some Mar-boats and distributed among themselves. They added more that the king would not get the Mars, as they had taken them by plundering the Miri Thus being spoken by the villages. Chutias, the Chautang and one Kakan came back and intimated the grandson of Tāmulidalai with what they heard from the Chutias. The grandson of Tāmulidalai sent the news to the king. When the news reached the king, he asked Jayanand Tamulidalai to examine the boats of the Chutias. His Majesty further said that if the Chutias would not allow his men to examine the boats, he would lay their country waste. The Chutias of Deori and other villages concealed their boats in a secret lake. Our men proceeded to the Chutia territory and asked the Chutias to allow them to examine the boats. Our men examined the boats but no trace of king's boat could be found. Then the Tāikaphi-Chutias called in the Tāikateng Chutias. Our men asked them about king's boats but they said that they had no any knowledge. Then the king after conनेमा एवं कहिए भी। यह नेम कहिंदी ली र्ग ए भी भी की वर्ष की राम की है के माहि की พริณฑ์ ซ่ริบ รู้ ต ซา รู้ พา บู้ ਅਰੰਬਰ ਅਦੇ &ਦੇ mi ਪਏ mi ਸ਼ੁੰਬੰ ਬਹੁ ਆ भिर्म भी देश भी कैर फे की £ (का निमा पी कि फे भी भी भी अ अ भी हि मही mis wow ਰਿਹ ਪੇ ਲੀਏ ੀਆ ਸੰ. ਜੇ ਸੰ ਸੀ ਸੀ ਸੀ ਲੈ ਲੈ ਲੈ w कीर्व नित्र नित्र कीर्व कीर की नित्र नित्र नित्र की ห่า ห่า หา 🖧 โห้ บ้า พา เป๋ เ หํ พำ ร่ พ้อ ปราชน์ ห ป พ ผ พอโดา พำ भर्म करिया करिया वर्ष भर्म कर मुस्से पदा भर्रिय พพิบุ้นบุ้ พุธิ พิฟุร สิทิธิธารา मिं कि की जी नी ने ने कि कि कि कि mi i i v y y alo &; al p m 1 v नेमा मह नमें मी कर नमें मीह मेर मी वा พषि कार भूमी निमा भी भी भी जा का प्रविष्ठ ए w as & dm मा ए के कि & dm भर नेम के भर्र के के कि दि दे ने नि दी भी ए भी मई नेभा भी भी भी की फर्का भर्मण भर्म जा मार् वर्ष भर्म वर्म प्रमे प्रमे भू भे भे भे भे भे भू भू के भ इ and we are र्द भा वा है का है के मह कहि के एहा। क कैंह नेद्री भिक्ष मार्ने ने मार्ट के ทั้ง หือ ห้าง พาพริสาชุติ หือ การ พชิ บ พ m ชิ a ซิ m ธิ m ว บ ลาง &; લાદ જે જા પા અંત મહેં જાય કે હૈરે પુંતા निहा कि मिर्ट मिर्ट के मार्ट के कर मिर्ट में के निहा भी भी। पहि ने भा भी भी व्या भी भी। फर्गण फरि फ्रिक्टि के विश्व विभाग कर भीर् ने इं कि से भू भूकी के दे भर कार ने इ ปราที่ พัทย์ พอ์ mg ปรา ณ าร์ น บ พ

sulting with the Barbarua sent Katakis in the company of one Chiring to capture and bring the Tāikaphi Chutiās to Tāimung. Before the arrival of the king's men, the Chutias could know of king's order. The Tāikaphi Chutiās being very much afraid, fled away with their boats. Having heard the news, the Sadiyākhowa Gohāin sent some men to inform the king of the matter. The king sent the following message to the grandson of Tāmulidalai,—'I hear that the Tāikaphi Chutias have fled away. You must send our men to find out the place of their eoncealment." The grandson of Tāmulidalai (he was also Tāmulidalai) sent Chautang and Kakan to search out the Then Kakan and Tāikaphi Chutiās. Chautang after having made a search after the Tāikaphi Chutiās, came back and informed the grandson of Tāmulidalai that the Chutias had taken shelter in the Devalia village. Then Jayanand made the Chutias to come to him. He asked them the cause of their behaving so. The matter was informed to the king. The king ordered the grandson of Tāmulidalai to appoint some men to re-examine the boats of the Chutias in the intricate places in the river. Jayanand sent our Bāmun Hazarikā and one They proceeded accordingly and, Bihia. after taking some Miris with them, entered into the Miri villages. arrived in the inland Miri village. One Chutia named Naraigam came to and put up in the Miri village. The Bamun Hāzarikā plundered Nārāigām in the Miri village and let the matter go to the knowledge of the Tāmulidalai. Tāmulidalai sent the news to the king. The king despatched Katakis to one Hātimuriā Hazarikā, one Bashākhāsu, one Hilaidāri Kuar Hāzarikā and one Dhekiāl Hilaidāri ordering them to proceed to and remain at Tinimukhiā. They proceeded as directed and stopped at Tinimukhiā. The king, then ordered the Sadiyākhowa and Marangikhowā Gohāins to proceed to and construct a fort at the mouth of the Sessa river. Then Nārāigam was chained and placed at Tinimukhiā. The king sent Tāmulidalai to Tinimukhiā giving him necessary instructions. Then our two men

ดง พื พุดิเ ติพชิบ พด์เอเ เอ ๓ง พื भरें। ए वर्ष की की ए ms are a volve vs मा, व्या मर्ग ने वा हिन ने वा महिन कि कि कि के ार्क वह कर भरे भी भाषा ए भार क ยเชื่อง พ้างใจ พิทิ ปาง ห้าชัด เพ่ मर्रे व पा में व की मार्भ भिन्न कर समी कहा માં પર મેં મેં માં માર્ક માર્ક માર્ક દ્રાંભ પ છે જ พืพบา ลิชิธิธาตาติพัพ ช่าส सी लोड की निया के से कि भी फ असे के พี พนิ ด พอโม น งาน พิมิชิ ณ งาก เชื่ भाषि भे भेरिक भिर्व भाषि भारि भारिक कि वि नाम क्रमा मही भद्र की कर नाम की के की भार्त कि निमा की भी भी का है भी। मैं डि ए भर् का का के ए की कि कि पार्हि को ने ना ए फे कि कि एरि भी भर ने ने भी √m एरे भी हैं के भी भी भी हैं के भी भी प्रिक्त का प्रिक्त के के प्रिक्त के प्रिक् वार समी निद्या भी ν σε αδ £; Δω ωξ δω κ σο ω υ; ली एवं फी कि मूर्ट भी भी भी भी में में मही พह ने भ माई कै है कि के एहि ए हैं। ले निमा फी र्रिक कि भी हैं भी भी के दिन w Lo Lo Im wil L' po Im r' a me m สำหรับ กระชา หลาง หาย เ भिष्ट का नेमा की किर में मेर नेमा की मर & ने यह भी भर्र के की बीमा कि महि यह महि निम भीर्व हुद्धि हि क्षेत्र क्षेत्र कर नेपा पर ना पाद ดง ปิง์ ปิธิต พุติ ฟ ปง เช้า บริศ ปง ด้า ห เ ชื่อ ห์ m; พ ณ ชาก เช็ เง็ณ์ พุหิ रे भा दि भी भाद में १ फे में है के कि मा में अहि भर भर भर भर भी वह के जा निया भा พ้า หาง จาที่ จากหางชื่อสือที่ จาก หอ में हिं में वाद भे भरि ए ए के नी निहा

were ordered to proceed to the villages of the Chutias to induce them to pay annual tributes to our king and bring the Tāikaphi Chutias entering in their villages. Our men approached the Tāikhaphi Chutiā village. The Chutias The Miris welcomed our men. arrived at the place. Our men could not bring the Tāikaphi Chutiās. men came back in their boats. the news reached the Tāmulidalai, he made some Miri Katakis to proceed to the Chutia villages to tell the Chutias, "If they do not come down from Devaliagaon and if they do not send any body, we will, then not allow the Tāikaphi Chutias to come back to their homes and their houses will be destroyed". The Chutias came to know of the order. The Tāikaphi Chutiās held a council among themselves and said that they asked Naräigam to come back but he had not done so. In the month of Dinkão, the Tāikaphi Chutias made over eight men and allowed two Miris to bring those men. Then the eight Tāikaphi Chutias were sent to our side with The Miris came back and Narāigām. informed Basa Baruā of the matter. The Basa Baruā fettered the Tāikaphi Chutiās at Tinimukhia and sent the news to the king. The king ordered the Barua to send the eight Tāikaphi Chutiās. Majesty sent the Gandhia Barua to tell the grandson of Tāmulidalai and Basa Barua that if the Chutias and the eight Tāikaphis would offer the king's Marboats, they might be allowed to go unmolested.

210. અદે પું નવા દે! જ નેમ લાદે ખાદે ปร เพาง เมื่อ ปร เบา กร ปร ปร เหน เหน้ ਅੰਦੇ ਅਦੇ ਪੈ ਪਾ ਪਾ ਅੰਗ ਕਵਾਂ ਅੰਸ ਜੀ & \$ नित्र भारत नित्त मिरि कार भारत नित्र भी LE ma ve ma dw w a worm in นิชิ ปี พง์ ณ์ จาก พุนิ พฑิ พษิ ษฑ์ พิธา ผู คุณา อัน เล่น นา นา พงเอา ปพก หมู ห หรู ปห บา ณ ชน หนัก ปพกา ห์ พบิ พื ชพ บา ลา. พ์ หบิ พื ชพ บา พนิ ฟิง์ พ ห พนิ พ ส พง์ นุ ปาก ลาท์ หบ์ น้ ชา น้ พ ำ พอง์ น้ ชาก รัชน์ ห้า ਕੀਆਂ ਵੇਂ ਲੈ ਲੀ ਹੈ ਵੇਂ ਲੀ ਲੀ ਲੀ ਆਈ ਸੀ भारत संपर्ध कर मही ए भारती भी है भारती है। एवं mb भवं के mb नीवं m' Bb का नेक พอ ਹੁੰ ਅਆ ਅਦੇ ਦੇ ਨੇ ਭੇਵੇਂ ਲੈ ਕੇਸ਼ ਅਦੇ ਲੈ की मिंद्र जी पा कि भी की का जी मारि जी m ਪਾਸ਼ ਅੰਸ਼ਰੀ ਦੀ ਦੀ ਪਈ ਆਂ ਪਾਸ਼ੀ ਅੰਸ਼ਾਂ ਆਂਸ भिष्ट भी कि की कि भी कि के भी कि भी की निर्म भिष्ठ एँचा काई भाष्ट्र नेमा भी कि भी भी निष्ण की मिंद्र निष्णा भी फांद्र भी की कि कि कि નેમાં અફ મુંમાં જે ના મું માર્ટ માં માં

210. In the meantime, the Baragi, the Barkuari, the Barbaruã, one Papang Ranua Neog, one Phupāphāchit, the grandson of Barchetia, and the mother of Tāsān Baruā after having had a consultation said to the king that his brother, the Deka Raja, had conspired against him. Thus informed, the king took the matter to be true and ordered his men to keep the eastern gate of the city closed. He also ordered his men to proceed to his brother and arrest him. When the news reached the Dekā Raja, he held a council with his men to decide what was to be Then in Lākni Mungkeu, (i.e., in 1673 A.D.) in the month of Dinship (Bhādra) and on the day Kāpshān, the Deka Raja marched against the king in the dead of night. The Deka Raja came to the gate of the city and found it closed. One Pasan Himeli was at the gate. The Dekā Raja asked him to open the gate but as Pasan refused to comply, the Deka Raja made his way by breaking the gate. He put to death Pasan, the Barbaruā, Papang Ranuā Neog, Phupaphāchit, the grandson of Barchetiā, and Tāsān Bamun. The mother of Tasān was chained heavily. The Baragi was heavily enchained and put in a cage. Then the Burāgohāin, the Bargohāin, the Barpātra Gohāin, the Salāl Gohāin and many others took the side of the Dekā Raja. Now the new king entered the royal residence with all sorts of music. The deposed king was put under

strict guards and his attendants were sent back to their homes. Next day, the king ordered to take Chāophā Shunyatphā to Charāideu and put him to death. The Barkuari, the Majukuari, and the Harukuari were also put to death. The king proclaimed that no future king should aet as the late king did and that any future king acting contrary should be punished.

211. ยื พริ พชิ พุทธิ์ ชากุ ๕ ชริ ส दिवं मार में भींव भी पर्व में मार भर महि ए। व रेश की रेषा कर् के फेरिंग कर में कर भी की & # W dw wis 12m o and 46 dre win ที่พชิธิพีทั่ว ชัพทิณ; พัพภิสพ प्र नेमा कि ए नेमा के द निह है कि पर ए के मार्भ बादि के भी निमा है भी है निम ए अह मण हीर्ल है भी एहं अर्ह दि नहीं एं में है फ फिर्स कि के की & र ने म भर एकी mig by mig of mig of not v' no m; ०% दि; नेही ए भैक ए ने भी ए ए लाहि कि कि ए हैं पे अरि हा है भरि के कर्ज का कर ਹੋਏ ਘੂ ਕੇ ਅਸ਼ਿਪੀ ਪਾ ਸ਼ਿਸ਼ੀ ਸਿਊ m & ਮੀਏ no कि की निष्म मिल में कि की कि का कि फर्व कि कि कि की कि की भूमी नि พืชง พูงที่ง่อเพาษ์ตันชิดเีย้ रिए की की की की का रिए मिन भ m र 10 min o/ 10 to ho h v b o o & & & & & निमा कि कर दि! निमा किह का में कहि हा

CHAO-SHUKLANPHA (ALIAS RAMADHVAJ.)

Now the king ordered Harāi Phukan to go to the village where the Baragi was. The Baragi, being impelled was allowed to go adrift in a raft in the Dikhau river. Then the Baruas who were at Tinimukhīā proceeded by the river Dihing in boats and arrived at Tiru. They got on land and hurried towards the village of the Chutias. Then the Chutiās came to the Miri village with their bows and arrows and remained there. Our men assembled in the Chutia Then the Miri Baruā and our men coming to a field near the Dihing river, made a fort and stopped therein. In the north, the Chutia Barua spoke to the Chautang in a very rough manner. The Chautang informed the matter to the Tāmulidalai. Then the Basā Baruã sent Miri Katakis with our two men to the Tāikaphi Chutiās wishing them to bring the Chutiā Baruā. The Chutiā Baruā said to the Miris, "In the ancient time the heavenly king did not use to send Katakis to our country but now he has done so ". Our Katakis said in reply, "We have been sent by our king to tell you to acknowledge him as your sover-The king said to us that the eign. eight Tāikaphi Chutiās would not be killed if the Tāikaphi Chutias supply us

ar dmi vo or at मैं du vie et vo vi ਅੰਬ ਵੀ ਨੇ ਅਰੰਬਰ ਚੰਦ ਲੀ ਉਂ ਉਂ ਦੀ ਵਰੇਂ ਦਾ ਜੰ พุ่า หือ เรื่องพบรากับ พิษิทาว भ ए भारा अर दे भी भर क्षिर एवं Æ रिया कि में कि रिया प्रति अहि कर कि कि कि a a a dm เอ็ m mi dm & ห์ ห หั ปลางกล่ายเหลือไทย พาก เพลา र्ना ए ए। इह में रेफ ए की की की नेमा फैला माहि माई हिं भी भी पर पर परि ปพา ปนาย บณ หรือปพา นาย บริปพา ਮੀ ਦੇ ' ਝਹੇ ਅੰਅੰ ਛੀ ਕੰਆ। ਮੀ ਦੇ ' ਪਹ ਪੈ ปพานุครานหรืพระ นุครุมโ मैळ फे फरि mर इ' ह' मर बे m परि वा कह कर सक नमा भी नमा भी नमा की नमा नमा की £ 4 मा पर्दा फिल कि एहि द फे फार्म 10 : พืชผู้พื้ทำ พริสพ พธารุ่น ขนับ ਕੀ 75 vo 186 win 186 This 14.18 & mo & พาง หาง พาง ชชิ พาง ชชิ เจริ เป็ พาง ਅੰਦੇ ਕੀਆ ਪ੍ਰੰਘਾ ਅੰਦੇ ਚੋਦੇ ਸੀ। ਸ਼ਿੰਸ਼ ਤੂੰ no mo ए। में भार् नेस वा साम वार् स्तर निमी नेमा स्त्रिश ษติพพิพโพนิสพ พีชิพ์ นูฟฟา की को & de พริ พา พริ ษณิ พริ พร ศพา ศพ พริ ษริ พื่ด ๕๔ พื่นชิงที่ชิดหี หัด สาร์ พืช หางนิพพิ & ลืก พายายายายา ลื พธิ พ ุ ษุน จะุ พ ห จ พ พ พ พ ห ห ห ห พง์เอา น เพ ส เอ ปาท เม น พ เม เช พั หู พองิงก ปพ a a a b & dm h w m min ਦਿੰਦ ਹੈ ਅਤੇ ਅਤੇ ਅਤੇ ਦੇ ਅਤੇ ਦੇ ਅਤੇ ਦੇ ਅਤੇ ਦੇ ਜੇ ਦੇਸ਼ के हिंदी मार्ग भी की की की की की भाग पर कार के बाग मा मेर महि महिमहारा है औ ะเชือ ปาก พิธิ ชัย พี ปาง ที เอ ปาท์ ਅਤੇ ਹਾ ਬਾਲੀ ਨੂੰ ਆ ਦੀ ਆਸ ਲ ਪੈ ਸਾਇ ਲਬ

with some elephant tusk, wild cows, Sikarādāos (a kind of knife), Jin-cloths and some female slaves as tributes". The Miris offered their tributes to the Tāmulidalai. The Basā Baruā found fault with the Chutia Barua and expressed his willingness to behead him. But Basā Baruā said to him, "I wish to kill the Chutias to a man to set an example for the others not to behave in this way. However, I will not kill you. If you, however, act in this way in future, I shall not allow you go with impunity". Then Tamulidalai sent the news to the king. The king sent Katakis to Basā Baruā ordering him to cut the goats, dogs, eats, fowls, ducks and pigeons belonging to the Chutiā Baruā and to make him promise by drinking to be fidel and offer tributes to the king. grandson of Tāmulidalai sent Katakis to the Basa Baruā to intimate him the order of the king. The Chutias were made to pledge fidelity by drinking liquor. The Basā Baruā placed them in their respective places and made the Tāikaphi Chutiās pay tributes to the king. Then Naraigam pledged fidelity to the king by drinking liquor. He was ordered to pay tributes of Mar-boats every year. Nāraigām consented to it. Nārāigam was sent back being rewarded. Then Basā Baruā with his men came back to the king who was at Garhgaon. The strong and robust men of the Tāikaphi Chutiās were made prisoners.

212. พท์ต เป็ท พ ผู้ ผู้กับการ ปาทา भटनीका ए सूर्ण पर कार में ने मही ए mg WE to whe one who da whi we se da ए। फर्ड फरि भें कैरे में भी नेफ वा मिरि व บาลำ พอ์ จาก ๓ (รู้ จาง เจ้ารู้ พ मर्मर्ल भीरे नेम कर यह महि भी एता भी है का फा फिर पिया के इक पी पा म भागी भी भी दिले भी लाई भी देहि दिहें को अह क भी भी भी पर फिर भी वर्षा वर्षा भी र मारि निमा भी की भी दिस मिल फी एँ हैंदे าชัด ห้ ด้ พา พะ หอง พังษ์ พงเอา ปา นิเ ਪਾ ਪਾਰ ਅਸ ਸ਼ m ਦੀ ਸੀ ਦੀ ਸ਼ ਅਤੇ ਦੇ ਪਾਸ ਹਾ ਹਾ ਸਿੰਦ ਲੈ ਫਿੰਸੀ ਆ ਨੂੰ ਜੀ ਸ਼ੂੰ ਲੈ ਲੀ ਜੀਵਿ निया ही निया भारति कि भर्त महिला कि ए। ए ए एक रेका फरिए। मुरे भी ए औं की ਪੰਸ਼ਰ £6 am v' ਨ; ਦੀਆਂ ਦੇ ਵੇ ਚਾ ਵੀ। พอ์เอเ ฟพา เอซิ หวู้ พุฬ หวุติ เอจิ พชื่ เบที क रूरि है। एर वा भी भी भा भा कि Vim ए दीपी कि भी की भी भी में पर पर्व पाम एँ नेमा एक छेरे द और भी के दिवा บ้าว พอ จาก บ้านย์ จาน ๙ ส ส ห ปุ คิน คิ ਮੈ ਸਿੱਖ ਰਿਲ ਸੰਸੰਸ਼ ਦੇ ਸਿੰਘੀ ਪ੍ਰਸ਼ यह भार के नवा दिन नवा भारे कि ने भार भार งพ พ ษ พัทธิ์ น เอ เปอ๊น น พ; เปรี र एक भी भी भी हैं ने मारिने हैं हैं। के निक्र है मद आद महिंदी की के कि मद है। ए ने चा देन ने चा महि ने मा ए अर्थ

212. In Läkni Plekcheu (i.e., in 1674 A.D.), in the month of Dinshipshang (Kati) the king proceeded to Charaideu to worship the gods. Some days after, one Läntangsu, and another Länsaring came to and informed the king that the Säring Raja had taken Täimung. The king advanced to Tāimung but he found no body there. Then the king made an enquiry into the matter and found Sāring Raja guilty. He ordered his men to put the Saring Raja to death. The Saring Raja was, accordingly, arrested and put to death. In the month of Dinchit (Jaistha), the Naga Misimi killed four Lakang Chiring in the Deoghar of the king's mother. The Sadiyakhowa Gohāin and the Hātkhowā Gohāin informed the news to the king. asked the king to send some guns so that they might go in search of the The king sent one hundred Misimis. Hilaidāri Kuars. Then the Misimis with the Doanias joined with their two headmen and erected a stockade near a deep sheet of water. The two headmen with their men and the Naga Misimis drank liquor to confirm their friendship. They marched against our army. The Sadiyākhowa and the Hātkhowā Gohāins retreated to the side of the river with their provisions at the approach of the large body of the enemies. The Naga Misimis advanced with great fury. The Sadiyākhowa and the Hätkhowā Gohāins did not come out of their fort to resist the enemies. Then the Sadiyākhowa and the Hātkhowā Gohains proceeded to and made a fort at the side of the river, Jiri. All the Nagas assembled together and surrounded our fort. They captured two of our men. Then the Nagas set fire to the dwellings and the granaries of our villagers. Our men fled away leaving their homes.

ชैर कर भौकै वै भा । वर भार कर भा के भारे के के नेम पर भा चेर कारे के नेम भा कि की नेमा वे भार का माहि । में कि कि भी भे वर भार पर भा भारे ने मां भा भा भी भी भी । भा कि कि कि कि कर पर भी वै भा के कि भी भी ।

√ਹਾ ਲੋਫ਼ √ਹਾ ਆਉ ਸ਼੍ਰੇ ਲ੍ਹੇ ਅਰੰਘਰ ਕੀਆ ਖ਼ਿੱਲੀ ਚੁੱਖ ਲੈ ਅਖ਼ਿ ਅੰ ਫ਼ੈੱਢੀ ਅ; ਜੈ ए का मार्भ निश्चा निष्यु है। ए के द्रीप्रभी માર્ગ દ્રામાં માર્મ માર્ગ માર્પ માર્પ પણ જાર & & & a m m & vo in & & & via f & v ច្តែរ ៩៩៩*ឃ*តែលើ ৮< ចេក ៩៩៩ ឈំ ឃុំ សំហំ ឃុំ ភាំ ប្រ ឃុំ មេ មេ ប្រ មេ ឃុំ मा अर्था अरि भी क्षेत्र भी नेम अरि छा ณ หมู่ หมู่ หมู่ หมู่ หมู่ หมู่ หมู่ การ เรีย ช พงเอา เอเทีย พริ ค พ พ่ย ๙ คห ว่า นุพุธิบลิทัลิปพาปิพุพิชินลิส ਈ। ਅਸੰ ਦੇ ਅੀ ਕੈ ਸ਼\ ਸ\ ਦੇ ਸ਼ੈ ਚੈ ਹੈ। ដាំ អាស ប់ នេស ៩៦ លំ យុឃ្មាំ ស្ ខ្លាំ พองเอา भार भार प्रभा दिन भे भे भी भी भी वर्षः मर्टि देर फूर्म्स फें देरि मिर्म मार हुका मार् บา ชา ชนิ ชนา พุทธิ์ พุ ชา พ me are w' dmy ran of al we wi w พ้า พง์ ชุญ พริชพา พุ ชุพา าร์ ชุพา ล ซิซิน์ พุพไก พุพเกุน พิพีกุ เ मार भार भेर किर ने का हिंद ने ही ने का भार ने ही प्राणां के के निष्टी के निष्टि भार ਪੇ ਅੰਜ਼ ਕਿਲ ਲਿੱਖ ਲਿਹੇ ਸ਼ਿਊ ਨੂੰ ਸੀਜ਼ ਜ਼ਿਲ੍ਹੀ ਜੀ માં ગામ જાા માલિક છે છે ખે ખૂર્મા છે! บั เอเหล็ อา ดี ษีพี่ษี พ้ พ ู บั เหิด์ พชิ เอล็ ดื่ พอง์ ฟรู โ เอล็ mลิ พ. ซลิ พริ mลิ เพื่ จาก พังก์ ห์ ห[†] เ บุ้ ษิท รชิ จริ จ เกฬ ชราชยเพชรา ชเซิเซ็ชราช หา m no or Low or of our of of of wan 1

The Sadiyakhowā and Hātkhowā Gohāins informed the king of the inroad. The king despatched one Lāsām of Sāring, one Khadādharā, the Jāthipatiā Saikiā of Bargohāin family, the Khowang Hazarikā, the Landāomi Hāzarikā, the Lānphimā Hazarikā, the Langkakiā Hazarikā, and Ladut Kuar to reinforce the two Gohains. The king found fault with Khunthao and the grandson of Thaokhenlung. His Majesty ordered the Barphukan to proceed against the Misimis. On the day Daprao, the Barphukan left the company of the king and marched against the Misimis in disguise. In the month of Dinsham (Mägh), the Nãohalia Phukan, the grandson of Lādut of Simaluguriā family was sent as a Kataki. The Sadiyākhowā Gohāin and all other Phukans and Baruās erected a fort at Tishing and put up The Hatkhowa Gohain was therein. also placed there. The Hindus called the fort by the name Jiya. Some days after, the Sadiyakhowa Gohain, the Hatkhowā Gohāin, the Nāohaliā Phukan, and the Baruās held a council and after proper discussion sent one Chāodāng Kataki to ask the Misimis the cause of inroads. The Chāodang Kataki went to the Misimis and brought two hundred of them with him. Then the Barphukan said to the Misimis, "I wish you to find out and capture the Misimis who against our king and killed onr men". Then four Misimis, named, Mikānang, Phashi, Balo, and Barami, said, "We your slaves have not done any wrong and committed any offence. But Pude, Mirishang, Bajing, and Phakushi, these men. murdered Lakang". The Sadiyakhowa Gohāin could realize tributes from Khupā, Tāmāulung, Khānbe, and Benā. Now the Sadiyākhowā Gohāin and the Barphukan consulting among themselves. proclaimed, "We will put to death all

ਨੂੰ ਮਾਲ ਨੇਵੇਂ ਖਣੇ ਉਵ੍ਹਾ ਅੰਨੂ ਖਣੇ ਹਾ ਲੋह ਖਣੇ। 101 min ने ने का भी भी ने ने की महि के भी कि mis not mis wis wol y wil so we महिंह के भी मुर की फर्र नेमा मिर नेफा गूं क्या बहा जार में भी बहा का जा चिता नहीं भर्भ नहीं कि £ दिली माति में एवं नेका भी ए मार् मार्थ प्रमान पर पण हुँद पर कहि आहे एहे आहे पर जि บเห้ พัพนิ ๕๑ พิธิ พิ ฟิ ช ช ปา พ ยุฟ้ พ ๕๑ ชชิ ชู พุ ๔๓ ลายิ พ ชน์ พี่ชี พ่า พิจ์ ทันิ ชีพีซี พูโ พ ักน์ ลั भिष्ट भेष भेष्ट भी औ फ्राम्बि भारि । एँ भै mi dm &m b w b w b vi wi w b b √m भी भी भी भी की फार्मी भी की นุพติ ชื่นใช้ ปาก เช็ต์ พุติ &6 น ณ รู? mi મ મીઈ જ મહેવા : મહે ને મા છે કુ เต็ย ปีนี้ปี หาว เพียง บันด์เอง ปาก מו או או של של של או לבן עווה של √m ਅੰਢੇ ਅੱਢੇ ਚੀਆਂਚੇ ਮੰ ਆ ਪ੍ਰੰਘੀ। ਚੀਰੰ भार्ष फ फ्रि मीमी भ ल ए m; w ल रहा of am role the wee the ve we we พืชา บ้างพุธิ ๔๛ ซาริ ล ซาริ ซ หใช้ หู้ห Lyn ห พองเอเพีย หู้ m; พหู้ हुम भी भेरि भेरिए। भीर्र भाम वर्ष भारे भिरि भार्मा भर्म भर्म भर्म की भर्म की भर्म की भर्म द ทสงขา

those men who killed and captured our men, without discrimination". At this the Misimis being terrified sent Katakis to the Barphukan with a promise to make over the murderers to the Barphukan. Then the Barphukan called in three Misimis and told them to arrest the murderers and produce them before the Barphukan. The Misimis produced three of the murderers before the Barphukan. The Barphukan sent the murderers to the king. The king, after having enquired into the matter, ordered to behead the murderers and dismissed the other Misimis. The Misimis offered their tributes to the Barphukan. Two of the murderers fled away and concealed themselves in the village, Tāibān. They were afterwards, captured and put to death. Then the Barphukan came back and arrived at Taimung. In the month of Dinruk (Baisākh), the Barphukan came to the king. In the month of Dinship (Bhādra), Chāo Shuklang sent the Barāgohāin, the grandson of Chāoshāngrāi to construct a fort in Gauhati.

214. In Lākni Kātplāo, (i.e., in 1675 A.D.) in the month of Dinshi (Fālgun), Chāophā Shuklan left Garhgaon for Sonārinagar. At Sonārinagar the king made a town and constructed some buildings there. The king stopped at Sonārinagar for some days. In the month, Dinhā (Chaitra), on the day Kāmāo, the king became seriously ill. The whole country attended the king. The king called in all the officers and said "I shall not live long. You must call in my brother Chāo

พอ์ พอ์ พริอ์ หลังเอา ปพ พธิ น พ. พริทิ ห์ ปน น ส ปทา ห์ ป รา บัสธิทด์ £ ห ษ; ผุพอ์ อเ นำ บันุศพ พช่ พงพืชเล้น พอเบาห์ พได้ หได้ สโ में भी भी भी भी भी के पर्च नेका पर्च प्रति में पा ຊຳ ກ່ານຮິນເພັ ປ< ພົງ ໝຸ√າກ໌າກ< ਪਾਉਂ ਹਾ ਅੰਦੀ ਹੈ ਸਾਈ ਕੀ ਹੈ ਕਈ ਸ਼ੁਰਿ ਜੇ ਹਾ ਜੈ। พ ; เอรี อา พุพิ พ ย พ ใ เรด เอา พ ย เอ ए अहे मुंदे दे भार एहे जा स्पूर्ण वह स्पूर्ण कर ਅਤ ਕਿਉਂ ਸ਼ਿੰਘ ਸ਼ਿੰਘ ਸ਼ਿੰਘ ਸ਼ਿੰਘ ਲੈ ਅਤੇ ਸ਼ਿੰਘ निम्म र्राष्ट्र विश्व भी भी भी भी भी भी भी ਅਆ ਨਾ ਰਹੁ ਲਾ ਨਾ ਲਿਉ ਹੁੰਦੇ ਕਾ ਸਭਿ ਨੇ ਆਪ wit wo w' w' w' wt who we who who ชพ อา พอ พ พอโอา พิโอ หลัด พ พ ชาวา ฟ າ พิชี น พุพิ ชิ่น พิธี หุรี พ ส พ mó ਦੇ ਮੀਰ ਅੰਦੇ ਧ੍ਰੇਆਂ ਅੰਦੇ ਅ; ਅੰ ਕਵਾਂ પ્રભૂલ જે જે જર્જા હિંદ મેર્દ મહિ મહિ फ्रा निर्म कि के प्रें निर्म निर्मा निर्मा निर्मा निर्मा निर्मा નિષ્યા નિષ્ય નિર્દા કે નિર્દા કે કે કે કે માર્જા નિર્દા निष्टी भी निष्टी वर निष्टी प्रहा कर निष्टी वर्ष निष्टी LE WE UE WEI W LM KY W BY พณ์ หา พริง ปริส พนิส พริงพา મામાં માં માફ વ્યાફ મારા છે. માફ માં મામાફ พ์ ริฐงหิพง์พบ ุ ชบ เช็ต หาร์พ์ ਹਾ ਕੀ ਅ; ਘ ਰਹੇ ਅੰਗ ਰਾਮ ਅੰਡ ਰਾਮ ਸ਼ੈ พุ้ง พง์พง อง พุทร์ หุษ พง พ ื ๓ พ่ रेश में भी कार की रे ने में भी की की ณู ชรา เบูนใช้ mix & ชรา เบูท์ เบูชิ निहार कि वह वर भी है भारत के की है निमा वह निमा मावह है निमा माम निमा निमा रा पर्ना भिर्द भर्द के भणा माई निहास नहीं कैरि भी इंदे निर्मा भार्म नहीं स्थान ปนา พิ ปพา พิ ปรา พอ์นา ปรา พธิ

Shunyatphā's son and my brothers, Tipām and Namrukiā Rajas, to see me." Then Lāsāi alias Devera Barbarua said, "the king is very ill, so when they come, they should not be allowed to talk with the The king's brothers arrived at the capital. Some of the officers wished to make the Tipam Raja their king, some the son of Chāo Shunyatphā and the others Chāo-Lādām, the son of the chief queen. When the question of inheritance was thus discussed by the officers, Lasai Barbarua thought in his mind and said to himself, "I am at the root of Chāo-Shunyatpha's deposal, if now, his son should be made king, he will not allow me go with impunity". Then Lāsāi Barbaruā, Tāirāi Phukan, one Phulā, one Ramjoi, one Bakal, one Jengedi, one Hāzarikā, the son of Kadakum, one Dakhin, and one Rutan conspired together and was ready for action with their swords and spears. Then Thenkhrungnyeu, the son of Tangsu Bargohain talked with the king about the matter. He said to the king that if the insurgents should be allowed to go with impunity, it would be very difficult to manage them afterwards. The king expressed his willingness to arrest Lāsāi Barbaruā and put him to death. Then the sons of Tangsu and Latum, Phusheng Dolāhariā, the son of Jung, the son of Lāikedāng Gohāin of Tāimungia family, the son of Gamathā of the Parbatiā Kuari's clan, one Kundali Ganak Bez, Rengchandra and his son, the son of Bhelāi Bharāli and the king held a meeting and determined to arrest Lāsāi Barbaruā. They collected spears, swords, bows, arrows, guns, and shields in the city suspecting Lāsāi Barbaruā. On the day Kātmut in the middle of the night, the son of Tangsu, the son of Lāsāi, the son of Latum, and the son of Luthuri, these four men, come out to tell the king about Lāsāi Barbarua. The son of Tangsu after consulting with others thought to arrest the Barbaruā at Tāshendin. He asked the king about this. The son of Tangsu Bargohāin named, Thenkhrungnyeu took a review of the men who were with the Barbaruā and found the number to be large. Lāsai Barbaruā excited the men. The son of Tangsu mounting on an

n' & n' & n' & ann no vo am no พรุ่พืชเล้า พริส์ท์ พริร์บิ พริ พุธิ ਕਾਰੇ ਸਾਹਿ ਕਾਰੇ ਸਾਹਿ ਕਾਰੇ ਸੀ ਸਿੰਘ ਲੈ ਜੀ ਚੈਰੇ ਸਾਸ਼ ਸ਼ੈ พ่งพืชชิพ ปพา ปิดิชติ พลั ปิล์ พธิ เรีย เมื่อ ชุร พุทิ พุง พ ชพ พุท พาล ชุรา प्राण भाष्य है अर्ड भार्म का दे हैं कि कर भारता कि भारत मिला भेर भी द्रामी के मार्गिक की का नमा महि मद भी मार्भ कहि भी हम्द्र वह व & พลิธิ เ ณฑ์ หา พุบิ ณ พ: พ" ษล์ พชิ एरि में कर भीरि देवे। में बेला भी के देखे फर्का देखे फ नमा भरे। सम क भी है कही भी है कि की मी है वी कि की भी है मा दर्श की mदि अदि निम कर्मा १८ एवं एवं दे ਹ। ਪਰ੍ਹੀਆਂ ਘੁਏ ਘੁਤ ਅੰ ਅਏ & ਹੈ। าอูล์า พุท ฟ & ซิ พุธิ ชิ สพ ส พอ พ भा मु भर्ष था था चा मी। मूर्व भर्षे अह सम्भ की भीरे करे सम्भ की भीरे करे พ่ง หา พ พุทิ ษนิ พ่ง จพ หา พ า मार्का की नेमा की मही भी है ने भा भी भी वा พุพี พุธธิ์ พิธ์ งพ พา พา พา ส พรล น เช่ชิ พนิ ๕ พ่อ ปพ ภา พ่า ด้าน √ทา mi & m° ชุ ศพา ผชิ ศษา ณชิ พุพิ भी अफ का भी। की मार्स बिद्दार्भ बेमा भी ह √w भा भी। देहि नेभा इट कि ने ने कि ग्युफी भी है नेस का भी स्टिक्टि इंटिस नेस ार्भ में दिहा फिर्भ में भी करी मर्क दिर ाद नेभा विषे भी नेभ भी भी भिष्ठ भी แต็กท์ผลให้ทำ พอพิษยิติชา ตำ : พงเบา ปพา พ ปพา พริ พริ พ พำ เรียง ชาก ซ ล เซล็ ชาง พ พ พ บ บ ં ખૂર્મ ખૂર્મ ખ (મૂર્ક મૂ મ (ખૂર્ડ મુંડ મું અ(अं भिर्म निष्ण कर भी। वह कर की निष्ण भी ाण भी नेना निमा का नेमा भी भ भी भी

elephant shouted to the men, "let me go in to see the king" The assembly under Lāsāi Barbarua pierced to death the elephant which obstructed them. The son of Tangsu Barbaruā was put to death and his son was also captured and beheaded. Lātum Dolāhariā was seized and put to death. The Dolāharia Barua and his sons were arrested and killed. was captured and beheaded. Rengchandra with his sons were also put to death. Having heard the news, the king came out of his residence and asked the Barbaruā the reason of killing so many officers. Further he said to the Barbarua, "I know nothing of this, why this sort of rebellion should take place?" The Barbarua paid no heed to the words of the king. The king came back to his residence. Then Khumata, the son of Lahan was seized by the Barbarua, at his home and put him to death. Bhelāi Bharāli Barua and Gamatha were captured and their eyes were put out. Now the Barbarua said, "I have put to death a great number of officers. I do not see any good of keeping this king". Then the son of Chāolungtithāo and the son of Lākai Khāmjangia Gohāin were at Jāring. Lāsāi Barbaruā sent a Katāki to the latter. The son of Khāmjangiā Gohāin came to the house of the Barbaruā from Saring. Then Lāsāi Barbaruā, the sou of Hānadā Tamuli, the Barbaruā and the cook of Chāopha Shuklang conspired together and mixed some poison with the king's meal. The king had his meal mixed with poison. The poison took effect on the king. In Lākni Katplāo, (i.e., in 1675 A.D.) in the month of Dinha (chaitra), Chaopha Shuklang died. He ruled the country one year and eight months.

भीर्व पर्द कर भीर्क कर्क के परि न्याद ਅੀਏ ਬਏ ਚੀਏ ឃੀ ਪੁੱਕੀ ਅ; ਅੈ ਅਏ ਹਾ कै भी भी इकी वही फ्लाई भारी भी भारी थे พ์ ซ ซ เฉพต์ ผู้น์ นั้ง หา้นั้ง พร้าง พใจ พริ ๕ พ ฟริ พา พริ ธ พ พอ ກໍ ພຣິ ບຸណ៌ ਅਮੈਂ ຮ ਵਿੱਚੀ છે । සੂ ਵੇਂ ਦੁਸ਼ੰ ਅਰੰ ਦੁਸ਼ੰ मि एरि मेरि कार एँ वह मेरि मारि की एरि พง์ พงิ พงิ พงิ พงิ พงิ พง หรื พุทิ ษริ พริช พุศพาพริน พุศพาศาสา ส महि व्यहि भ्रा प्राथमिं भीहि क मार्व ने भार भी भी वर मार्म भारत है फार्मी भी है क मार्न ने मा भी एरा वी भारत कर सभी नेहा महैं पि एक्षीत सीरी าอ พุธิ จาก ห ี ช ; อา น ี พ ; พ ำ บ ำ พ ; พชิ พ่อ พุชิ สิบิ ศุกา พุทิ สุร สุรา ษยิ พุพิ พ พ พ พ ซ ล ร จ พา ปิ ปิ ชิ พบ์ หญ่ ห้ง ษ่ หำ หให้ หอง ห้ง พชิ ปหา หรัพ ป; ๓; พใชิ ธุริเ บุ้ หรู บุ้ พริ ฟ

CHÃO-KHÃMJANG.

215.On the day Tāomit, Chāo Khamjang was made king. Then the Barbarua said to Ladut, the brother of the Barphukan, "You better go in secret to your brother, Kaliābariā Phukan to say that Chāophā Shuklang has died and now Chāo-Khāmjāng has been put in his place". Then one of the Kuaris of the late king was made chief queen. Barbarua asked the Barphukan send him the deposed Barbarua, the son of Chāo Lāhan, a Naga boy who was adopted by Chāo Shusheng, one Rājkhowā, the brother of Tangsu and his son, Luthuri Rājkhowā and his son, and one Rājkhowa, the grandson of Tāmulidalai and his son. Sometimes after, Tipām Raja left Tipām and came to Charāiden with his followers and attend-On the day Kapchen, Chaolung Tipām marched against Chāokhāmjang to fight with him at Shengdhari. Then the armies of both sides fought with The Tipām Raja being earnestness. unable to hold the ground retreated back and his men left him. The Tipām Rajā was seized and put to death near Phulbāri. The Barbarua put to death twelve

ที่ พให้ ณ mig พอโพเซิสบ √m พชื่ ชชิ รู้ บฐิ พา(า บอ พุติ ษติ ศพา บ้ พืช เพื่อพชิดงิง จาก หนั รัฐพา ลา พ ๓ (นุพ์ ชา ๑) ล พ พุท ษุติ พงโงา พใธ์ หนูด์ เอา หา หา้ หา้ ณ้ หา้ หู หน้ ษน์ พ์ เพื่นพับธ์ หนัง ซ่าง เราห์ เหน้า भा फा भा फा कीर्ज फार्मी फीर्मा व्याहरी พาลุ ศพา ส หา หา คา ศพา หนั ร่ ศพ าง เพื่อ พนิน สิศาการเพียพ์ สเพโ บู้ ณ พพา พา หนา พ สพา พ ยิ พ พ ุ ศพา ਸ + ; ਸ਼ੁਊ ਕਾਊ ਅੀਰ ' ਪਰ ਅਸ਼ਿ ਦੀ ਉ 12 min min wood whi Ale or mis ofm wis and प्रमें पहा भीषे प्राप्ति भीरे 13 Mil पेमा की ਅੰ ਕਾਊ ਅੰ ਅੰ ਅਲੂਜ਼ਿ ਅਊ ਅੰ ਅੀਜ਼ਿ ਦ; ਦੀ ਉੀ ບູ້ ਕ w \ n' ໝູກ ເ ປີ ຄ m ເ dm w เ कार मार्थ निम्न मार्थि फार्मिस मीरि क मार्थि निमा น ล น บุ น ส ุ พพายุ พ์ ปลาพ ນາ ບໍ່ ທີ່ສຸ ທີ່ຮູ້ ພະ ສຸຮິ ໝູ່ຮູ້ ສູຮິ ໝູ່ໝໍ້ ਅੰਦ ਹਾਂ ਕੇ ਅਹੁੰ ਲੇ ਘੰਦ ਸ਼੍ਰੀ ਲੰਦ ਅੰਦ ਹਾਂ मैं। भाभे फ नेमा भारे भे करे फरे भा ਅਣ ਵਿੱਖੇਆ ਦੇ ਜੀ ਦੇ ਦੀ ਦੀ ਦੀ ਜੀ ਅਤੇ ਅਦੇ ਪੈੱਖ ਜੈ 1 & ਜੀ ਸ਼ੁਰੂ ਅਦੇ ਅਦੇ ਆਪ ਸ਼ੁਰੂ ਸੀ ਚੀ । ਲੈ ਕੀਨਾ ਸੂੰ ਲੈ ਲੀ ਜੀ ਪੀ ਪਰ ਤੇ ਚੋਤ พัส ชุรี ชุธ สุรา สุ ษ ชุพา พอเพา ਕੇਸ਼ੀ ਸ਼ਿਊ ਅਮੀਂ ਕਿਉਂ ਆਈ ਹੁੰਦੇ ਆਈ ਕਾਮੀ ਸ਼ਿੰਹ น । प्राप्ता भर्भ भिष्ठ में प्रीविश्व भिष्ठ । พพัดเพื่อยีงพพับรุพย์ พริธุ์ น อ เ น ำ เ พ ซิ ษ ติ บ รู้ ห โ ๗ ํ ๗ พ ห ห พ ซ ซ ซ บาเบ้า หาุศท์ พุธิพ (พ⁹ พชิพจ์พฤ ณใต้ าว (รู้ ป) เช็น & m เข้ ณ พ.m พนั អ្នម ឃុំ ឃុំ អា អ្នម ស អា ម្នម ម្នាំ ស ម្នម ୩୫ ଅନ୍ଧ୍ୟ ଅଧ୍ୟ ଅଧି ଅଧି ଅଧି ଓ ଅଧି ଅଧି ଅଧି &หิ ษพ์ แ (พ) พอ์ ซ พโ d m ห ด ?

sons of Chaopha Shunyat with Tipam Raja. Then Bagā Rājkhowā, the son of Chāokhām Salāl Bargohāin and the brother of Latum were captured and put to death by the Barbarua. The Barbarua also put one hundred men to death. Then the Barphukan sent up the deposed Barbaruā, the son of Lāhan, one Rājkhowā, the brother of Tangsu and his son, Luthuri Rājkhowā and his son, the grandson of Tāmulidalai and his son to the Barbarnā. The latter ordered his men to put all of them to death at Now, the chief queen, the Lāotali. sister of the Barphukan said to Chao-Khānjāng, "If you are king, how Lāsai Barbaruā can have so much power. The royal umbrella is at the hand of the If you do not take some Barbaruā. measure to do away with him, you will not be able to have supremacy and you will remain mere a puppet at his hand." According to the advice of the Barkuari, the king collected spears, swords, and other necessary implements to arrest the Barbarua. One of the servants of the king overheard of the plot. He informed the news to Devera alias Lāsāi Barbarua. He said to the Barbarua, "the king has made a plot with the Barkuari to arrest you". Thus spoken, Lasai Barbarua said, "I brought him from Saring and made him king but now the very man has conspired to kill me". The Barbarua, then, confined the king in his palace by turning up the ladder. In the month of Dinruk-(Baisākh) the son of Chāo-Abang, the grandson of Deo-Raja (this prince was also called Gobar)-was brought in from the village, Klingkhang and was made king at Māknā near the Dikhau river. Chāo Khāmjāng was put to death. The Barphukan put to death the grandson of Ladut. Chaokhamjang ruled the country for twenty one days.

บุ๊ท (พชิพ์ พติพชิศพ์ เอ ลื งาน ลื พนิ เชื ษา เพูทิ เมู งาท์ เมู่ยิ फ्लाई एरे के कई दि है। भरे ने क ษฐ์ หญิ รู้ ห่อ ๙ ๑ฺพ่า (พ (๙ พ่า ๑๋ พาริ ษาริ หา ਸੀ ਸੀ ਮੀਏ ਸਾਊ ਵੀ ਆਸ ਵੀ ਕਾਵੇ ਵੀ ਆਸ ਸੀ। मि भी की भी है अपि निमा मार्ग है औं कि म พุธิ หา พัง พาง พาง พาง พาง พาง พาง ร ชิ่น ปาง พด์ พ พชิ ปิชิ ชา บน์ พนิ พ พุทิ พา หนึ พุ ๔๓ พู ซู พู พู ๗ ๓ ผู่ कार भी रे निया के माहि की काई सूमी निहा मारे ทุพิเ ส พุพิ พุพ ส สิงคุณ พุทิ ส พา भी भार राज भी कर भी कार प्रदेश कार भी भी พอ์ชาชิอ์น ปอ์พชิพา ลิทางบท ปพฤ พัพ ซา นุกาลิ พริ ปพฤ ปิจิ พอ นะชิ ฟพ ซึ ทำำ นุทธิ์ พ.ชิ ฟรา นุทธิ์ ช ปิชิ พชิ พุทิ พุพ ชรา นุทธิ พธิ พชิ พ พ พ.พ พชิ รูชิ ปรุ เ นุพุธิ พริ พริ พริ พุพ พา ชุช ๙ ชุร นุพุธ พุธ รู้ โป๊ ชื่อเป็น ประวับ พุทธิ์ พริ พา หนึ่ मूर्ण परं निर्देश कि परि भी के मादि पर वर พอ เม เมชิ ปิชิ พอ พชิ ๕ พุทิ พนิ พูโอ ਮੁੰਸ਼ ਅੰਪ ਕਾਰੂ ਕੀ ਕੀ ਉਨ੍ਹੀਂ ਨੇ ਨੇ ਅੰਪ ਸ਼੍ਰੀ ਕਾਨੂੰ ਸ਼੍ਰੀ का साम यह के प्रांत्र का मान कर หนึ่น ณ พง พริ ชพา พ หางใจ พริ ณ พ ਰਾ ਅੰਧਾ ਨਾ ਨਾ ਨਾ ਨਿੰਘ, ਸ੍ਰੀ ਨਾ ਨਾ Wદા એક જિલ્લા જામ માં આ માં માં 26 to 4m to me are the 4m ar ann

GOBAR RAJA.

Sometime after, Lāsāi Barbaruā sent one Apāk Duari to the Burā Gohāin who was in Gauhati to ask him to send in the Barphukan. TheKaliābariā Barphukan, the son of the Barbaruā of Länphimâ family, captured the Kataki. He came to the Buragohain and said, "Lāsāi Barbaruā has sent a Kataki to take me to him, but I think he has made a plot to kill me and you one after the other by this skill ". Having heard this, the Burâgohāin said, "Lāsai Barbaruā has put to death the deposed Barbaruā, the son of Lahan, the brother of Tangsu and his son, Tāmulidalai and his son, and Luthuri and his son. Now he is going to capture you and me. Bring Apāk enchained". The Burāgohāin thanked the Barphukan. The Barphukan, the Bargohāin Phukan of Guimela family, Lānchingsāi Phukan of Rangāchilā family, the Duari Phukan, the son of Lapet, Bheba Phukan of Ländāomi family and a Phukan of Haniāh Deka family, all these officers, said to Chaosangrai Buragohāin, the son of Atat Burāgohāin of family, "Sometime Bahgariā Lāsāi Barbarua of Lukkhākhun family asked you to send the Phukans and the Baruas to him, who have already been put to death. Now he is trying to capture you too. He has already devastated the country. We pray you to take our lead, the Baruas and the Phukans, who are still alive, to punish the insurgents."

217. บาง เอเนา ปริบาท์ พลิ พอ์ พชิ & or & o ຮ o ห บฑิ mó เปริ mó ออ พ ผลิพธิ พ ธิ ธิ พ ธิ พ ชิ ชิ ชิ ชิ พ พ พ ชิ สำหาง เชื้อ ซึ่ง บา หว้า หรืาอุทธิลาชิ พื อา ษใช์ พื พ. พนิ า ษนิ พ์ เชืออิ ซึ માં બિખ પ માં પ પ્રાથમિક **ઇ ઇ**ટેટ **ખાર્**યા ખારે व्यार्श भी है अर्थ भी है से भी है कहि ने मा है था। कह है में कर्र फेर्स नेका व्यर्ग भी से भी से वी Lo po and भी है मेरि मेरि मेरि ए wo wo word भी है या वा फ्लाई कह भी। फह है भी वा निश में के की निया निश्चा निया की ए mó of min mig dm at wow who is พ้าพุทิ ๓ ง พง ษยิง พียง ณยิ พุลง इह निर्णा भी भी हिंद ने निर्णा भी है एवं ਬੈ ਬੈ ਘੀ। ਅਖੇ ਬੈ ਅ, ਹਾ ਹਰੇ फ्र wi a พอ์ พ้ พอ์ ชา ชาว ส์ ชาก พู ชช พูพ์ वार्की वार्षि भी मी जीमा भी परि कार्मी हिंदी रा भार कि से भी दें कि की भार कि m दि भी भार्व व्यक्त किये वर्ष भू में कि ने ना ริชิธิพด์ พุพธิชาที่ ตำ คิจากาที บำสา รา หา หาง หาง หาง หาง หาง หาง หาง หาง ท်อ vo; m mu & m 1 & o w b vi n v ໜໍ ເພຣ &6 ບູ บุติ ບູ หห็ &6 ຄ ຮ (&" am whi was as as as with with m ਲੈਰੰ ਕਾਸੀ ਰਹਿ ਸੰ। ਨਾ ਕਿਸਾ ਅੰਦੇ ਸਾਫ਼ ਦਾ ਵਿੱ รับโบ หาง ปุกที่ ณหิ หนิ หนิ หาง กุรก हिं भार्म के फें फें फें फें फ्रू मूं में में 1 अही मुहं ਅੰ ਘਾਂ 1 ਅਰੰ ਘੁਏ ਆਗ ਪੁਏ ਸੀਏ ਪੁਏ ਸੀ IN I WAM OUT W AM II

218. ບູ້ a ພູກຊົ ໝູ້ ປີຮີ ພູຮີ ພູກົກກູ້ກ a b c ໄດ້ ພູກຊົ ພູຄົ ຮູ້ c ປີ ປີພູກຊົ

217. Then the Buragohain said to them, "I have not seen any one of the family of our heavenly king, who may be sent for and elected as our king. Now I wish you to know if there be any." The officers then said in reply, "Your forefathers were the persons to select king but if you do not find any amongst the brothers of the deceased king fit for ruling the country, you may select the eldest of them, whom the country will take gladly. Now, you must try to do good to the country by taking proper steps in the matter." The Buragohāin said to them, "It is true what you have said. In the ancient time, my great-grandfather selected Chaopha Shudang to be king and enthroned him as such at Dungpetā after bringing him from Habung. Even then, the people of the country approved of it." Then the Buragohain spoke, "I wish you all to make an united effort but how can I believe that you will not leave me. So I wish, you should take an oath of fidelity." Having heard the Buragohain speak so, the officers called in a Brahmin and collected Singkarā and Chumkarā flowers, copper jārs, Durba grass, and Tulsi plants. In presence of the above things, they swore in the following manner, "We promise that we will remain faithful to the Buragohāin. But if we break our promise, our forefathers will fall into the deep pit of hell and Phurātārā (Goddess) will not save us." Then all the Phukans and Baruas took gold and silver jars, cows, hogs and buffaloes, and made them over to the Buragohain. The Buragohain offered presents to them all in return.

218. Now, the Bargohāin Phūkan of Guimelā family, and Bhebā Phukan of

ปรุ่ง ณ มาม มหั หุ หุ เก้ ผู้ ยัน เห่ कै। ए भिर्व महिन्या द्वीरिक्ष भीरि भीर प्रदेश कि कि कि निहाँ । कि महि पर की निहा कि मिर् नीम को भीरे नीम एँ की कई भीरे एरि W W बेमा भी भी दे देखे फर फरि वा र्थि एर्ड पर दि भी नेमा मार्ड पर है पर कर ਅੰਡ ਦੀ ਦੀ ਅਦੀ ਅਤੇ ਅੰਡ ਲੈ ਤੇ ช็ติ ห็ติ ผู้พิ พ้อโอโ ฟรูโ เอ ฟฟ พชิ พงพื ชร์ เ บุ์ พุพ์ พุ๋ พุฑ์ พรู่ชี หำ મુક્ક મીર્જાર છે પશું અડ્ર મેજા અડ્ર ક્રષ્ટ મૃક્ निका राष्ट्रद्रा भर्भे क नेमा महि करि บาล พง์เอา เล่น พ พ น น นู้ น พิโ អា Whi ซอ នធំ ២ នា 🗸 & អា មិន ធំ ម! £ งพ ผ ๕๖ ธุ ชา ตำ พอ์เอา งากา พ कि मिंद्र पेर भी में भेर खु कर की कि ए पेर ชੇ ਵਿੰਝ ਅੰ & du whi w whi mis mis รา พธิชุบลิ ๕๐ พัพ พาษา ฟอลล์ ຮູບ ໜ້ ໜູ້ ເວຊີ ໝູ້ ປີ ຊີ ພູຊີ ໜ້ ພາ ພູຊີ एरि म् दिर और एकाई एरि एई ए में นองห์ เพลิ เพลิ เพลิ เพลิ เพลิ เมลิ เลาห์ रे ए कि कि कि कि कि कि कि कि कि พิโช พุธิ เลโท์ พุธิ พาว หลั เรา พณิ พโษ งาน เมื่ ปโล เห็น น้ำ เฉพู่ลิ เนู่ห์ เพริ รู้ ณ อาก พุธิ พุทิ ษ ; ณ ฑ า พุทิ พูรู่ ਹੁੰਦੀ ਪੰ ਘੇ ਲਾਹੇ ਲਾਉਂ ਦੀ । ਕਾਉਂ ਜ਼ੈ ਆਜ บุทห์ ณ ป พ ๕๖ พ บ ปพา ਕਾਏ ਰੰਦੇ ਦੇ ਪ੍ਰਾਜ ਕਾ ਰੰਜ਼ ਆਦੇ ਲਹਿ ਦਿੰਜ਼ ਜੀ; mm mo wh we am to be am o भी वार निका निका कि महि वा की की की ปพ บ ที่ เ หนั พ ปพ บ ซิ พ ป พ ป พริ พาพ"พชิชชิรใช้พำ พง์เจาชโลษ w જે મીરે w ા પ્રેજ્ય જે ના જે મીરે ખરે ખે ખા નેમા મહેર ખરે છે; £રેમાં નેમા บุทุดิ พุชิ พลิ ซิป สาก บุทุดิ พุทิ ซิด์

Lāndāomi family were stationed at Gauhati. Then the Koch princes of the north and the south were taken with the Barāgohāin. All the Phukans came up to Tāimung. The Salāl Gohāin and the Marangikhowa Gohain joined with the Burāgohāin. Lāsāi Barbaruā heard the news. In the month of Dinruk (Baisakh), the king and the Barbaruā collected his followers and attendants to give battle to the Buragohain and took their station at Tapāmurā near Kathalbāri. Lāsāi Barbaruā said to the king, "We are to have this place inundated by the river but if not we are sure to lose. If we go to Mākrāi we may be successful. The king consented to the proposal and coming up halted at Mekurialimur. He then repaired the fort near Mākrāi, collected men and posted guns. Barbaruā placed his men in different parts. On the day, Dapsheu, the Buragohāin, the Bargohāin, the Marangikhowā Gohāin, and the Barphukan of Lāndāomi family arrived at the mouth of the Jakāijān. Hearing the advance of the Burāgohāin, one Nākjāng Phukan and his youngest son left the fort of the Barbarua and joined with the Buragohâin. The Pāni Phukan left Thura and took the side of the Bura Gohain, Asuk Barpātra Gohāin left his station at-Bahbari and joined with the Buragohâin. The Nagarial Phukan left the fort Rāiphrā and took the side of the Burāgohāin. Thus being deserted by all, Lāsāi Barbaruā, also, took to his heels. The king came up and halted at Täimung. The Burāgohain, the Salāl Bargohāin, the Marangikhowâ Gohain, the Barphukan of Lanphima family, one Phukan who was a son of Rangāchilā, the Dihingiā Phukan of Duarā family, and Hariāh Dekā Phukan advanced and halted at Hākbari (a vegetable garden). Barphukan of Länphima family engaged men to seek out and arrest Lāsāi Barbarua. The Barphukan sent out Rāmjoy Hazarikā, Lānbakal Hāzarikā, Jangeni Hazarika, Khāmon Hazarikā, Lāibasa Hazarikā, the grandson of Khuba Barbarua and Khādākum Hazarikā to seek out Devera (Lāsāi Barbaruā). They captured Devera and made over to the Barphukan. Deverā Barbaruā was put

to death. The Hazarikās who joined with the Barbaruā were beheaded.

219. ຮຸ ກໍ ຊ ໌ ຝາກ ປານ ໝູ້ ພາ ຮີ ປີຊີ ກຸຊົ Hil roy om vais now of now of his עון עניצ עוווו מיצ ובן מוב אינו שני שני אינו וויי આ પુષે ખ્રું ખ્રાફેઈ જે મેં કુંબાં મઈ પુ પૂર્ભ જારે માર્ક વર્ષ માર્ક મે મીરે મા મૂર્જ & พริ ฟิง์ ษล์ เบ้า ปิ ษล์ พริ พริ พ พริ निमा भार की भी के कि मि भार है निमा ਈ ਅੰ ਅੰ ਅੰਪ ਪੈੱਜ਼ ਪਰ੍ਰੀ ਆ ਦੇਜ਼ ਸ੍ਰੀ ਸ਼ਿਊ ਦੀ ਹੈ। Whit of w & the E' of w rot with the is an' मार्विक महिर कि महिन्द्र के महिन्द्र ทั้ง งาน ห ปลิ เอท์ พรู่ คำ เว็น ใ คริง เ พใด หางในา ปุกา หายผิบผิน ผิหา હૈઈ ઉપામ માં લી મંદ્રા **ર્જ્યા મિ** છે જે જે જે ਅੰਜ਼ ਅਦੀ ਕਾਲੀ ਸੀਰੀ ਸੂਫ਼ ਮੀਏ ਕਾਲਾ ਸ਼ੁੰਕ ਮੁੱਦੇ देशा की महिष्टिक के व्यक्ति भारा दिस दे ปพ &ต พ ปm น ผ พ ษต พ เ บ พัง પ્રાૃષ્ટ જેમા હૈમાં પૃષ્ટ પ્રાૃપુષ્ટ મેં જાઈ W ปพ ปิอ์ทน์ พ ห พอ์ พ พอ์ ผ พอ์ ผ ซา ผ ำ ਅਦੇ ਜੰ √m ਅ ਲਈ ਅੰਗ ਅੰਗ ਸ਼ਿਲ੍ਹੇ ਜ਼ਲੂ ਅੰਗ ਅੰਸ

219. Now, they thought of putting some other person as king, in place of the existing one. All the Phukans and Baruas appointed some spies to find out the king, as they were very much enraged at seeing the wide country in ruin. The inhabitants were in great terror. the persons who took the side of the Barbaruā were put to death and their houses destroyed. The king was at Puranibāri. One of the spies found him out. The spy said to the king that he would remain in safety. The spy said to the already deposed king that he should remain in the Kukurāchowa village where he might stay in safety for years together. Thus the deposed king was betrayed and brought to the city. The king was rebuked bitterly by the people. All the persons were glad to hear of the arrest of the king. Then the Buragohain collected all the officers and said to them, "Now I wish to bring in the son of the Namrupia Raja, a descendant of Chāophā Shuhum alias Dihingiā Rajā, and make him our king. I desire to know if all of you agree to my proposal ". Thus spoken by the Buragohain, the officers said in reply, "We approve of your proposal, as we see no other person fit to be king". In the month of Dinchit (Jaistha), the Buragohain sent some followers and attendants to bring in the

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220. જે જામ મીપે દુ મહે મીરે મારે માં निया पा भार्मा वर पा मूर्मा के भार्म मार्म भारती พิชิ พชิ พิธิ พอร์ว เวล์ นอ ๔ พริ พริ พริ ਅ % N WE WE W M WM W6 48 196 บุ งาท์ พริบุ บุล์ บุทธิ์ พุทิ พริร์ ห่ บุล บุทธิ์ ลา & พ ฟ บุทธิ์ พ เพพ พนิ ซุโชใชิ บา เอท์ หูนิ ชินิ เป้า พนิ บุพนิ ๗ ๕ นิ นิ นิ ห บุล น ปพ พ ส บุทุนิ ๑๐ ษท์ รนุ ชนิ พ ุ บุทนิ พชิ พ พนิ พี ษ (นุริ เ นุทนิ พุริ น สได้ พดิ เห็น ชิ่น พ่า พง รูนิ พิดั พิชัญ ชา ส ค પ્ર નેમાં અદ પે પાર હૈં પહે પામ પામ પ หนั พ. พบ์ ปพ พอ หา ช ข พ พ ห & อ भारि है ए। है। अर्थण नेमा अरि प्रं फ พิธี 🖧 พริพโ พ เ หูล พธิ พ เพริ ปร ` ານ ໂ ໝູ້ භી દે ເພີ ພ້ານາ ଏ ສ ໌ ານ ເ ເ ກາ ກາ ສ ເ

son of the Nāmrupiā Raja. The son of Nāmrupiā Raja was brought in from Dihing and made king at Phulbāri Nāohāl. The deposed king was confined at Phulbāri where he was allowed to die of hunger and thirst. He ruled the country for twenty four days.

CHĀOPHĀ SHUJINPHĀ.

Then Chaoshengklang, the son of Chapa Barpātra Gohāin of Kenduguriā family, was made Barpatra, Länchingshāikan (Kirkiriā), the son of Rungāchilā. was made Barbaruā in place of Lāsāi Barbaruā. The son of Pukhuripariā Burāgohāin was made Parbatiā Phukan. Lāluki Phukan, the grandson of Metekātaliā Bargohāin, was made Tairāi Phu-The Phukan Mākdunā was made Nāohaliā Phukan. The brother of the Barphukan of Länphimä family was made Bhitaruāl Duari Phukan. Lāi Baruā of Bargohāin family was made Rāidangiā Baruā. In the latter part of the month of Dinchit (Jaistha), the officers said to the king, "We all must go to our respective places. You should, therefore, remain at Barnāohāl". They made the king to come to Barnāohāl and remain there. The Burāgohāin, the Salal Bargohāin, and the Marangikhowā Gohāin remained with the king. The Barphukan and other Phukans proceeded to Gauhati. Then the Koch princes were sent back to their respective territories being amply rewarded.

៩ ម៉ៃ កាំ ៩ ម៉េ ម៉ូ ម៉េ ស ថ មហ ប៉ូ បច្ចុក្ស ល ភ្ហា; អ; លាំ កា; ឃាំ រូ លាំ កុង មហ មកា មាំ កេះ ម៉ៃ ម៉ា តែ ស កកា ម៉េ កា; ម៉េមិ បង់ កា ថៃ ឃាំ រ

221. รุ๊ธ เอา พิณ์ พ บูณ์ ๕ธิ ษ ปพา เร็ต พชิธ ษาโด ชน์ m; m, พ้อโนก ช m กร์ต พ เลโล ษ จพา จพ ช พุพ สา พ พอ์นอเช่ ทั้งให้ ษ สั้น ษ สหา สหา ช ບຊົ ທີ່ຊີ ບຊີ ພໍ່ຄົນວຸ ບຸ ພໍ ບຸງ ກວົງ ກວີຊົ ਲੀ ਸਿੰਦੇ ਸੀ ਦੇ ਹੈ ਅਤੇ ਸੀ ਦੇ ਲਈ ਦੇ ਅਰੰਬਰ ਆਗ ਪੁੱਛ ਨੀ ਵਿੱਚ ਪੁੱਛ ਨੂੰ ਸ਼ਾਕਿ ਨੂੰ ਨਾ ਕਿ ਉਹ ਜ਼ਿਲ੍ਹੇ ਜ਼ਿਲ੍ਹੇ के जा में महि दें भी है भी काल भी महैं कि ชนิ หอัต์ หวินิ หา พา นินิ พิ ฟิ อิ ชนิ ๕ ซื พังโนา พุทิ ณ (ณ) ฟิริ นุทิ ณร์ ซิริ ณ (ช้น พื พให้ ปหิ จาก พงโญ เรื่ พห้ พ่าง พาธ์ ยุง ช่ สากา างา ผู้อ สังา ยูง ลาทา ษ; พ่งโทง ห์ ซูล์ ห์ ห ห พง ห์ พง ห์ พ่ล મું અદે મીદે ખીર પું મે મીદે ને મા में वार वाद बाता कार मीर्व काह भी भी મેં બેંધા માર્મ જે મીર્ક માં મું રહે કરી મેં गर्मा वर्ष भीर्व वर्ष नेमा निम् भीर प्रे ษ" พับ พุพ์ บุพ์ ญห์ ชิชิ ณ (ผิฒิ พา พง์เอเ ฟพเ เรีย ปุ พู ๗ ปริ พ พา

In the month of Dinshipit (Ahin), the king prepared a Holong. In the month of Aghon and at the moment Kāikhān, (i.e., at the dawn of day) the king ascended the Holong and placed the box, containing chomsheng, open on the throne for the moments, Baiban and Kinban, (i.e., for one Prahar from 9 A.M. to 12 A.M.). After this, the king ascended the throne. He made presents to all the Dangarias, the Phukans, the Baruas, and the people at large. days and seven nights were passed with great amusements. Guns and cannon were fired, drums beaten, and horns blown. In the month of Dinsham (Magh) on the day Raingi, the king left Taimung and planted an Aubar at Suffry. He then conveyed 'Shengdeu' on an elephant to his Holong and offered sacrifices to the heavenly gods. He made gifts of silver, gold, cloths, and cowries to the people at large. After this, the king put "Shengdeu" in the cover. On the day Plekshi, he came back to Tāimung. On the day. Banrung, the king planted a banian tree at Malai Deoghar. On the very day, at the moment Apshup (just at the time when people generally take bath) the king planted a Bātbar. After this, the king came back to Tāimung.

222. Sometime after, the son of Lākak Gohain, the four sons of the king and the Kataki Phukan consulting among themselves said to the king, "It seems to us that your Majesty will not be able to rule the country well, till you make the Burāgohāin, the Barbaruā, the Dihingia Phukan, and the Gauhatia Phukan to take an oath of fidelity. should now order them to do so. you do not ask them to take an oath of fidelity, your four sons will not be able to have supremacy. We must, therefore, make them take a formal oath". The king considered the matter deeply and consented to do so as was advised.

£6 का दे भी है ने ही ए का ए के माँ। พร์เอา ปากาน พ ; ร ๋ เซโร เอา เ พ ยิ พายิ કરિ પૈક્ષિ પ્રતા મા ના મા માં પ્રતા મુ જામા મેં જાઉ મારે જોઈ મારે માં માં જો งทา ห์ พุธิ บุ๊า พุธิ หชื ฌชิ พุชิ ชื่ น์ พุธิ ซ้ พุธิ น์ พใช้ พุ เอา เพช์เอา อา £6 รา พ6 พริฟ พ ปฐา ล พา नेमा महि की व्यहि भी मा किए कि कि वह หบิ พอ์ เอริ เ เอุ ฟพโ ลเริ หวิ พริ ซเ ลื भिष्ठ प्रमा अ कि प्रमा भ भिष्ठ भ भी mi ਮੇਂ ਅਸੇ ਵਿੱਚ ਆਉਂ ਸੀ ਨੇ ਸਿੰਧ ਸੀ ਸੀ। ਸੀ फ्र नेमा कि भी की क्रम क्रा भी फ्र की म क्र พนิเ พร์ พุนิ ฟ บ ซ พา ฟพ ๙ ๕๑ wo om Lo v' or wit is wow om Lo บ ลาณ์ ปริจ ชาว ชรา พอเอา เปร พ at do and of we will the by own के भार इ में £6 भरि हैं आरे फीर्क की फीर्फ 26 Am An w w w 1 26 and Al निका भींद्र m; भींद्र एरे भी निका करिए। નેમા મઈ માર્કે £ઈ અઈ મીઈ નેમાં છે พง์เอา น้ำ เกาน้ำ

The king posted two cannon at the gate and appointed some men to watch the movements of the officers. He put guards on the ways and kept reserved some archers and gunners. Then he despatched some Katakis to call in the Phukans and the Baruas who, in return, sent some men to ask the king the reason of his calling them. Chāophrang Phukan refused to go. The Phukans and the Baruas wanted to have a clear understanding. The king thought of arresting Chaophrang Phukan. The Phukans and the Baruas said that if the king would ask them to give any thing they were ready to do so, but they were unwilling to go to The Phukans and the Baruas refused to assemble at a place. The Katakis went to them and asked them the cause of their doing so. They said in reply, "If the king hears what we say, we may act as he likes. The king wishes to collect us all. He may ask us to do some thing, if we cannot agree with him, he may find fault with us and drive us away from our homes. We hear that the king is going to make us take an oath before gods and by drinking liquor ".

The Phukans and the Baruas sent Chāophrang and the Pāniphukan as Katakis to call in the Buragohāin. Then Lāngi Phukan, the son of Sukulāhudu Burāgohāin, the Bāhbariā Burāgohāin, Nāchāo Tāmuli of Lānphimā family, Lapet Bhatdharā Phukan, Tepartaliā Rāidangiā Phukan and his son Rām Phukan, and other Hāzarikās, Phukans, and Baruas conspired to revolt against the king. In the dead of night, the insurgents advanced to attack the king at the capital. The Bhatdhara Phukan, one Betmelā of Kalangsu family, and one Juna guard invited the Barpatra Gohāin to join with them. They said to the Barpātra Gohāin, "You must join with us, your brothers". The Burāgohāin אין אי של או עם אוב עם מלל הלל אדן ชพา พริพุฬเงษท์ ชะ^กา นะถาชพา บ ปพ พ ๕ฑ์ ปพา พอ พิษิ พริ ปพ ตร์ ण देश कि भ भ भ महि भारे का ने ना का क ษใด์ ผ่ำ พด์ พริ ศพา ชา หรัช พ ์ รู mó क्रिक की में भी हैं का देश ने भा मार्थ भी พีย พ บ √m ออ mm + (พอ พีย พีย พีย ບເພູບຸ ໜ້າກົບູ ນະ ຊົ ປານ ເລ ເຮີ ຮໍ ເປຣີ ບໍ ທຶ ໜ້າ ພັດ ທີ່ ພຸກ ພັນ ພັນ ພັນ ພັນ ທັນ พชิศทา หา พ่า พ่า ช่างทา ร่าง พ่า บา ต่ำ งพ ต่ะ พ งาก บ้า พอง พริงาก พื้น พดิด พริพ์ เ ปริพริพ์ พา ਝੰ ਅੰ ਅਰੰ ਘਰੁੰ ਕਾਂ ਲੂੰ ਖੀ ਦੇ ਘਰੇ ਘਾਂ ਅਹ ਅੰ र्का रिया रही। वह भी है आहे एहें निया 7 8 m 4 a 4 4 4 1 2 20 10 1 m 12 25 น์ ช่ง ห้า หอ์ เมริง หั เม เดโอ หรือ ปร फर्क का मेरे मेरे भी भी की की भी भी में भारि ए m (भारि भारिका की नाम भारि भार की भी है मुद्दे भिर्म भाभी क्यूकी द्वारी फार्म भी कि พุธิ พ ผ พ ผา บ ห ค ช พ พ ห ค พ र्या भीता मा भाषा भीतिकी र्या क्षीता नेपाने พองินา ชพ พริ พ พา บา ปาง พ ง พนิสสา ษนิทุ๊ฟ ซอิล" พำ พนิธ พริ งาน บุ พุธ เชชิ อา เร เช เช หาร์พ์ หา บุชิ พน็ 🔏 เ บุ๊ พ ; พชิ ท ์ ๑ ซิ พ ํ พํ บํ พียิง บุ๊สพาพยิพุฬเบทิสพาง พ a we du a we als as who mis m; พาบ

 said to the Barpātra Gohāin, "O, sonin-law! you must come to my side" The Barpātra Gohāin was called in and directed to remain at Pālighar, (a house where the guards remain). The Barpatra Gohāin refused to go with them. He said, "My forefathers never revolted against the king. I do not like to rise against the king. I shall remain in the Pālighar as a spectator." The Burāgohāin took his station at the principal gate. Läithapanä Bargohäin and the Marangikhowa gohāin joined with the Burāgohāin. Then the Bhātdharā Phukan entered into the capital by Aikuari's gate, and removed the east ladder of the king's palace. The king heard the news. He came down to the council hall and put to death three or four men with his sword. The king gave a blow with his sword on the left shoulder of Jauhan Kalikhā whom the Hindus called Ligirā Barā but he escaped death and was taken away. The king could see the large dully (a sedan) of the Buragohain and thinking that there might be some body, he applied his sword with great force but the blow could only sever the cover of the sedan. At the approach of the king, the insurgents fled away. Then Betmela of Kalangsu family put to death one Sengpatā Jarādharā and fled away taking a gold jar.

224. Then the Burāgohāin and the Tepartaliā Phukan fled to the Nāohāl of Lāsang and getting in a single boat proceeded down stream the Dilih. The Burāgohāin, the Tepartaliā Phukan, the Pāni Phukan, the Duari Phukan, and Betmela Salaguriā Phukan, and many others assembled together at Jakāisuk

สใช้ ชารี 1 นาทุติ พนติ mชิ ชาง นา หาใช้ ທິເບທົ 🖟 ຊົງ ກົ ດາ ຮິ ໜ້າ ພຣີ ນ້ຳ ພຣິ พาท์ หาท์ ปพ หา ๕ พนิ พ พ ไ หู พาร์ พชิ น พ พง พชิ พชิ √น เ เ เ เ ฟชิ พ.ชิ ปรา ๕ฑ์ พัง ปิง ัส พงโท ปา m; พชิ mชิ เวโต เช้งโดว dm & พิ พิจั m (ਲੀ ਦੀ ਦੇ ਪਾਏ ਕਿਹਾ ਨੇ ਦੇ ਵੱ ਲੇ ਲਈ ਨੇ พธิช่น บาร์ฟพาห์ พุษ(า นุษ) भारती के प्रमाधिक के प भार्क भार्क भार केरि की नहीं भी भार मेर हरि พ้างใช้ หาง พ้า บ้าน เพชิ พอโดว พ้ พืช mg vo & w vo vo vo vo vo vo ar दे दे के क भी पी पी पा प्रांत के माद W UI W AMI W MIS HIS AMI WE BE ณะ พ่ ๑/m ห พ่ะ พ่ะ พ่ พะ พ่ พ่ะ ณ পm। ਦੇ ਅੰਬ ਘੈਂਟੇ ਅੰਬੇ। ਅਰੇ ਅੰਟੇ ਅਟੇ र्गा पर mi भर mi v' w i i y va भी भी दे हैं है थी। की भी है भी भी भी ਅੀਏ ਅਏ ਕਵਾਂ ਪਾ ਮੀਏ ਅਏ ਅੰ ਅਤੇ ਕਵਾਂ ਲਿਊ ਸਾਊ ਕੁਵਾਂ 1 ਨਾ ਕੁਸ਼੍ਨਾ ਸਾਊ ਕੁਵਾ ਲਾ ਸੀਊ บุทธิ์ พง พุท ชุร บุท ธุริ บุ พง พิธิ ลง ชนิ ชนิ พใจ์ พ่ ลา์ เอเทนิ เวชิ ส์ สุริโ द कैर हा जार भे नहीं भी भर्त ने भा भी की พูฟพ์รุชิต พ์ก

and stopped there. In the next morning, the king called in the Barpatra Gohāin and the Bargohāin to consult with them. In the night time, the king summoned the Bargohain and having had a consultation ordered him to collect all the officers. Accordingly, the Baruas the Phukans, the Tāmulies, all the men under Kirkiriā Barbaruā, and many others were collected in the capital. The king, then, collected an idol of God, holy books, Tulsi plant, and copper jars. He called in Rammisra, his son, and other Brahmins and Ganaks to make the officers take an oath of fidelity before all. The king, then, made all the officers take an oath of fidelity before the above holy things and the Brahmins and before the great drum. All the officers took an oath of fidelity and drank liquor. The Barpātra Gohāin also did the same. The king proceeded to Teliadunga and stopped there. The Bargohāin, the Barpātra Gohāin, the Salal Bargohain, the Barchetia, the Barbarua, Laluki Phukan of Bargohain family, Lāitāo Bhitaruāl Phukan, the brother of Bājsu Barpātra, and other Hazarikās and Gohāins left the company of the king and took their station at Sonārinagar.

225. The Burāgohāin with other fugitive Phukans withdrew to Lākhau from Jakāisuk and stopped there. Having heard the news, the Phukans of Tāmulihat said to themselves, "If we refuse to take the side of the Buragohāin, the Burāgohāin may be offended and if he can defeat the king, he may depose us too". So saying, they joined with the Burāgohāin. The Burāgohain called in the Phukans remaining at Harāighat to take his side. The names of the chief persons who joined with the Burāgohāin

भ औ नेमा & फूर्ज वर मूर्व द फे देख फर् บุธิ เง พนิ เชื ย (พ เพพ นุพน์ ชุรา क्ष भीरे भारे भें नका नेपान भें भर्मा भंदी ਲਾ ਖਿਓ ਅੰਦ ਨੇ ਪ੍ਰਣੇ ਕਾਂ, ਸ੍ਰੀ ਦਿ ਸਮੇਂ ਸਮੇਂ ਸ਼ੁਲੂ אין נימה עבווה של מלו של שונת אין אבר જે માર મુજૂ નમાય મહે જેમાં બરા છે. મામ ર ජੀ 6 หปี ชิ หาที่ ජిห่อ ป ปีที่ (voming ජੀ ชิ વર્સા માંમાં મહુ દેફ વિશ્વામાં માંધી √ร เ นุพ์ พร พ เพพ์ นุพ์ พู พ้ ਪ੍ਰਸਾਫ਼ਿ ਮੀਓ ar m ਪਹੁੰ ਕਵਾਂ ਪ੍ਰਸਾਫ਼ਿ ਮੀਓ พำพืชธิด ี สรา หมูทิธิ ษาริดา สหรา भ्या को भारत भारत के असी व्या अक्ष ਅੰਗੀ ਅਦੇ ਅੰਗੀ ਸੀਏ ਕਾਰੀ ਸੰਬਾ ਕਵੇਂ ਹੈ ਕਾਰ ਅਆ ਸੀਰ ਵੇਂ ਅੰਜ ਦੀ ਦੇ ਸੀਰੇ ਦਸੀਜ਼ ਦੀ ਦੇ ਕਿਹਾ नहा न£। नहीं भार्मा भार भीकी प्रामाधि की भी है भारे कारे है फ्लाई भी है भी द पहुंच में की व्यर भी बेमा क्षेत्र में की बेमा की เจดา เอทห์ หู 6 ปี ชาย์ยา ชหา เอทห์ พล พริ พริ ษ ซ ษใช พู รุ่น พ พริ र्था देश पर्य परि भे की मार्भ के नेपा ชาที หนึ่ง b: พ พ ชนิ ซ พ ท

were:—Lāluk Phukan of Lānphimā family, Lāithapana Bargohāin and his son Sengkhām Gohāin, Thănuã Dekā Phukan, nephew of Lapet Dihingia Phukan, Mirisandhikai Bargohāin Phukan, Maupia Phukan, the son of the king's father-in-law, Merā Rājkhowā, the son of Rangāchilā, the Davangia Raikhowā of the family of Laluk Barphukan, Bhati Dayangiā Rājkhowā, Jabang Gohāin Barabhoipuriā Rajkhowā, Bhāgunā Majuabhoipuriā Rajkhowā, Bāndar Haruabhoipuriā Rājkhowa of Lānmungkhru family, and Alan Rajkhowā, the son of Lapet Dihingia Phukan. All these high officers came up from Harâighat and joined with the Burāgohāin. Bhebā Phukan of Landaomi family and the Duarā Phukan joined with the Burāgohāin. On the third day of the month of Dinpet (Ahar) all of them came to Dergaon and took their station there.

226.Sometime after, the king despatched Maumun Barua, the Dolakakhariā Baruā, the son of Nabarā, the Bargohāin, the Barpātra Gohāin, the Salāl Bargohāin and the Marangikhowā Gohāin from Sonārinagar to Dergãon. The king said to them, "You better go and call in the Buragohāin taking an oath to the effect that I shall do no harm to the Burāgohāin". The officers arrived at Dergaon and had an interview with the Burāgohāin. As the Burāgohāin and the four Gohains were consulting together, the Bengenā Atiā Bapu, Ramkrishna arrived there and proclaimed the order of the king thus :-- "The king wishes you all to go up in boats. He said to me not to leave this place, till I see you proceed on boats. Moreover, the king wishes you to go up in three boats

บัพุช จาก พี่ ๕ ถึง พัธิ น้ำ พรุง เรื พ้ พ บุ พุธ พ ชิด์ พ พ พ ฟิด์ ก दे दिव फेर्क भी भी की कि एँ भी भी भ ស្នំមុវ ២គ៌ របំ អាំ ស្រី ២គ៌ ឃើ ឃាំ ។ ឃុំ ៣។ ਅਦੇ ਲੇ ਆ ਪੈ ਕੀ ਅਦੇ ਲਦੇ ਜਦੇ ਕਦੇ ਅੰ √m & ชิ พนิ บุชิ พนิ เ พง์ พริ พณิ พนิ พื ฟที่ไ เบู่พื พอ์ อเ ซ ส พอ์เอเ ษ; พ र्ज भीर्व कर कि कि कि अर्थ कि कि के कि ทั้ง ยุง เขงเขา ขา สำ พ้า พาง เช่น หาง พาง พา เช่ง หา้า พง บ้ ปก ห เวา ห่ง เอริ નેમાં અર્જ માર્યા અર્જ મેં અર્જ જાા પ્રાપ્ત પ્રાપ્ત & છે พ พบ์ หรีย์ พด์ หมู่ เ บุ้ พด์นา ษเ พ้ भार का की निमार निमा कर निमा वार หรีย์ ปพ หา เช็ณ หรี mo ซอ พ. พา เ เช็ณ में केरिया फूर भी निमा । निमा कि निमा भी ติบินุฟนุพใช พ พา ปิอ์ &ัท พุท พื้อ พล์ ห พริ พ ี งาา พ ห นำ

227. v win w dw are of dyn ar ਅੀਏ ਅਮੇਂ ਛੋਏ mis ਪ੍ਰਦੇ mis wo wit i à พงโอง เชชิ เทิง หวุ่ง พู้ พง เอชิ เราเปล min पहुर कि का का का कि कि कि नेहें की भीरे भीमा नेही के फरियों भे अही दिरि इं भी देश भार्ष जा ए एक भीरे एरे फ บุท์ เชโล ผู้อ์ รุ่งชี ๕อำ เจ๋ รู่ ชี่ลิ เช้ เชอ์ พใช พุชิ อา พอ์ พ้ พุธิ บุ พริ บุ ษุธิ ชอิ ห็า เอโก หน้า พอ์ ชพา เช่ะ ห้า เรื่ เว้า พอ์เอา พ้ เรือ์ เชิล์ ; หน ปาก เอา์ก ล ; વૂર્જા મીર્ક પ્રદુષ્ત વર્ષા મીર્ક અર્જા પ્રીષ્ટ किंद्र ने भार कार्म वर्षेत्र भवत भारत किंद्र व्यक्त ปาก พชิ m; รูให้ พุท ปาง บาง พร น้อย์ พด์ หรื ฟ ปหา ฟ้า ดหี หา 🖧 พอ์ งพา พอ์ ปอ์ ๕๔ พืช พา พอ์ พชิ ห ร ชิ่น พ พนัน พ รูด์ ษาด์ ชน พา รูบ

together with a small number of persons. He has prohibited you from taking too many boats and persons with you" The Gosain arrived at Dergaon in the evening. Then they held a council in the Pilkhana of Dergaon. The Dangariās (the four Gohāins sent by the king as the Katakis) said to the Burāgohāin, "The king said to us, you must go to the Buragohāin and bring him up taking an oath of impunity and safety in my behalf. I shall do no harm to the Burāgohāin. If I do any harm even to a slave of the Burāgohāin, I promise to take charge of his wife, sons, daugthers, and other things". Then the Burāgohāin said in reply, "The king has promised me safety. The Dăngarias too have promised to take upon them the burden of my safety but I have committed such a serious crime which the king can no way forgive. Now the Dangarias should go to take rest in their quarters and we shall hold a council to-morrow morning".

In the next morning, the Buragohain and the four Gohains with the Phukans and the Baruas held a counil in the Pilkhana. After a long discussion, they left the king's cause. Then the Burāgohāin ordered Mesā, the son of Rangāchilā, to tell the Bargohāin, and the Salāl Gohāin to proceed in boats to Kaliabar and the Barpatra Gohain to accompany them. Thus intimated with the order of the Burāgohāin, the Barpātra Gohāin said, "My forefathers had never rebelled against their kings and I too have no mind to do so. If any body casts a rebellious look to the king, his eyes will burst out. His hands will break down who lifts up his hands to do harm to the king. His feet will give way, who makes a rebellious march Therefore, I cannot against the king. join with you in this matter. If you cannot forgive me, you may drive me to my home after plucking off me of my men and let me go home with one of my domestics " Thus being spoken by the Barpātra Gohain, the Burāgohāin, be-

रहीं भी। महिष्य में में कि ए स्पूर्ण માં પૂં મા< પા અફિ ક્રિફિંગ પ્રાથિકિ mg dri wo wil mg dri w blb พธิพ์พา สุราศาร์ช พ ตา ๓ พุธ મે પીર્ભા રહ્યાં & માર્પ બલા વર્ષ કરિ દુ ที่ ดี ษั ษ (พโ เพชิ พุชิ ล ดา ที่ หริงชิ บ อยู่ กุ กุ กุ หุ หุ หุ หุ พู พู พู ผู้ ป ाठ्माहि अहि भे की प्राप्त भी है। प्राप्त भी है। บุ๊งทร หน็ พอโนก ชาก พุทิ ชลา หมิที่ร इह हा क ए भ प्राप्ति भी है ने ना कि छी। भी में भी कार्य में में भी भी में भी भी माम พีก พให้การ เอริง หู้ พาโร เพอง์เอง เอาห์ก ห่ พร์เอา नेmi भे भर ए भर ए कर भी है भरे भी भर अह कि W भी है दें भी win ए wo गण्हें नेर्द्री प्रमान कहि भी नेर्द्र कि मान યમા મું માં માં આ જારણ મીર્ણ માં મળ m; พ เ พองพา งพ พอง พาธิ งพ พ a าช พา เ บุ m; พริ พอโพา ศาก พอ &โ ณฑ์ & ณ พ พา & ซิ พอเอา ปพ พ ार्म अ दे कि भी। प्रांत फर्का के प्रांत के भार ម ទេឃ ៣; មេ ០ ដំ ៩ឃាំ មេ សេ ឃ្មាំ ឃ; บ์ บำ พำ พธ์ พุ คุ ปพา พธ์ พุ คุ निमा भी वर भी थि। एँ फार्र भी है भाई ਕੁਣਾ ਹੈ ਜੀ ਜੀ ਸਨ ਅੰਸੀ ਕੁਣਾ ਕੇ ਨੇ एके ए ए द के भी जिला के भी भी भी भी है હિંદ પ્રાંત્ર માં માં માં મારે મારે મારે મારે મારે ਮੰਕਿਲ ਕਾਂ ਫ਼ੈਜਿ ਚੋਹੇ ਲਹਿਕਿਲਾ ਹੋਏ ਸੀ ਕਾਏ ਲੀ ਮੀਏ ਘਈ। ਅੰਦੇ ਅਦੇ ਵੈ ਕਾ ਮਿਂ ਫਿੰਦੇ ਐ માં માં મું માં મું જુદિ મારે માં મા พุทั พนิ พ (พณิ พ พ ที่ ห้า หาที ณ ห้ ਪਾ ਪਾ। ਦੇਸ਼ ਸ਼ਿਊ ਸਾਊ ਲੈ ਲੂੰ ਦੀ ਉ ਸਾਂ min ਅਵੇ ਅਅੰ ਅਦੇ ਪੈਸ਼ੀ ਸ਼ੁਸ਼ਪੁਰਜ਼ ਕਿਹਾ ਦੇ wi ती के मुंदा मुंदी कि मुंदा

came infuriated with rage and taking the sheath of the sword off the Barpatra Gohāin by force, threw it away. The Burā Gohāin exclaimed, "The Barpātra should not remain with us. He should go to Kaliābar." Then the Burāgohāin ordered Bāhbariā Rāmkrishna Kataki to go with the Bargohāin, the Barpātra Gohāin, and the Salāl Gohāin to Kaliābar and keep them there. The Barchetia was placed in charge of Dergaon. After this, the Buragohain and other Phukans hurried up quickly. The heavenly king after returning from Teliadunga had taken his station at Sinäatli. Therefrom, he came up to Tāmulihāt and charged the armies of the Buragohāin in two divisions. The king's armies were routed. The king riding on a horse left the field of battle and halted at Tāimung. There he tried to collect his scattered armies to no effect. Thence he proceeded to Sākbāri Nāohal and stopped there. Then the Buragohain and the Phukans consulting among themselves made the Bhitarual Phukan to extract the eyes of the king. The king was given four blows on his back with the butt-end of a gun. Afterwards, the king committed suicide by striking his head against a stone, The dead body of the king was conveyed to Charaiden for burial. The eyes of the second son of the king were extracted and he was driven away to Namruk. The eldest son of the king fled away. The younger and youngest sons of the king were put to death. Then the Barpātra Gohāin and the Salal Bargohāin were called in by sending Ramkrishna kataki. The son of Guimelā Bargohāin was pressed to death by Jābang Gohāin and his properties were confiscated. The Marangikhowa Gohāin was stripped off of his properties and driven away to his home at Dihing. The eyes of the grandson of Lakat Kataki were put out. Lākak Gohāin, the father of the Barkuari, was put to death. The Phukans produced their pillages sueh as jars, cups, oxen, cows, and plates to the Burāgohāin and requested him to be king.

228. v wo word om &m n n o ਅਤੇ ਆ ਅਦੇ ਚੜ ਛੋਦੇ ਚੜ ਹੁਣੇ ਆ ਅੰਬੰਦੇ ਨਾਂ પૃષ્ટે જ પૃષ્ટે નેમાં અદે મેં મેં મું માર્ગ บ็ติหุติติชา ตำ ห่ ชหา ธำหัง ของ ปีโช พด์ กร์ จาก พ. พา อา หู หริ จริ กริ ก พุติ งาก พชิ พู หู เ พง พู เฉชิ ษ์ พง น่าที่ ต่าง &6 จาก ผพั ษไอ์ พั หตุ ທຳ ບໍ່ ປາຄົ້າ ເພຣິ ເພຣິ ພຣິ & ທີ່ ທົ एक नेमा एक कर्ष के के के के कि कि พชิ ช \ & ଟି ช \ บุ ซิ \ พัล ซิ ซิล หลั พ้า mó ชชิงใชิงนิ้า ณนิ้งพพชิงนิพนิ้น บู้พอง เร็งพา พุชพ์ พอล์ ชา เริงทั่ง भिर्म पर भेर कर भेर भेर भेर भेर कर परि र्धि । अर्धि भर्ष भर्ष पेथ एप एप भर्ष के प्रा ห้า บ้านพ์ พธิ พอ ฟอ ลิธิ พุ พอ ห พให้ หา ษ์ต ษ์ติ พอ์ ณี ๕๑ ติ หา) พ บน์ कि तमि नेमा वामा का महि मही कार หรือเ &6 พื พิธิษ ที่ตาลิตา &ภ ร ਦੀ ਅਰੰ ਹਰ ਅੰਗੇ ਕੋਵੀ &6 am pi ਅਫ਼ਿ พา ปิง พนิ ปาก เริง พื ลงที่ หาง ค ปา พอง พ่า พชิ ผ่ ปพา ณฑ์ พอง ซิ ซ พอง พุ่น

Then the Buragohain called in two Bailung Pandits and said to them, "Now all the officers have expressed their willingness to take me as their king but I do not like it, so I have ealled you in to know your opinion." The Bailung Pandits said in reply, "O! Burāgohāin Dangariā! We do not think it proper for you to be king." Then one day the Burāgohāin ealled in the Dāngariās, the Phukans, the Baruas, and all others and said to them, "You have requested me to be your king but I do not wish to be so, as I do not belong to the royal family. Had I descended from the royal family, I would not have hesitated to take the title of king. Now I therefore do not wish to be king. I wish to make one of the royal family, king. I wish to take one Chāokhāmehen, the grandson of Chāo-Shuteng our king, so I have summoned you to know your opinion." Then the Dangarias and the Phukans replied, "We have taken you as our king but if you are unwilling to be king, you may do as you like, and we have no objection to it. We shall act as you wish."

229. In the month of Dinship (Bhãdra) the officers assembled together and brought in the grandson of Chāoshuteng from Charāideu by sending some Katakis and made him king. The king then offered presents to the Barphukan and four other Phukans and dismissed them to Gauhati. The king sent presents to the Koeh king also. Then in Lākni, Tāoshi, (i.e., in 1677 A.D.) on the third day of the month of Dinching (Aghon), on the day, Dapkeu, the king prepared a Holong (a large building) at Tāimung. He ascended the Holong and after sitting on the throne became king under the name, Chāo-Shujin. He, then, made gifts to all and passed seven days with great amusements. Now the king wished to give a name to the Burāgohāin.

พอง เอรี อา เพล็ ลธิ ณ พอง เอรี น เพาง ปพ Æ 8 mg ਪੁਰੇ mg ਵੇਖਦੇ ਕਿਸ ਮੀਏ ਕਿਲ ਖ ਲੀ ਹੈ का की की भीता कारण के में कि માં જાય તેને વારા તા કુમાં કુજા તુભા & mg หูบ เอง หนึ่ง เลย mm นูบ์ น คิ ที่เบ็ ਵੰਸ਼ੇ M ਲਈ ਨੇ ਹਮ ਅੱਖ ਦੇਸ਼ ਸਿੱਧੀ की M om के भी रहे के भी रहे के माहि एवं माहि परि w भीकी एमी की का मुर्ट का भी अरि भार्र अरि m n; दीं भी wo wo हा m wi wi n on; मुं ชพ ๓ (หู" ชพ ท หนิน ษณ์ หนิ พ เ บั मां भू के का कि कि में कि के के कि के कि भर्ष भी। भर्वका जा भर्र भर्र भर्व भर्व वर्ष นางั้น พอง์ ซีน์ นอให์ นี้น์ พาง น้ำ ซซิ พปิง เง็น \$ 1818 wo m (vo wolf om vis the 10 10' พ : พาง พ : ๑ัง พัง พ เกา บั พง พร Am भीर किका. में कीर के कि भीर के का ਸੀ। ਆਪ ਸਿੰਸ ਅਰੰ ਅਈ & ਸੀ ਸ਼ਿੰਸ ਅਰੰਘਰੀ ทุพท์ ชูนิ ทุพท์ ห พันธิ ห ชนิ ชูนิ ชูนิ เ भीकी एमी & Mis dis Mis भी कि का इह का में भू पू ए की भी भी पर भी भी भी भी भी में भा के के के सुष्ठ पर के के के के सुष्ठ के काई मी & m; รู & m หนุ้ ห พงเอง เป ง รู้น์ พ่ พ่อโทง หา หาด หา พ่อ สหา พ่า สัติ เกษา พพ์ พ. ๕ ๓ ; รู้ พริ บ

He consulted the Deodhāi Pandits who advised him to name the Buragohāin as Chaophrang-Thaorupmung (the grandold-man of the country). The king, then, made a preparation for the performance of Rikhvan ceremony. king offered two male elephants, two female elephants, two horses, a sedan, a gun, an umbrella, a cloth, a coat, a stool, a sword, a silver Temā (a small box), a silver Lotā (a water-pot with a long neck), a bag, a cap, an ornamented eloth, a pair of bracelets, a pair of earings, one gold girdle, one long cloak, seven chit cloths, a turban, some domestics, and the people of Parbatianagar to the Buragohain. Then the king ordered one Ajang to proclaim his order granting the Buragohain, the right of a field near the river, Tilao (Lohit). The king said, "Whoever of my family becomes king, in future, must try to keep this right granted to the Buragohain. If the area of the land increases by alluvion, no other person should be allowed to take possession of the land." Then the king performed the Rikhvan ceremony. He offered silver and gold jars, gold earings, gold cups, silver plates, turbans, girdle, long-cloak, dhootis, one basket containing fried-beef and buffalo flesh and boiled rice in a gold Chungā to the gods above. In the month of Dinsham (magh) the king took cows and buffaloes to the temple of Längkuri (Siva) on the Barpahar hill and made offer of the animals to the God.

230. Then, twelve domestic animals belonging to one Hundarikanmethi were stolen. One Ganak saw the thief. He came to the king and the Burāgohāin and complained that Chāolā, the son of Chāopha Shuhung had stolen the domestic animāls of one Methi. Thus being informed, the king ordered one Dunārām Phukan, the son of Harāpoā to capture Chāolā and put him to death. Accordingly, Dunāram captured Chāolā and put him to death. Then the king proceeded downstream the river Tilāo and arrived at Baskatā. There he passed three months, Dinching (Aghon), Din-

देश भिरे देश में देश भे भ्राय जा एक बेमा कर พ้าให้ ปุ่ง ดำ ปริจพา บู้ พุ่งพริ พ้ พพ์ หรือ หรื พ งพ พริ งษ์ พา อุร์ พื ਪਾਲ & ਫੈਏ ਸ਼ਾਂ ਅੰ ਮੀਏ ਆਏ ਸ਼ਾਂਸ ਮੁੱਸ਼ ਅੰਠ निमा मार्क राष्ट्री वारे ए निमा एरिए ए บ พ เ ๙ ปพ ๕ เ เ เ เ เ เ เ เ เ เ เ เ เ พืงโนา ยา ณ พี่ บพา ปิง พ ฟิง หุชิ ษาพืช เหล่า พริสบาล สพาสา เพลิ เรา เพลิ m; vo b v w b vo n a mo o a a 1 นุทธิ์ พี่ บที่ งาา พู้ พง นุ้ งาร์ ษร์ พ (พ) บันทุน พท์ พ อุท์ อท์ ปพ mb rath wolve vo an ho blo w dy માં માં માં માં કે માં જામ વર્ષા લે જો જા મીર્ક મેં જર્બ જામ કા મારે મેં જર્બ જામ म का भीर् कर एक म ने ए हैं मार के कहि भी พ นบ์ ลล์ ล ปบา दिष्ट เอโ เอ เทท บ้า พงา ษาโด้ ชนิ ทั้ง แช่ พง หาที่ หาที่ พาชิ ปา ปราช ทั้ง m; หัช น พท บ m; ณ พณ พรุษพิบุพ์ เพอ เพชิ พชิ ลื พอ ਝੂਊ ਲਾ ਅੰ ਅੰ ਅੰ ਅੰ ਕੀ ਨੀ ਘੇ ਪਾਊ ਅੰ ਚ ਤ निस निया के इ की निस भी निमा मा भी บพิ พ ชชิ ริ พ เ บ พิ พ เ บ พิ ชเ ฿ ย ฟ n wi भेर के ना महि ने क कि है है में में ณ &6 ปพ ษตา ชุ่น พพท ห นติฟ ตำ บ้า บู้ พง์เอา อา เอลิ ส พง์ พุพิ พ์ รุ่ บพ์ भी मरे भम् भर्र के अरे दें भरं दे ห้ญ at พุทินช์ รุ่ซิพ (ซึบิ พ พ บ) ar ซึ મીઈ તેમ મહેં માં માર્ મેં મારે તેમાં મું प्रामुद्द मार्ड अद्भे अद्भे हैं भार्त पर भर्र भी भी ลือใช้ น้างเกรี ปราชานาท์ ਕੇਵਾਂ ਅਏ &ਏ ਅਫ਼ ਪੁੱਢੇ ਅਫ਼ ਕੇਲ ਗ੍ਰਾ ਅਫ਼ੀ જ મા પ્રભૂષ માર્ક મીઈ જે ઢઈ ! વર્ષ ભર્મા क्षेक्ष हिं कि पर कि में भी कि है है की है।

kām (Puh) and Dinshām (Māgh). Therefrom the king came back to Taimung. Then Mesā Barbaruā, the son of Rangāchilā was deposed, One Chakrapāni, the son of Dihingiā Hazarikā, was made Barbaruā, Mesā Barbaruā fled away to Harāighāt. In the month of Dinruk (Bahāg), the king said to Betmelā, "You had taken a gold Tāokin (water-pot) when you were killing the goats of Shuhung but you have not returned it as yet". At this, Betmelā Phukan became quite displeased and thought of doing harm to the king. One night, Betmelā Phukan stealthily entered into the house of the king and taking the king's mother for the king, gave one blow with his sword on the head, one on the right hand, one on the left hand, and another on the back. After having committed the murder, he threw away his sword and fled to Marangi. He, then, took the brother of Laluk Barphukan with him and fled to Tāmulihāt. The Buragohāin called in three bodies of Chāo-dāngs, Kukurāchowās, and Hajuas and asked them about Betmelā. None of them could say anything definite regarding Betmela. They said, "We have been told by the deposed Barbaruā, Lābip, that Betmelā has fled away. He might have stealthily committed this murder." The Buragohain and the Phukans gave credit to the news given by the deposed Barbaruā. The king said, "I wish to put the children of Betmelā to death." The officers, then, held a council and sent one Lāmip, the son of Rangāchilā, and some others to bring the sons of Betmelā from Tāimung. Then the Kaliābariā Barphukan did not allow those persons to go there. The Buragohain and the four Phukans after a long discussion said, "We depose the Barphukan of Lânphimā family. We must take back the tusked elephant from him." The Dāngariās constructed a stone fort on the Ajang hill.

231. v m; wb io wind mb wb; ฟิง์ เร็ เช่ร์ เช่งโนา ชอ บุล์ เลารา ปริง์ เรื่ भ भारत राष्ट्र मुर्का किंद्र की भी काई निमाद निमा ปิด์ ชนินบิท เช้ ณ ชนิ สั เป็ ไ สิ่ง ฟาร์ น บรินัน พบับ ซิซิ ม พบ์หมา ห พ หนึ่ง พ ข ปา ลำ หนึ่ง หนึ่ง หนึ่ง หน้า หนึ่ง ร่ พธิน (ห พใจ์ ชิชิ พ ๓ (ชานิ ล พ) พใด์ รู้ หุ้ย พา บัติ พำ บุ้าพ (พชิ พ้ खुमाई भर्रे भर्न फै प्र' है दूर दें की की फी व्यक्तिका महि महि का व्यक्तिका में महि निमा ਕੀ ਲੀ ਨੂੰ ਅੱਧੀ ਬਣੇ। ਲੀ ਆਉਂ ਹੋਏ ਆਉਂ। फिर भी की फिर निमाद निभा निकी कर महिक्छ रिक है कि के ने में में ने के कि की की के देर दी भी भी किए फार mi दे भी भी किए महि भीका भी भी भी भी भी ने मी ने मी ปนา ณ ชน พนิษ พ.พ ษนิ พน หน่า ਅੰ ਜ਼ ਕੁਸ਼ੀ ਪ੍ਰਸ਼ਾ ਨਾ ਅੰਜ਼ ਕੁਆ ਨੇ ਕ੍ਰੀ ਕ੍ਰੀ no took on of out is है win me to 108 11 00 18 8 18 10 101 18 10 at नेपार्ट एक भेरे नेस स्वार परि कर्मा रह भी का भी भी नेम मार्भ एक भा भी दे के वार £! ਆ ਅ ਅੰਡ ਨਾਊ ਕਾਊ ਕਾ ਮੀਊ ਰਾਉ। ਤੋਂ र्दि 10 dm द win vá wi m; wa &; บา พด์ น ยา พอ์ พ ดห์ ซูเล ซูล์ ซูเลิ ดา ชลา สหมายเรื่อน พพ บล์ พาสพา เอา ฟอ์ พ นอ์ ษน์ ลงท์ พ ฟ ษ (พา ปพ บ หา้น เกม เกม หา้ หา่ เปิด ซีซี เฉพา จากเลื่ एक नेम मी भी है है भी भी है भी का नेम ए भार् भर्र के भार कि कार् कीर्य भर्र के भर्र करि mi at roma w that is m we dw wmg dm म मि भ्रं भर् कि नी मिर्

231. In Lākni, Kāpshingā, (i.e., in 1679 A.D.) in the month of Dinching (Aghon) the king, paying no heed to the words of others, ordered the Buragohain to construct a fort at Chintamani, on the day, Kapkeu, the king erected a fort in the south near a hill and another in the north near Chaigaon. A new fort was constructed at the side of the Sessa river which the king named as Lāimati. king named the fort at Chintamani as Hungnā. In the meantime, the Lanphima Barphukan heard the news of his deposal. He held a council with his brother Bhatdhara Phukan, and the three brothers of the Marangikhowa Gohain and after a long discussion despatched Bakas Bengali and the son of Ahinā Dom as Katakis to Nawab Manshurakha with presents of some elephants, maihangs (raised plates), gold embroidered cloths, and gold too. They came to the Musalman Nawab and told him, with fear, what the Barphukan directed them to say. The Musalman Nawab said in reply, "You will have to give up the forts, Harāighat and Sinā, to the son of Ajamtarā Padsa and make him king of the whole part of the Country ' ing to know of the plot, the son of Ajamtara Nawab sent words to Phukan's men that if he would be made king he would keep them safe and the country would be kindly treated. Then the Musalmans directed the Katakis to return to Haraighat and tell the Barphukan that they (Musalmans) would advance by the end of the month, Dinshi (Fagun). The Katakis came back and informed the Barphukan of what the Musalman Nawab said. When the three brothers of the Barphukan came to know of the proposals made by the Nawab, they got frightened. The Barphukan was asked to take the lead of the Musalmans. The news of the advance of the Musalmans was given to the king by the Dikhaumukhiā Ganak Kataki. Having heard the news, the king stationed half of his men in the fort, Chintamani, and directed the other half นู้อำ ษาอีหน ส พองับา ปาก น พ ส พบินัพ์พ่งบุช์น์ ชุ่นย์พูงชิ लिहि भर वा माँ। क्लिका माँ महि के में पेरी พื่อเปราติที่เอยินโร ปุ่น ที่เอยิ นธิบา นั้น พื้น พ้านอ์ ชนา wmi ਪਹੁਰਾ ਕਾਈ ਨੂੰ ਪ੍ਰਾਪ ਵਿੱਚ ਸ਼ਿਲ੍ਹ พธิ ฟิโลร์ เป็ง เรียน พ พ พุพิพน์ निमादी एकं भी की भार कि निम कर भी भी में एडे ने ना भी पेरी भी ने ने परि ที่ หู้ พูโง ผู้ ผู้ ปุ ปุ ปุ ปุ ปุ ปุ ปุ भी की फरि नेस माँ दी भिर्द में की मीर पूरी का मह भी भी वर्ष भी की भी भी कि म भीर्श हिं ही क्ष भीरी व ने मार्क कर्णा ए m t we vo b' w t we at man bun นูพำเ

ਪ੍ਰਾਸ਼ੀ ਪ੍ਰਾਸੀਜ਼ ਮੀਏ L ਲੈਏ ਕਾਏ ਅੱ નેમા જોઈ મેં લુંઈ મા મોઈ માઈ માર્ મા નેમા फ्लाई मुह भी भू m; की फर्ड नेम मिन ने ना หรืด ปา เพื่น รูนิ เอเต็ เบริโ ณ เป็น ल भे देवा एँ फ्लाई से है भी है जा भी भी દા નામ જિલ્લા કે જામ જ જ જ નામ જ જ જ નામ ਪਰ ਵੀ ਆ ਅ ਸੀਰ ਅਤੇ ਨਾਂ ਪੀ ਸੀ ਸਾਂ ਪਾਰੀ रिक रिका भार्म एक भी से से की में भी कि भी mi एरिया मिंद्र भी भीर्व एदे में बीm स्मि น่ะ พังใจ พริพา พอัสพา Ho บา เว માં મે માર્ક પ્રાર્ટ મીર્ટ ને ના માર્ગ મીર્ક માર્ક પ્ พิติบุชติหญิบ สิกิล สิลพ์ พา में भू एँ प्रांभ मार्भ प्रांभ ए एमें भी रि WI कर भी में मह मह क्ष्मिं के मा अह में निम พ. งาน บุ บาท์ บาร์ พ. นา พ. พา บุร์ พา ਪੀਰ ਸ਼ੰ ਆਪ ਸ਼੍ਰੀ ਅਸ਼੍ਰੀ ਅਨੂੰ ਅਸ਼੍ਰੀ ਅਦੀ ਬਚੇ ਥੁੰ નેમ માર્જા વર્ષા માર્ટ જ મીઈ જ પર મામારે !

to proceed against the Musalmans. In the month of Dinshi (Falgun), the three Dāngariās, the Phukans, and the Baruās after holding a eouncil, sent down some Katakis. At the end of the month of Dinshi (Fālgun), Lāluk Barphukan of Lanphima family surrendered the fort. Haraighāt, to the Musalmans. The Musalmans were afraid to advance. They remained in the fort. Then the Marangikhowā Gohāin sailed down to join with the Musalmans and arrived at Harāighat. The Musalmans allowed him to remain in the fort. Then the Musalmans advanced to Tāmulihāt.

The Phukans, the Rajkhowas, **232.** and the Hazarikās retreated leaving their respective places. The Baduli Phukan wished to join with the Musalmans. He eame down and joined with the Barphukan, on a high sand bank. Then the Bāduli Phukan said to the Barphukan "Why the fort Harāighat has been surrendered to the Musalmans, which the Musalmans could, no way, have taken possession of? You allowed the Musalmans to come in the month of Dinshi (Falgun). Our forefathers paid homage to the three Dangarias, the Buragohāin, the Bargohain, and the Barpātra Gohāin. Now I do not like to act contrary to the custom. The Phukans and the Baruas should be prohibited from devastating our province, and plundering the inhabitants. Now if we do not make this arrangement, the people of the villages will be frightened." They spent a night together. In the morning, the Bāduli Phukan joined with the Musalmans.

મુંજ રું પ્યુ રહે માં ૧૧ પુ પ્યુ પ્રદેશ પુ ૧૫ માં ૧૦૦ માર્ક મીઠ બા

ปพ พุทิ ษติ ปฑ ษุทิ น่ งุพฺติ ลํ ปรู જ, માર ખાર જે માર મુજ ન્યાય માં ખાર mg m ਰੀ ਕੀ ਤੀ ਕੀ ਮੀਏ ਅਹਿ ਜੈ ਅੀਂ ਪੁਸ਼ੀ निमा भारी भाषाभी का भूष प्राथित भीरी निमा ા ઢું કું મું માર્યા અર્થ જે મુફિ માં જે ખ \ મે แบบ จุดาที่ หนู่จิ พาง จุนาหร จุนา ริ หา พุธ พ่ง พ่ ณ ฟิง พ; พชิ งพ เ บั พง์เอา พา้นให้ พง์ ปรา เอาหัร เออา & देश कर भे भर भी की के ए भे भी भी नि क्षीर है ले भागरी की है के हैं की है ณ รษย์ ห็พง พ่า ษเอ็ทต์ จาก ๙ จาก ๕ เอเท็ นภูทธิ์ หวุ่ หวิธ์ ษ หวิธ์ รู ษาโอ สีห้างโ ลัก เขา พ; พชิ พ ส ปพาสิ เล प्रभूष के निष्ठ के भी है का में का निष्ठ मार्र ए अ अ म प्रमा & roma de de wit w mis um wmi de no nos we a w क्रमाहि फीरि नेही वा वा भी हता हा फिर พ นพัติ ปีชี ปรา พ ต ปพา พ่อ หา ษาย์ ณ เอริ งาน ณ หุพรา หอย์ เอริ เอุทาริ પારિમાં પાર્કિમ્ડ પે માર્ક મે જિ. મીર્કા પૂ m; nv & vb vo vo by the del nym a માં તેમ પાર્ક છે પે માં મ દ્રિકીર તેમ મહ ાં હૈંદ મેંદ & & પ્રાંમાં મીઈ જેમાં ઘુંદે क्षेत्र भारति भारति भारति भारति भारति भारति । भ र निभा इन्द्रै देवि भवि W W V V W र देव mi vit mi v v v a wow ow &6 พ่ ๙ ๛์ งพุ ธู ษ์ต งหาา พ่องา

Then the Paniphukan, the son of Hariah Dekā, and the Dihingiā Gohāin Mirisandikai captured four persons,—one Dhanudhariā Dekā; one, the son of Bāmuni Rājkhowā of Dikhaumukh Potākalang: one, the son of Lasaidam Barbarua and Kajali Barbarua—and made them over to the Musalmans. Then the king sent Katakis ordering the three Dāngariās and all other Phukans, Baruas, and Hāzarikās to proeeed down. The three Dängarias proceeded down, accordingly, and arrived at Hula. The Phukans and others reached Duimunihilā. On the next day, the Phukans of Haraighat also arrived at Duimunihila. Sometime after, the Phukans of Harāighat stripped off the Jalbhari Phukan of his properties. One Dunāram Phukan and Apāk Phukan of Kalangshu family joined with them. Then the Musalmans attacked Mauphukan of Kuyaigayan Burāgohāin family and one Madunā Rājkhowa at Hulā. Mauphukan of Burāgoliāin family retreated and fled away. The Hazarikās, too, followed his example. Afterwards, the Buragohain retreated and fled to the north. He put up in the house of one Rāmrāi Rājkhowā. His brother, Lädeu Phukanhing was brought back from Dulung, The Barphukan came back and remained in his house at Then Ladeu Phukanhing Kenduguri. eonsulted with his brother and sent the news to the king asking him what they would do. The king proceeded to Taimung with his Chief queen. After holding a consultation, all of them proceeded down to Kaliābar, The Buragohāin returned to Duimunihilā. The Lanphimā Barphukan sent one Kerā Kataki to bring the Barpātra Gohain with his men to Kaliābar. The Buragohāin came up and halted at Taimung. The Bargohāin proceeded to Kaliabar from Sāolā and stopped there. The Barpatra Gohāin came to the fort Bamunithupe. The Bargohāin eonstructed a fort in the south of the river, Tilao, and stopped there. The Länphimä Barbaruä called in some Chāodāngs and Kukura. Chowās পm ਦੇ ਕੇ ਸਿੰਦ ਸ਼ੁਰੂ ਸੁੰਦੇ ਸ਼ੁਰੂ ਅੰਦੇ ਆਹਿ कि बाम का मार्थित महिमार के व्यक्ति कि น้า พอในปี จาก เป็น ปี ณ นอง พ น้า บุพติ พุธิ พติ เชื ษา หา้า หา้า พังกัษติ ๔ พา้า £ (भे भी भी भा (भा भी है भा है) भा कि कि ๔๓ บุ๊ษ; ๓ ชิธิ พ.พ์ เ บุ๊ เอาต์ พุธิ หภ์ส เชื บาง พ พ เพาะ ชน์ ชนิ ศาท & ง พ निष्ण भी विषय विषय के कि है है है। की भी है भी है निका भार्त कर भी भर् ए भू वा वर्ष दिह ਝੈ। ਪੁੰਸ਼ਾਰ ਸ਼ਾਹਿ ਸਾਣਿ ਅੜੀ ਕੀ ਰਹਿ ਸ਼ਾਹਿ ਸ਼ਾਹਿ ชบพา พ ซ พชิ ชราบา พ เ ษใช้ ต้ ส พ ห ซิซิ พ เ ซุ m (พ ซิ พ พ เ ซิ भ फार्म एस प्रमा कर्ष मही कर भी भी พงุ ปพ พชิ ชา ลำ ตโ พ พ บ เวชิ พงันา भ कार्म भन्न में वि कि का भारत मार्थ कि พืพง์เอา ต้อา ตำ บ้าอพติ เมีย พริ พริ ห ล ก จาก พ พ งใง พ ซ ซ ซ พ ล พงเอา ปพ หา บา ๕๑ พา พ พพ ๗ ตำ บเอ หา ชชิ พู รา ๙ พูท์ ที่งุงท์ ชากุฬา भीर की क्षांका के नेका के इ की है कारे นอล์ ล้า ษรา หาลริ ลริ ลริ ษริ พล &" not at the as as als win

234. บุ๊พงุพชิพัพธิบิษงุษฐ์ พชิงธ์ บุ๊ธ ปิธ์ ปิธ์ ธิ พุ พัพธ์ พุ พธิ พัยิงธ์ บุ๊ธ ซิธ์ พัง พุธิพัพธิ พุบิธ์ พัฐหิพอง พริพุทัง พัพธิพั ปิธ์ พัพธ์ ซิกิ พงุพชิพัพร์ พั ปิธ์ พริพัพ พังพัพริพัพร์ พัพริพั บุทิงธ์ พัพธิปิริหัพ บุพุธิงร์ พัพธิ ซิธิรำ ผู้ พริษริหัพ บุพุธิงร์ พัพธิ พัปธ์ พัพธิบริหัพ พักษ์ พุ พุ พั to guard the body of the king carefully. The guards said to themselves, "The son of Ápāk (Betmelā) is plotting to kill the king". The Barphukan heard this and directed them not to inform the king of the matter. They said, "If we let the king know of this, we will be put to death". Thus the matter was kept secret. But, however, the king came to know of the plot. He made a thorough enquiry and finding the son of Ápāk guilty ordered to put him to death at Rāilung by pressing his hands and legs in presence of all.

234. Then in the month of Dinhā (Chaitra), the Lānphima Barphukan called in both the Dangarias (the Buragohain and the Bargohain) from Kaliābar. The Barpatra Gohain was deprived of the Dikhaumukhia men who were in his charge. In the month of Dinchit (Jaistha) Kalangshu Betmelä was arrested and confined enchained for two days. Mesā Kirkiriā arrested Apāk Phukan, and Maduna Phukan and ordered one Tāmuli to fetter them. Then Mesā directed his men to behead them at Sāmadharā. The Barphukan made the brother of Marangikhowā Gohāin Barbaruā. The son of Phuphit was made ਦੇ ਫ਼ਿੰਡਿਆਂ ਅਫ਼ਿਵੇਸ਼ ਅੰਨੇ ਅੀਂ ਨੂੰ ਘੋ พนิ พื ษ; พุทธิ์ พชิ พดิพธิ์ สุชิ ษิติ ปษา ฟ๕าชื่องชื่นอุฟท์ พชิง พูทิ ษติ พูใด์ น เช็ต์ชิ นาทุติ ตำ เลา ปริ พชิ นาท์ พง บื้อน พี่ เ พุธิ ชากา อาชิ นอุทธิ นป้า ปร้ พธิ ชาง ปิอ์ พฐิ ณี พือ หา้าง หา้าง เกิดใน นุพหิพับพ์ ห์ ษุง ช่ว ห์ ๗ํ เ บู๋ พง พชิ พ้ พธิ พื ษ ; ๛ ๛ุฑุธิ พชิ ปรุ บุ m; ເນຣີ ເພື່ອ ເພື່ອ ປຊ ເພື່ອ ชื่นใบเปรี่พัพธ์ รู้ พัทธิ์ หั หรืนในในโก หรื ારું તેમાં પર માર્ટ અંદે મે માં મે ત્રામ કૈંદ พา บุ งษา งสเช็ เอ งหา เนชิ งรา พ่ง พนิ พาทิ ชา พาทิ ษ ซาทิ ชา ਜੰ ਲੈ ਮੀ ਲੀ ਜ਼ਿੰਦੇ ਨੇ ਲੈ ਲੈ ਲਿ ਲਿਆਂ ਮੀ ਜ਼ਿੰਦੇ है या देव मार थि। मार भरि के भी है देव ा भीका भे भर देश ने में की ने ने ने निर्देश में भी में में भी के कि ती की कि में कि भी कि भी कि मर्पि प्रदर्भ भी भी भी प्रदेश फ्राफ्ट मर्पि क्रि £ દે કે આ પણ માં મુદ્દે ખી કે. દ્રિક પ્રદુર્ભાત માર્ટ & જે માર્ક મું પ્રદૂર્ભાક જાદ માં £ ਅਸੰ ਹੁਣ ਅਸ਼ ਹੈ। ਸੀ ਦੇ ਐ ਨੀ ਹੈ। ਹੈ ms we wo wif we dr w to we we wo भू भिर्द भेड़ी भी भा काई दिहें है। मुटे प्राणाई माहि ए जी हैं में कहि एमाई माहि ए कहि Æ ਦ ਦੇ ਪਾ । ਅਰੇ ਕਿ ਦੇ ਸਿੰਧੇ ਅਸ਼ੀ ਸ਼ਿਲ੍ਹੇ ਸ਼ਿਲ੍ਹੇ ਸ਼ਿਲ੍ਹੇ ਸ਼ਿਲ੍ਹੇ ਸ਼ਿਲ੍ਹੇ ાં હૈં ને કૃષ્ણ માં માં મારે મું ને કૃષ્ણ માં फ्लाइ भीरे भी फाई वेड़ी। फाल ए भी भी भीरे कै फू ने मा कि ने चे पार्म कि की दे का कि พ ค ชัด เฉพัน ปิชิ พ พชิ เชิ ปรา รา หา้ ห้ง หา้างใจ ชนิ นอุ สโอ หอัง หุ้ นอุหนุ้ भीर ने भार भी विष्ठ ने प्राप्त कि ने भी भी कि บุติดในสู่ติทันโ นุพติมุชิศฐโน √m w mg mg mi भी भी भी wo to my

Pāniphukan. Alan, the son of Lāpet, was made Dihingiā Phukan. Maupiā was made Phukan. One Laling of Lanmungkhru family was also made Phukan. After this, a great number of Baruas and other officers were arrested, pillaged, and put to death. The Barphukan left unhurt, Maugohäin, Naehängkham Gohāin and one Ganak. Many of the Baruās and Barās were stripped off and driven to their homes. The Marangi Barbaruā, Alan Phukan, and Maupia Phukan were ordered to accompany the king in his advance up. Thus five months passed. In the month of Dincipit (Ahin) Laden fettered the Marangikhowā Gohain in the Hāticharā, Alan Dihingia Phukan fled away and joined with the Kaliābariā Phukan. The news frightened all. Having heard this, the Barphukan collected all the Phukans and holding a council with them advanced to up country. The Barpatra Gohain, the Bargohāin, and the Barchetiā were stationed at Kaliabar. The brother of the Barphukan was appointed Kaliabaria Phukan. The Buragohain, his elder brother, Nāohaliā Phukan and his son, Längkhäm and his younger brother, Dayangiā Rājkhowā, the son of the elder brother of Shengkhām Hātibaruā and Khammit, the upper Dayangiā Rājkhowā, the son of Alan Gohāin were stationed in the village Bhātdharā. Phukanhing was ordered to take his station in the neighbouring Dom villages. The Barphukan with the Baruās and others came up and took Salal Bargohāin with him. They stopped at Hākbāri Nāohāl. They then held a council and after mature consideration captured the body of Chāophā Shujin. The Barphukan sent a Kataki, the son of Lāsam Hāri to bring in Lāhing Mauphukan from The eyes of the sons of Tāimung. Rangāchilā and his two brothers were The Barphukan consulting extracted. all other officers brought in a prince from Sāmadharā and nominated him for the situation of the king. The new king ordered to put Chāophā Shujin to death. In Lākni, Kāpshingā (i.e., in 1680 A.D.) in the month of Dinshipshang Chäophā Shujin was put to death. He ruled the country full four years.

235. รุติ พชิ ฟิง์ ชต รูบิ พุ พ พง फू है भर्म भर्म अह स्टिंग् । वा भरि के મારિ માર્જા ભાર મીર દેઈ મારિ તેમ મહેલા บืน ผง พง พชิง พล พล พ พลิ พ प्र भ भ भा फार्मी के की निमा के พงโนา พูโหโพฑ์ พนิพงโซ พริโพฑ์ द्वी के बार का कि हिंदी कि कि कि कि कि માર્ટ ભ" અર્ઘ માર્ટ ક્ષ્મુખાં માર્ગ કર્યું માર્ગ જે દ્વેરે निहा कि कर है के कि मी मिर्ट की कहि कर है है। ਅહ ਲਿਵ ਪ੍ਰਸ਼ਾ ਸੰਸ਼ ਸ਼ਿੰਦ ਸ਼ਿੰਦ ਸ਼ਿੰਦ ਲਿਫ਼ ਸ਼ਿੰਦ भी ला भी भवि मिं क्षी भी है भी भी भी । देव भी है द्वी भी भी दे के एवं वर भी भी भी भी भी ਲਿੰਦ ਸ਼ਿਲ੍ਹ ਕੇ ਸ਼ਿਲ੍ਹ ਅੰ ਅੰ ਮੀ ਮੀ ਮੀ ਜੀ ਕੀ บุท์ ห์ ดา ห่ หํ พำ ดา ลำลู่ล์ พอ์ พำ मार्ड भी वार फार्ड फ्रिडिं। एर फार्ड फीरी ਅਤ[ਿ] ਜ਼ਾ ਅਏ ਨੂੰ ਅਤੇ ਅਤੇ ਅਤੇ ਅਤੇ ਅਤੇ ਪ੍ਰੈ m; મઈ માં છું મળ ના મુધ્ય માં કુંધ મીઈ ફુંધ હ મે માર્મે at nt mt du wotor v' મા

CHAOPHA SHULIK.

In the month of Dinching (Aghon), on the day, Dapkeu, the grandson of Chāophudām was made king in the Barnāohāl. From Barnāohāl, the king proceeded to Lasang and stopped there. Here Laluk Phukan said to the king that the Chaodang Barua, the grandson of Metekiāl Bargohāin, and Chāokhāmdeng Chāorak Saikiā, the grandson of Bānshangia Barpatra Gohāin should be sent as Katakis to the Salāl Gohāin ordering him to put to death the Buragohain, his sons and brothers, and all others of his family. On the second day of the waning of the moon, in the month of Dinching (Aghon), the sons of the Burâgohāin were sent to Tāimung. Then on a certain day, the king impaled them all at the house of the Burāgohāin at Bāhbāri. Lāngi Gohāin of Pukhuripariā Burāgohāin family was made Burāgohāin. Then Maugohāin and Nāchāngkhām were also put to death. The king passed five months at Lasang. In the month of Dinruk (Baisākh), the king left Lāsāng for Metekātali and stopped there. After some days, both Dihingiā Dekā and one Akā of Lānphimā family were made Phukans and sent to Kaliabar. the king sent one Kamal Abhoipuriā Kataki to bring back the Barpātra Gohain and the Bargohain. The two Dangarias arrived at their homes in the

พธิ พธิ พัธิ ชุ ปรา พุทิ พธิ เช้ ษา ฟฟิ m; ฟฐ กก; ฐ° พ ณ ช พพ ัน ท บ° अब दिहे है। ए wow om wo we we निहा भारत के प्राप्त निहा कि भारत का งุณ เมาะ เมาะ งุณา งุมา งุณา เมาะ เมาะ मं भी क कि नेमा मं क्रीरे दी दे दे พ่า งพ่างที่ หู่หิ ห พร์ งทา & ที่ หนุ ห็า ค่ำ พอโพว วา

งพ พ ห ส ล พุพิ พ พ พ พ พ ส ล ผู้ ษีได้ ชนิ หรื หรืด ชเฉียร์ เปร สำหรับคิ พา ชา ษ์ พง์พา พง ัน ษ (ณ พง ตา พง์ พงา พืชอ์ ๔๓ พอ๊ ฟ ซ ง พำ ฮ ซ ซ พุธิ ณิช พ งพา พอนา ป งพา พิธิ พ (พิธิ ธุ ล พง พงิ พิล พ ช ป เ ณฑ์ ป บุ๊ทุนุย์ รุ่ยิธิทั่ง พอ์ ณฑ์ บเ में भी भी भी भी है और भी है को । पर पीर्ट में ส ช ลท์ ชชิชิพา พ์พ์ชเลิชา m; we wo win an; we wow h m b; mg दी दी मिंद्र भे भें भें भर्ष प्रेम प्रेम ! ખ્યામ પ્રામાર્લ પ્રામાર્લ માર્ટ છે લેહ ક્રિક્સ મેં મેં મેં મેં พร भी निष्ण भी है भारती भारत भारत सह भा भारती रिक में भिर्त कर किए के कि के मा वि ਲੀ ਫਿਲ ਸੀ। ਲੀ ਲੀ ਲੀ ਸ਼੍ਰਾ ਫ਼ਿੰਡ ਦੇਸ਼ ឃេញ ម៉ូម៉ូ ឃ ែ ស្ពឺ m ; សេស សំ អុំស៍ ម៉ា ឃុ พชิ ฟิธ์ เจา ชลิ พพิสิ รูบิ ฟิลิ พ ชลิ พ พ ุ ปา เน้ น เล็น เล็น เล็น เล็น เล็น อนิบ์ หอใจ์ ชนา เลื ษใจ์ อนิห์ เสีย์ ห่า ปิโทล์ งาบ พุทิ ปล พิโด เอ เช็ด ส พา! निमा दी ए का एएमा एक में भे क મેર્ગમાં માં મું છ લામાં આ માં મ

month of Dinruk (Baisākh). Dängariäs performed the Rikkhvan ceremony of the king at Metekānagar.

Then Läluk Phukan sent a Kataki to Musalman Pādsā's son with a letter. The Pādsa's son replied to Lāluk Phukan, "You must capture and make over to me your king, the three Dangarias, and all other enemies. You must let me know of your welfare. You may take the royal umbrella without fear. You have no fear from anybody". The Katāki came back and informed the Barphukan of what the son of Padsa said. Sometimes after, the king came to inland villages from Bharāligāon and there he offered sacrifices to the gods by raising seven platforms. The Barphukan, too, offered sacrifices to gods by raising seven platforms. He also managed to have a full set of royal dress. Laluk Phukan ชนิ พ้า สาม พอโพา หา สาทา ฟิเอิ min m pom put on the kingly dress on his body in his house at Metekātali. Then the Phukans and the Baruas who were with the Barphukan conspired against him. In Lākni, Dāpmut (i.e., in 1680 A.D.) on the 10th of the month of Dinching (Aghou), on Hindu Mangalbar (Tuesday), they stabbed the Barphukan in the dead of One Phatai guard was also pierced to death. The three sons of the Barphukan, namely, Phuphit, Akarā, and Tholokā, were put to death. His two brothers were also killed. Marangi Barbarua was captured alive. The Phukans and the Baruas tortured Marangi Barbaruā for his acting against the king but they saved his life.

จาพ พริ จษา จะเช็ พ้ ผู ณ พ่อ ห้ พ; จพ บู จษา จะเช็ พ้ ณ พุพธิ์ พู จพ ณชิ พ พ พ พ พ พุธิ จาก ณฑ์ จพ ปริ ท์ติ์ หริต ชชิ พ ณ ภา

237. whi wa day day Le mi vi พนิชเน้า นะิษนินเพนิพยิพ์น เมนิ रि है। वर कि वर हे कार प्राप्त के कि है में र พ้ พุดใจ หนึ่ง เล้า ค่ะ ชี่ติ พุศ คา m ਪੈਂਦੀ ਆਂ ਹਾਂ ਅ\। ਮੁੱਜ ਨਾ ਲੈਜ਼ਿ ਕੀ ਪ੍ਰਾਜੁਜ਼ พุธิบ พุศเอาอ์ฟพาบ พ พ ผ ค พ; พริ พา พิด หล พังเล้า พริ ฟพา พริ र्ना की मा मिश्रा में की मीर का की મારા માઈ મીઈ માઈ લાં લાંદ નેમાં દુ ને દુ ឃុស្ស៊ី ដំ ឃុំអ៊ី ្រល់ ដំ ឃុំមិ ឃុំ ឃុំ ឃុំ ឃុំ ប្រ र्न प्र देंहें के पहि ए फर्किश रेगा भे फर्क ਫ਼ੈਆਂ ਅੱ ਦ; ਵਿੱਚ ਆ ਪ੍ਰਦੇ ਆ ਕੀ ษใช้ mg พุท พ (หูณ์ พุทธิ์ พูโอ์ ษฐิ mi พนิดชิง ปพาพชิง พนิษิชิทิโลสั บุทธิ์ พริ พใด์ ษธิ์ พธิ์ พริรา พุทิ พธิ์ में भीरे करि फार्मा फी दें। भीर भी भी บ็พรา บัพติบัพิพ์ พ่ ดาชิ เอ ฮ เชเอ ษติ મારે માર્ગ અં મું અદે અદે પ્રભૂષ મેં દ્વેર ਲੀ ਹੈ ਦੇ ਸਿੰਘ ਵਿੱਚ ਅਸ਼ਿਆਂ ਸੀ ਦੀ ਜਿਸ ਦੇ ਦਿਆਂ र्ण प्रविश्विष्ट प्रश्ति का प्राप्ति प्रविश्व कि प्रविश्व कि कि प्रविश्व कि प บุทธิ์ เบ้าหาง พริ พั & ซิ พธิ์ บริ พธิ์ ณ พง พใช พชิ ปรา ณ พหิ บิทิ พ² फ्रांफ्रि प्रविश्व है है के कि फ्रं फ्रंफ्रि พองางเพา ราคริพา พริพริพาร หา w ans & 8 \$1 א אשל של של שור אינ בל ז บ ู ดงัง ห่ พ่ง ห่ พุธิ พ่หง งาน บ ู ลง พำ £ મીઈ જાં ખા મીઈ પ્ર છે પ્ર ભીઈ છઈ है। we all so of my v' m' win the દ્રાંપિયાં જેવાં દ્રાપ્તિ માર્ધા ગા ના માર્પિ

Then the Phukans and the Baruās held a council and said, "The Bhārdharā Phukan, the brother of the Barphukan, is at Kaliabar. Now we must proceed down in a body and arrest him". The Bhärdhara Phukan, having been informed of the design of the Phukans and the Baruas, became terrified. He fled away with a domestic of the Barphukan and joined with the Musalmans. The king sent a Kataki to Jabang Bargohāin who was in the north. The Kenduguriā Barpātra Gohāin was at The Pukhuripariā home. Gohāin was at his home in Rāilung. The king called in the three Dangarias and after having had a consultation with them made Alan, the son of Lapet Dihingiā Phukan, Barbarua. Länehing of Lānmākkhru family was made Barphukan. Maupiā, the grandson of Ranuā Neog, was created Nāoholiā Phukan; Kbāmrāng of Kalahiāl family was made Dekā Phukan. One Sheng of Dihingiā family was created Dekā Phukan. son of Hariā Dekā was made Pāniphu-Afterwards all the officers held a council. They kept the Barpātra Gohāin and Piksāi Dekā Phukan with the king. They, then, marched down to Kaliabar. They appointed men to repair the fort, Sāmadharā. Then some persons were appointed to find out the Bhardhara Phukan both in the north and in the south. But the persons deputed could not find him out. The Bhārdharā Phukan with his sons and ten attendants fled down in a boat in the dead of night and arrived at Tamulihat where he joined with the Musalman Nowab, called Mansarakhā. After this, the Phukans held a meeting to consult about the matter. After proper deliberation, they stripped off Jabang Bargohain of his properties and drove him away to his home. Lāithapanā Bargohāin was restored to the post vacated by Jabang in the month of Dinsām (Māgh).

एँ भाई अपि अपि अपि अपि भार्क में प्रे भेरे एट महें प्रेम प्रेम विद्या निर्देश भार्म प्रेम भार्म कि एक मीर्व मिन्न प्रेम प्रिम कि कि भार्म प्रेम भार्म कि एक मारि प्रेमा एटि एपि भी प्रेम भी कि मिन्न एक मारि भीर्व में प्रेम प्रेम हैं। भी प्रेम एटि भीर्व मुन्न में प्रेम ।

238. Then the Bhādharā Phukan intimated Nowab, Mansharakhā, of the distress to which he was put. He said to Mansharakhā, "My elder brother, the Barphukan, was put to death with his sons and brothers but you are living Now, you better let me have four bodies of men with me, I shall devastate the province". Thus spoken, Nowab, Mansharakhā, said, "I shall act as I may be ordered by the son of Padsā. Now, you better go to the son of Padsa and ask him what you want". Then Bhadhara Phukan came to the son of Pādsā with presents, paid him homage, and asked his help. The son of Pādsā consented and said to the Bhārdharā Phukan, "You must now put up with us and we shall take action sometimes after? Thus a long time passed.

239. In the month of Dinchit (Jaistha) the Jayantā Raja and his son came to Kaliabar. Then the Phukans held a council and decided to take action to take back Tamulihat which was occupied by the Musalmans. They called in the Burāgohāin, the Barbaruā, and other Phukans and Baruäs from their homes to go to Kaliābar. In the month of Dinkāo (Sravan), all the Phukans held a council and determined to attack the Musalmans at Tāmulihāt. Then the Burägohāin and the Barbaruā taking the Phukans and the Hāzarikās with them proceeded to Kaliābar. The Barpātra Gohāin and the Maupiā Phukan remained with the king. Afterwards, the two Dängariās, the Burāgohāin, and all other Phukans and Baruās conspired against the king. In the month of Dinkāo (Sravan), on the day Pickmit,

they made the grandson of Chāo-Shukhām their king. On the day Kātkeu, they advanced to Tāimung and on the day Dāpsheu, they arrived at Tāimung. Thus sometime passed. Then the deposed king, the grandson of Chāophudām, was sent to Nāmruk.

240. Ywing & wh sh the of on WE to the EE to du du in the in the หรือ ชิลิธิ ฟิริ ปพ พั พิโอ พอ พิโอ งณ์ ਪਾ। ਦੁਸ਼ਿ ਅਤਿ ਦੀ ਉਹ ਹਾਂ ਜੀ ਉਸੀਂ ਨੀ ਉਸੀਂ का जह मिर नेम का मह मह मिल พา ดใต เชโต พ. ชโด บ้า พ. ชติ ฟพ พง์เอง เอ เรียบิ ปี พงใจ เพ้า เพื่า เพื่า น & พัพ เ บุ m; พชิ พ พ พ ค ผนิ พโธ लिं पेर रिका ए दें दिस कि के फ का की कि 12 મું માર્મા જ mr મું જે જે કુ જે મેં મેં જે માર્મા ษติ งาน หา้างกู พื้นบิ หา้าง พา้า หา้าง ลาชิ ਕਾਰ ਦਿੰਸ਼ ਦੇ ਖ਼ਿਲ ਅੰ ਅੰਸ਼ ਕਿਹਾ ਦੇਸ਼ ਅੰਸ एँ फू लीर्ड गिला भी का भी। वह में ศฑิเพ (เอเทธิ ห เอ (พ) บ พ (เอ ิ ห้า ਅਦੇ ਅਸ਼ੇ ਲੈ ਮੂ ਅਦੇ ਅੰ ਲੈ ਸੀ ਕੀ ਨੂੰ ਮੀ ਆਉਂ ਅੀਏ ਅਲੇ ਪ ਪੰ m; ਅੰਬ ਘ ਮੀਰ ਮੰਘ ਦੇਜ਼ 1 ปพ พธิ พื ษ (พพ พธิ พชิ พ ห พ พ . บณ์ พา ปรา ผ พริ ซ ป พาทิ พริ अहि भी के भारत में दिला का भी है ए का चर्च หื่น ที่ เ บู้ m; พธิ พ้อ์พา ปฐา พ้ woods warm we mis and wo de se พริ บธิ พริ ฟ พบิ ส พ (พธิ อุทิ (พ (ส พ้า ฟิง์หลิพ ดา ล หลิพ เช็พง พชิ

CHÃO-SHUPĀTPHĀ (GADĀDHAR SIMHA)

240. In Lākni, Rāishān (i.e., in 1681 A.D.), on the day, Tāoshān, the grandson of Chão-Shukhäm ascended the Holong. He brought Chomden to the Holong and ascended the throne. assumed the name, Chāo-Shupātpha (Gadadhar Simha) and offered presents to all indiscriminately. He passed seven days with great amusement. Sometime after, the deposed king was put to death at Nāmruk. Then in the month of Dinruk (Baisakh), the Bhardhara Phukan and his son were captured at Bakshu. The son was killed and the flesh of his body was taken out and conveyed in a Temā (a small box). The flesh and the liver were fried in oil and the father was made to take them. After this, the Bhardharā Phukan was put to death and his brother, Akā Phukan, was also killed. Then all the members of the Lanphima family were given in charge of the Barpātra Gohāin. After a long time, all the members of the Länphimā family were taken to Namruk. Then the king, Shupātphā, put all the members of the Länphima family to death and not a single person was kept unhurt. wards, the king, having consulted the three Dangarias and other Phukans and Baruās, ordered the officers to attack the Musalmans at Gauhati. On the very day, Pukhuripariā Lāngi Burāgohāin, Shengkhām Salal Bargohāin, Alan Dihingiā Barbarnā, Lānghu Pikshāi Phukan, Läling Barphukan of Lanmungkhru family, Khāmshang Phukan, Khāmrāk Sāring Phukan, Shingrāi Phukan, the brother of Pukhuripariā Burāgohāin,

Khāmehin, the grandson of Khenteu and other Rājkhowās and Hazarikās marched downward. They pillaged the Musalmans at Bāhbāri. Then they plundered Kājali.

241. v wo wf dr i w w wf พาทา ชา เอาห์ หนึ่งสำ ราก พูลใ אואָ שַּׁיִשְׁמִי מֹ וֹלֵאָ אַ אַ אַנִּין מוֹ שַּׁיִּמָי אַ אַרָּאַ 12/ है भार कि के प्रमा के किया कि किया าอุทธิ เอ ส ปร บ ซูส ซูส พูา บ เอ मार्व भारत मा निष्टी भारत कर के भी पी บุพา บุ๊ษได้ เช้า รู้หรือปรี อาริ พำ บุ๊ m; wह फ परं निर्म एहे के मह निर्मा £6 कहा भर फिर भर भी भी भी भी भा भार £6 √m ห์ &6 √m ฟิอ หย ณ พรา พ; જારી નેમા નેબા છઇ કે જે મે કહે બહે છ માં ઢું લું ઈ m < મે પાં પ્રેપ્ટ્નમાં ખ્રે पा का भीका भूमी पार कि हा एए ี ชาก พ. บ ํ พ ํ ๅ พุธิ &6 ๙ m ก พ ํ พ ซิ नेमा भीर दे अने ने भी भी भी भी भी भी માર્લ &6 માર્મા ભા માર્લ મેઇ કરે મેર્પિ જોફ HI ME WE AR IN 1 2 મીર્ક WK ME भी भी भी भी भी भी भी की है है भी भी भी भी न द्र्ण के इर्र के एंसे के मूहि भी के हि के ว บา พ้ชี พ้ พุ ฐา พ้ ผชิ พริ พ้ ห้ ยู้ พินิ พพ์ พ โ ปโ พห์ จพ พริ พินิ พพ์ พธิริชังพา บู้ พูงฑ์ พูพูชิ मा नीह में की है लें भी है महें के मार्गिक

241. The Burāgohāin, the Salal Bargohāin, and the Barphukan put up at Kuruā with the Pāniphukan. All the Phukans were at Khrungphukā. Barbaruā and another Phukan proceeded on land and arrived at Mähbäri where they halted. Länghu Phukan left Bähbari and joined with the other officers. Then all of them proceeded downstream the Barnudi (Brahmaputra) in ships to attack the Musalmans. Our men charged the Musalmans with ships. Musalmans being unable to resist our attack fled away leaving their large and small ships. Then the Barbarua proceeded to Itākhuli. The Musalman Nowab fled away. Our men pursued the Musalmans up to the river, Manaha. Then our men came back taking a large amount of booty. Our men obtained a great number of big and small cannon, saddles, spears, swords, cups, bows and arrows, silver and gold, horses, elephants, oxen and buffaloes. The enemies' fort was so full of properties that everybody took as much as he wished. Then the officers came back to Taimung and offered the spoils to the king. Having got the spoils, the king distributed them among the officers. When our army got victory over the Musalmans, the Musalman Nowab, Mansharakhā, sent one Shāmbing as a spy to examine the strength of our force. Our men could detect him. He was fettered by the order of the heavenly king and allowed to have a look at our force. After this, the spy was put to death,

242. v? m; w? w a dn & ya w นาท์ หนูง หนุง หงิง ปรุ่นท์ นาปาท์ บุท์ หรุ่นภูพน์ นิฟฐโ หาก รู ๕ ฟฐ์ พูบิ & คู ลท์ คู่ หา พุ่ม ส พง์พา หู WE of HE WW wome W LE & Sm ปนา พพาพติพธิพธิพชิพ ติลุติพชิ &" ปราพธ์ หาให้ a เพพา พ ; ห หาร เพาร์ 12 1 W wmi 2 b & W. & B B w & & रीय प्राप्ति क का थे भी विभिन्न में भी min บา ส พอเบา พ m ห ฟ ฟพ ห ห ห พ่ พู่ ผื หู้ งพ์ พู ผูพ์ พื้ง บุ๋ หู้ ซื้น भारत में भी में भी की प्रें प्राणी में निस् किमी मून कि ति का निस् บุ พง พชิ พอโนา พ พ พ ปลา ซ รา भ भारती भाग कर हा जाना मारे भरि हैंदे जिला ซึ่ พ่ำ จาก เอาเร็าราวาจาก ทั้ง เชิด भिर्म पा मरे हैं £ \ भू ह प्रेंक हैं के प्र्यू ภาพื ๙ พื พุ ำ เพาะ ๑ ๕ ๙ พ บู พัติ द्रे दिश्व भारत का के भारत के के रुष्टि एक एक एए ए दे नहीं की अपने भी भी है एक भीरि भारि भीरि भारि नेही। व्ये विहे मेर् इंट्रै พธ์ ซํ พธิ พื ชพา ชงาตา ชรา พื พงโน เฉรี เร พ เ บุ พุท พ เ ษิต์ น ๔๓ พธิ เอานั้น เอา ๕๑ ษ เม็น ๙๔ เ พนิ ชิท์ พ นอทติ ช พชิ พุ ชิร์ เ ๙ อดิ

242. Now, at Harāighat, Lalit Barphukan and the Pāni Phukan, the son of Hariah Dekā, conspired against the king. Sometime after, Khāmrak Sāringiā Phukan of Tāimung family, Shengrāi, the grandson of Pukhuripariā Burā Gohāin, and Khāmchen Phukan, the grandson of Khenteu, after enquiry, could know of The two rebellious the conspiracy. Phukans were made captives and put under strict guard. The news was given to the king who was at Charāideu in offering sacrifices to the gods. Having heard the news, the king came back. The Barphukan and the Pāniphukan were conveyed to Tāimung. The king ordered the three Dangarias to enquire into the matter. The Dangarias took their seats in the council hall to try the case. The accused Phukans were produced before them. The accused said, "If we have conspired against the king, we should be put to death without mercy. If we have thought of doing some harm, our fathers in heaven will punish us for our crimes. The king, if he be pleased, may give up his anger". Then Langi Pukhuripariā Burāgohāin, Shengklang Kenduguriā Barpātra Gohāin, Lāithāpanā Māduriāl Bargohāin, Maupiā Nāohaliā Phukan, the son of Lāpet Barbaruā, Länghu Dekâ Phukan of Piksāi family and Tāmsheng Dihingiā Phukan, the son of Lahing, sent the news to the king. The king did not put the two accused Phukans to death, but he did drive them away to their homes. Some Rājkhowās, Phukans, Hazarikās and Tāmulis, altogether nine persons, were put to death Then in the month of at Räilunghāt. Dinruk (Baisakh), one of Handikai family was made Barphukan. In the month of Dinching (Aghon), a tank was excavated at Tingkhang. In the month

243. v m; wt w wm wh st f b ਕਾਰੀ ਹਾਂ ਅਨੇ ਨੰਘੋਈ ਅ, ਸੀਨ ਅ, ਸ਼੍ਰੀ 10 द भीर्क भीर्व भीर प्रमुख प्रमुख कार् าอุทุโร ลำ บู้ พ ุ พชิ พ้ ผ ัล ารูชิ พชิ £ પ્રભૂતિ જર્જા પ્રભૂતિ મે કેરિ જ કંપો ฟร้า พที่ ารให้ ณ นอพนี ว่า พรี ปรา ਆਂ ਮੀਏ mਦੇ ਘੁਆਂ ਜ਼ਿੰ ਕੇ ਕੇ ਸ਼ਿੰਘ ਸਾ ਤਿੰ ਅ ਲੀ। พุธ द ห งพ พพ์ ห งห์ ณ ส พอโบา บูลา प्रमूहि एरि फे म्हि। छि भी भी भी भी छी। में। भूमि भी है पूर्व भामि के ले में दूर्व कर าอุธิ เอุ ส ณ" ษายิ พชิ เอุ ชาท์ พริ เอฺ สา หรับ เช็พ พ" ພູ mu we m we sa &b dmi ार भारत भी भारत निभा परि है भी भी भारत भारति भारति दी गूँइ दिव का wow 1 म दिन मि भ? พ พธ์ ๕๔ พนิ พูธิ พนิ ชุพ พธ์เกา พูธิ ษาโด ณ พายา เลียง เกา เลื่อง เลือง भिष्ठ था कि प्रे प्रेश कि एहे कि पहि काई काई ย ซีซิษท์ พซิรซิา บัพจ์พา ๒ พจ์พา ਲੈੱਫ ਕੇਵੀ ਅਰੂ ਅਤਿ ਅਤੇ ਕੇਵੀ । ਅਤੇ ਅਤੇ ਸਤ रिक्ष निर्देश पर निर्मा परि निर्देश प्रमान परि ਅੰਨਿਆ ਕੇਵੀ ਸੀ ਘੁ ਪਰ ਕੀ ਦੀ ਦੀ ਜੀ ਕੀ ਸਾਹਿ ਹੈ พร์ ซํ พริ ปราชานิ พริ พ ปราชานิ एं दें निर्मा भ ए। भ भी है वै भी। અદ જ દુ નુખા છું ખૂનને કરી નુમાં અદે ร์ชา บังชอ์นา ศากา บังนุสุดิชิชิษท์

of Dinshi (Fälgun), the tank was dedicated to the gods. The king made offer of silver and gold to the people at large.

243. The son of one Bheba of Langhimā family was made Dihingiā Phukan. One Bhakatiā, the son of Lāpet Phukan was made Pāniphukan. Now Shengrāi Phukan of Pukhuripariā family, Khāmrāk Sāringia Phukan, Khāmchen Phukan, the grandson of Khenteu and the Dihingia Paniphukan, these four men formed a plot against the king. Some men, in charge of the Banphukan also joined in the conspiracy. The news of the plot came to light. The Pukhuripariā Buragohain, the Dihingia Barbaruā, Langu Piksai Phukan and some two or three other persons intimated the king of the conspiracy. The king heard the news. He called in the three Dangarias and having consulted with them proceeded down to Sonärinagar. There he remained for three days keeping strict guards From Sonarinagar, he around him. marched down to the fort Samadhara. Then the king ordered the Saring Raja, the Barpatra Gohain, the Marangikhowa Gohāin, the Barbarua and Länehingsāi Phukan to remain in the north of the The Bargohāin, Lānghu river Tilão. Phukan, and the Nāohaliā Phukan were stationed in the south of the Tilão. Afterwards, they were engaged in repairing the fort Samaguri. The king put his tent in front of the fort Sāmadharā and was busy in getting some buildings ready on a sand-bank in the south side of the river Tilao. There the king passed many days. The king, then, had a deep consideration as to decide what was to be done with the conspirators. He sent one Barā Kataki, one Kaliā Gonak Kataki, one Misä, a domestic of the

भिष्ठे इरें। भी देवि का इबि भी भा भा र भी रि ณพา บำพุท ๓ (หล พ. ษณ์ บำพ ชล์ พ้ की फार्का प्रमा क्यार फी परि भी परि में भी के भे भी જા મે પા પ્રાપ્ટ પટ હું પટ જા માર્ધ મહિ મીરે พริ น พ์ พใด์ ษติ ป็พา น สา พติ พด์ ® भूर भूम की निया निया की भी । 10 जा भिष्ठ के भी भारी कर है पहुँद के मा भर् भी फ मा भी भी हैं के के की वह का ने भी भारी ดในทุนิน พื้นที่ พัพที่ พัพชิ พริโร เพื่ של הלום מי משל און אין איל אום משל מים של אל מים של אל אל מים של מים של אל מים של אל מים של מים ש พริ ปร พิธ์ พ เอาห์ ห & พ เอ ส เอาห์ મીઈ & પ્રાંત્ર કે જ જા માઈ કે મેં W कें निर्ध प्रश्त एमा एमा निर्ध का 12 m र् किर्ण के किर्मा किर्मा किर्मा ਅਦੇ ਵਦੇ ਲੇ ਦੇ ਘੂ ਕੀ ਕੀ ਲੀ ਵੇਂ ਫੈਰ ਕੀਨੀ 4m พชิ พาก

244. v wo w of m of w on w देवि वर मा भी भी कि कि कि कि भी भी कर कि देशिय भी मां भी के में भी है। के भी भी भी है जा है ਅੰ ਕੀ ਅੰਦੇ ਅਦੇ ਅੰ ਅੰਦੇ ਅੰਅੰ ਅੰਦੇ ਹੈ। บู้ ที่ลักร พุศพาพุธ พิธี ลหางกุทธิ์ ตุ ห์ ๑๐ จหา พื ๕ฅา พพาษ์ต พพา พอ พ ਅਆਂ ਅਤੇ ਲੈ ਅੰ ਅੰ ਸ਼੍ਰੇ ਲੀ ਹੈ ਸਵਾਲੇ ਅੰਤੇ ਅਤੇ นาทุนิ น บ นาทุนิ ห &ท์ ปร นาทุนิ ਪੀਏ ਛੇ ਕਵੇਂ ਸ਼੍ਰਿਹ ਸਿੰਧ ਅਤੇ ਸੀ ਕਿਸ਼ ਸ਼੍ਰੀ นูพ์ นูพ์ ชุบ์ พ์ พ พ ชุพ พ์ พื้อ์ พ หูริ บา บำ ห์ นุชิ เอา เพลา ษัพ ษั ห์ หา เกา น ลใน โ ห โ ห ใ ห เบา บ m เ หนี ห้อ์ भीर्व एकीका भीर्त भीर कीर की भीर दीत भी พท์เร็ หลั พ่า พ่า ห่าง พ่ง ปิง หู้รั भेष भे वा भीरे भारे फू ने ना भारे कि भी ਰਿਸ਼ ਅੰ ਫ਼ੈਜ਼ਿ ਸ਼੍ਰਿਸ਼ ਸ਼ਿੰਦ ਤੋਂ ਰਿਆ ਰਿਉਂ ਅੰ ਰੁੰ

Barpātra Gohāin, one Jakhariā, a domestic of the Bargohāin, and one Namāchi, a domestic of the Barbaruā to capture the brother of the Barbaruā and Pāniphukan and bring them naked to the king. Sometime after, the Barphukan eaptured Khāmrāk Phukan and Shongrāi Phukan and after having stripped them off of their properties, sent them up in a boat. The Phukan of the Lānkhenteu family fled away. The Barphukan coming up by land joined with the king. The king left Sāmadharā and halted near the Kallang river.

244. The Buragohain offended the king. He was arrested and driven away to his home. His properties were confiscated. The deposed Kuaiganyā Buragohāin was made Burāgohāin. above-mentioned two accused Phukans were produced before the Barpātra Gohāin, heavily enchained. Indu Barbaruā plundered the Pāniphukan and drove him away to his home. Tamsheng, the eldest son of the Barbaruā was made Khāmrāk Phukan and Pāniphukan. Shengrāi Phukan were beaten to death. Their dead bodies were let go adrift in a raft. Afterwards, their bodies were again taken up and impaled. Then the eorpses were attired in variegated cloths and let go afloat in the river Tilão. Then Chāo Shupātphā proceeded to and arrived at Tāimung in Lākni, Khutcheu, i.e., in 1685 A.D., in the month of Dinshām (Māgh). In the month of Dinchit (Jaistha) the Dihingia Barbarua was stripped off of his properties and driven away to his home. The son of

में ठिरे । दृष्टे भिन्न फ्लाइन है फ्ला के क्रांसी अदि में प्रियों । एर्रे स्पान क्षेत्र । एर्रे स्पान क्षेत्र । एर्रे स्पान क्षेत्र भी क्षेत्र क्

245. v' m; wit is at the alf &; ปบา หู้ย ห่อ & ย ษนิ พูฒ์ ฟา ฟ ห่าง ซื่& ਅ ਨੀ ਦੀ ਸ਼ੀਬੇ ਦਾ ਅਸੀਂ ਅੰਬ ਦੀ ਅੰਬ ਅੰਬ ਅੰਬਰੀ ਅੰਤਰ ਦੀ ਸ਼ੀਬੇ ਦਾ ਸ਼ੀਬੇ ਦੀ ਸ਼ੀਬੇ ਅੰਬਰੀ ਸ਼ੀਬੇ ਦੀ रे भी। mu bu mi vol wa भी। ने ज् ย์โพ้บบัณใต้ฟีบีฟัง บู้ ค่อ รู้ รู้ ช้น ณ้ พงโนบุ ห์ บ้ นาท์น นว์ &ัง ป Bir in whim ar it is wing of my is नेका भिन्न क का भी का फर्न नेक कि भिन मैक दे अह भी भर्भा भाष भारे भाष है भी ษติ พุทิ ษติ หุงิ ห ี ษ (พ ธิ) รูงิ พ ห ง dri wh देही के ति के के में के कि dh ते m; wह के wow dw क्र्य कहें हैंदे के mg £6 ਮੁੰਸ ਸੀ ਸੀ 10 £ ਹੋਏ ਘੈ ann ਅ dro ਜ เม็นที่ ห้างถุดเลขังนิษีนี้ พางานไ ਪ੍ਰਸਾਵਿ ਪਾ ਫ਼ਿੰਦਿ ਚੋ ਵੱ ਸਾਵਿ ਸੈਫੈ ਕੋਵੀ । ਵੰ ાર્ર મેર્ડ મેં જા પર મેં માંદ્રે જો મહેળા પા 1 एँ m; एरि क्रिका का देखें मेंद्र नेपा हैंदें के भीर भरे ने ने ने के के के के ने में में में अप्रामा कि प्रामा कि भी में कि कि ชั่ ห เชิด ปอก สู่สิ เชโง ษลิ พรุ ห อุงิ પા મ દુધા પું m; મઈ મ મામ માલે મહ નામાર્ક માં ૧ અર્જ અર્જ મેં અર્જ અર્જ ના हिंदी ११

246. บ้าท(พชิษใต้ชุ๊น พู้ พิ ฬไต้ ณั บนิที พูชิ ชุพ น พ หู บันิ ฬโทิ (๖ น ซัน ณั พชิงเ (พ) ห พนิ พชิ พ น พูน์: ถ้า หชิ ชุรี (หัก หใทิ น พ ห) the Parbatiā Kuari was arrested in the city. The brother of the deposed Pāniphukan was arrested from his home and put to death. The deposed Marangi Barbaruā, the brother of the Barphukan of Lānphimā family was seized at his home and put to death. The grandson of Lāhan was made Barbaruā.

245. Sometime after, the Miris of Taimung set fire to the houses of the Sadiyakhowā Gohain, in the dead of night. The wife, the sons and the infants of Sadiyākhowā Gohāin were made captives. A large number of men was put to death. The Sadiyakhowa Gohāin alone escaped death. He fled away and coming to the king informed him of the disaster. Having heard the news, the king despatched the Naohalia Phukan to fight with the Miris. Accordingly, the Phukan marched against the Miris and attacked them. He killed some three or four Miris and carried their heads away. A great number of Miris, old and young, females and children, was made captives. Our men obtained possession of a large number of swords, copper vessels, wild cows (methons) and other household articles of the Miris. The news was sent to the king. The king got two earth-walls erected, extending to the river Tilao. Doors leading to the Miri villages, were attached. Then the Nāohaliā Phukan made over to the king a great many Miris, and their properties and wild cows which he got in the war. Afterwards, the king said to the Sadiyākhowa Gohain that he did not make joint efforts with the Barhatkhowā. The father of the Barhātkhowā was ill. The king found, Kāndu Sadiyākhowa Gohāin guilty. He deposed the Sadiyākhowā Gohāin and drove him away to his home. The grandson of Mirihandikai was made Sadiyākhowā Gohāin.

246. Then in the month of Dinkão (Srāvan), the Nagas made inroads upon the Dayangiās. The king heard the news. He sent Tāmseng Chinghāi Phukan to fight with the Nagas. The Phukan could not find the Nagas. He set

นาทธิ งาท งาน ปิอ สาพ (ชชิ รา ป પ્ટે માર્પ કિલ માલે માર્જા મીટ પ્ટું m (માર્પ માર્પ માર્ मर भार कार का भारत मर मुं भाम । का फार्माम માં પાર્વિ મેં પાર્કા કરી કરી મેં જે પાર્વે જિલ્લો મીઈ માર્ક પ્રાપેલ પ્રાપ્તિ અને મહિષ્ણ મીઈ અદે માં જિંદા માં મુખ માં માં કરે કે 1 ณี พัก ปาก ปลา เพชิ ณฑ์ เห็น ณหิ เช็ณ £6 11 भी है भी भी भी की की कार्या भी ห์ อง ๔๓ พักง พาก อง ราห์ พง व का कि के कि की के भी फिरी व रहे วง บู้ บุพต์ อเ ซู ฟหาเ พูบู้ ฟ ห้ ਦ \ ਸ਼੍ਰੇਫ਼ ਵੀ । ਪ੍ਰੀ m \ ਅਫ਼ੇ √m ਦੀ ਰਿੰਥ บาทุโท ป ห พ พ บ บ บาทุโก งาก าวให้ שלו אל מי מסינטון על אה און איוון ए मूर्ण का voto जा भारति भी का von मिं एर भीर भी भार् की एवं बर्भार एरी ບູ m; ພະ ປາດ ຊື່ຍ m พด์เอา ซ ณ ญฑ์ อ 26 w8 W 11

247. v m; w g a " a ra w m w s रेश है से भी मेर हैं। भी कि मेर्ड भी मेर्ड भी ปพา p a wowi พ พ พ พ เอ พ ซ ซ ए। एक राष्ट्र कि एक प्रांत मही कर है दिल का พิชี พพ์ ษา ส พุท พนิ พง พิชิ สชิ ค์ พ ค ร พช รา บ ร ชัย พงพา ปพา ณ หนูท์ พน พง พชิ ณชิ หรื พืช หา้ ษ(า ห์ห์ ฮ่ ผ่ หโช พชิรุ ๔๓ เช้า ห้ ਬਲੇ ਪਹੁਤ ਅਹਿੰ ਸੁੱਝ ਚੈ ਅਆ ਐਫ਼ੀ m; ਅ ਸੁੱਝ ए। भी ने भी। दें ने ना भी दी भूम พนิพอ์ ซึ่ พูยิ ผ่า ๕นิ ซึ่ง พู้ ผ่างการพัท हैं अहि कि ने ना कि दी में का के कि કે દુશા અદુ એ આ માઈ માં મેર માં મ્હામી ਹੈ ਕਾਂ ਅਦਿ ਅਦੇ। ਮਾਂ ਅੰ ਲੇ ਲੇ ਖ਼ ਕੇ ਫ਼ੈਜ਼ मित्र का कि में कि कि कि कि कि कि कि หู หู พธิชชิ & dar บุ พธิเยา ซา ลง

fire to their dwellings. The Nagas came out to talk with our men. They said to the Phukan, "We are your slaves. forefathers were protected by heavenly king. We, your slaves, do not know what is right and what is wrong. We are Abars. We have given the king cause of offence. Now, we shall offer two girls to the king with two female slaves and other articles. We hope, the Phukan will save us." The Phukan said it good and wished them to fetch their offers. Some days after, the Nagas offered their tributes as they promised to the Phukan. The Phukan came back and made over the Nagas' presents to the king. Then the Nagas came to the king with their tributes. The king pardoned them and sent them back to their village. In the month of Dinkam, (Puh), the king engaged men to construct a Hātigarh.

247. Then a domestic named Shupbanglao of the deposed Pukhuriparia Buragohain complained to the king that the Buragohain and some Lukhurakhun had stolen some stray animals from Dirai and it was known to all the sons and grandsons of the Buragohain. Thus being informed, the king arrested all the sons and grandsons of the Buragohain and fettered them all in the Hatichara. were asked if they had any knowledge of the matter. The elder brother of the Burāgohāin said, "We know of this. It is also known to the sons and grandsons of the Bijulibariā and Metekataliā Bargohains." Hearing this, the king arrested and confined them all in the Hāticharā. The king sent Katakis to ask the Burāgohāin if he was aware of the matter. The Buragohain said in reply that, in sooth, he was quite ignorant of the fact. The king said to the sons and grandsons of the Burāgohain, "If persons, like you, be allowed to go with impunity, the country will be greatly imperilled." Thus

ษัต พุทิ พัติ 🗸 พาเ พาไ เพชื่องที่ เริ่งดี บเพน็น ึง/พเพ ซ ซ ซ ซ ซ เ ซ เหร็น નિષ્ય દુષ્ટિ માર્ગ જે માર્ય જે માં હૈઇ જે મી ૧ พุทิพธิลชิต์ ชากุ ห้ พธิหา ชั พุทิ พุธิ พง์ ซึ พุธิ พง์ พุธิ ๙ร์ เพท์ ਸੰਬੰ ਕਾ ਅਹਿੰ ਅਤੀ। ਅਹੀਂ ਤੂੰ ਅਤਾ m; ਪਹੁੰਦੇ ਪੈ มุชิ หลุม ผูล ของ มูล หลุม หลาย พ ਝੇ ਨਾ ਮਿੰ ਅੰਸ ਅੰਸ ਦੇ ਦੇ ਦੇ ਪ੍ਰਾਜ ਦੀ ਹੋ ਵਿੱਚ । บู้ m (พชิ ฟิง์ ซู่ นิ บู่ พิ พ ค ซึ่ ๕ นิ พุท์ मि भी के का भी मिरी बेला भी भारत वा वा मिरी है। หชี หู้ งพง ที่ ๒ พง อบ ซอ พง กับ ออ พริ ชชิ ช พ ซ ซชิ สา สิธิ ฟิลิ พุธิ พัธิ လံ၊ ပွီင်း *พဲ* ဃံ ယွယ္ ကွက် ကေႛ ဎၤ 🖧 ် પ્યુક્ષ કર ખીઇ &ઈ મે મ છી છે જે ખીઇ भरे भर एवं भरे अर भी कि कि फिर्म भरी ਪੰ ਅਰੰਦਰ ਆਜ ਮੀ ਕਾ ਅੀ ਕੀ ਦੂਸ਼ ਦਿੰਦ ਨਿੰਸੀ। ભાષ છે \ ਅઈ & ឃ \ บ \ ช ปิ ด หัน พ ช พุธิพให้ เพื่อใช้ พริสาราชา ਪ੍ਰੰ m; ਅਉਂ ਲੈ ਮੀਰ ਵਿੱਥੇ ਲਈ ਲੈ ਲਾਜਿ dra मूर्ड नेफ इं के। एँ भी कि कि भी भी बा √ ਘા € \ પૃષ્ઠે ખીઈ પ્રદેવ મઈ દે પઈ 11

saying, the king ordered the executioners to put Langi Buragohain to death at his home. Accordingly, the king's order was executed. The sons and the grandsons of the Burāgohāin were also killed. The sons and grandsons of Langu Bargohain, the son of Tamseng, one Kaliagohain, two or three of their brothers, and two of the family of Metekatalia Bargohain were beheaded at Bahbari in the month of Dinruk (Baisākh). In the month of Dinpet (Ahār), two Lukhurākhun brothers, the real culprits, were found out. They said, "We have no domestic We know nothing of the animals. matter, we live on begging. In the day time, we stayed in the graveyard or in a deep jungle. We live on public charity. We would not have lived so long, had we not been favoured by other's alms. The people at large know that we are destitutes." The king paid no heed to their pleadings and ordered his men to put them to death at Eratali. Then in the month of Dinching (Aghon), the king proceeded down. He selected out a large number of persons of good families and named them Basa. In the month of Dinching, the king sent some articles to Charāideu temple. In the very month, a herd of clephants was caught at Jarapung.

Then the Namsungia Nagas cut some persons at the salt mine. Having heard the news, the king sent Katakis to Tamseng Chingsai Phukan to proceed to the Barduar of the Namsang Nagas. Laling Phukan was also ordered to go to the Barduar of the Barhat. Both the Phukans took joint action. They made captives of a great number of the Nagas including the Rajā too. The captives were made over to the king. The Nagas were fettered heavily in the Haticharā. Then all the Nagas were beheaded near Jamuna in the village Langkek. The brother of the Khunbão (Naga Raja) named Lathā was made Raja.

249. ชุพ; พชิ พิ พ์ พิ พิ พิ พิ พิ พิ ผืชิงษ์ พาษใจัธิติเอา พ์ เ น้า หัต भी हिंद भी भे की त्रही ही अदि भे त्र्की दे ते मूर्व ने भार द्विष्ट भार्व भी भी की फी फू पर्ट भारी må । ਮੰਘ ਵਿੱਚ ਘ ਨੂੰ ਕਿਉਂ ਦੀ ਦੇ ਘਾਂ। ਮੀਰੰ າວາ ບູ້ m < ນາຮີ ໝໍ m ນາ ຮໍ ໝ ໜູ ກົ ໝູ ໜົ र्म पर मिं भी भी भी भा औ तै दिर्भा फें भी रे 1 รบ์ ร ง ง ด พุธ ช บุทิ งพ พริธ์ ษ์ต रिकाइ रिमाद कि करा भारत महि राष्ट्रि रिका นุพธิ นุ ส พธิ นุพธิ เอ ส ณ นุย์ งาง เ फै निम् निक्ष मद्देश प्रकृति निम् निमा कि ખુંદ પ્લૂમ &ન્ જાં પ્લૂમા લે m; vi m; નિભાર્ મુદ્દ માં માં માં માં માં માં માં માં บาง เอ สา ดา พาร์ ผู้ พาร์ ณ หนึ่ง สา พาท์ मिन ली न्राफी प्लूजा व ली निमा निमा ली मी ई ம் मैद्र्य भे फ्रांता ले भी के भी र परार्ट भी दे भी निमान कि दे पत्र में निमा के पत्र में महि मिं ए जा मार्भी में ए जा एंसा ने का ए जा। र्विष्ट महि रहा ए जा वर रेमा रेपाम भार फै निम निम मा एक जा ए एमा प्रमि ए वा ਲੀ ਰਿੰਸ਼ ਹਾ ਦੇ ਲ ਲੈ ਝੰਸਾਂ ਆਲ \ ਲੈ ਸੀ ਸੀ ทะเพิ่ม หลาย พ.พ. พ.พ. พ.พ. พ. พ. ๕฿ ท่าง เมื่อ เพลา เมื่อ थे की भार्व मार्थ की ए। ए ने भार्य निका मिर्व थे है के के दिह के करि भी कि भी दे वर्ष वर्ष भी है ลง & เ อุชั่น เอาพุ£ ห ลงท์ น สงท์ เ ਦੇ ਪ੍ਰ & ; mo wm & n a wow of ye मिन एकी के प्रविष्ठ कर भी कि क्या में की की कर भरि है थि। की नेहा की नेपा की भी & vi v ຮ ການ a (พื ห ซ v v w พ) v भी है भी के के ही के के ही के मार्च के के मिर् ਅੰਸ਼ ਕਾਂ ਨੇ ਅੰਸ਼ ਸ਼੍ਰੇ ਲੈ ਚੁੰਦੇ ਅੰ ਕੀਆਂ ਅੱ &

249. In the month of Dinship (Bhā dra) the king ordered his officers to catch elepants at Māimelā. Next year, in the month of Dinshi (Falgun), the king dug out a tank, named, Kardaipukhuri at the foot of the hill Charaideu, where the dead bodies of the kings were entombed. The tank was dedicated to Längkuri (Siva). When the dedication ceremony was over, the king offered silver and gold to all. Ten days after, some Hindu Bāpus (Gosāins) were arrested and put to death at Namruk with their sons and brothers. The king ordered to take Bāhbariā Jadumani and his sons, Kanthabhusan and Chandrabhusan; Salmariā Paramananda, Sahadev, Joydev, Rāmgovind, Kahākatani, Sudarshan, Jay of Maharā, Auniātiā Kāntā and his son Gopal, Namatia Binand, Moamaria Sonai, Raghunandan, and Gajalia Kehu and his elder brother, and his son named Babai, all these Gosains to Namruk and put them to death. Accordingly, the Gosains were taken to Namruk and beheaded, only three or four of them remained The dwellings of all these Hindu Gosains were reduced to ashes. Then the Auniatia Bāpu (Gosāin,) Kesabdev, taking silver and gold with him entered into the Chutia village in Taimung. The idol of Govinda Thākur was thrown into the river, Tilao. of Phură was taken away by the Khāmti Dekā Raja and thrown into the river Tilāo. The eyes of Dakhimpatia Rām Bapu (Gosāin) were extracted and his nose cut off. All silver coins, gold and gold idols belonging to Dakhinpatiā Rām Bapu were taken by force. The gold idols were broken down and given to prepare ornaments. All other things were sent to Charāideu. The king's men proceeded to the south to plunder the village, Bebejiā. All the people being very much afraid gave up their silver and gold. The gold and other idols were taken by force, and made over to the king. The wood and stone idols were broken and thrown down into water. After this, the king's men proceeded to Tarátali and set fire to the dwellings The houses were of seven villages. reduced to ashes. Afterwards, wherever any male or female Hindu Gosain child

250. v^2 m; w^2 we with \sqrt{s} der v^2 w. फीर्ड मिर्द विकास विभा विकास में विभा के राष्ट्रि की मर्गाणा । महिचा की निमा मार्क मही भी है हि के ची ली भी है देंहि हैं है है कि फर्किक บาชาชาสาที่ยังเอียงา ช่างอินาส निहा भी भी भी भी इ कि में कि मिल है आहे พ่ ชน ซน พนิ พนิ พัง ษ ฟ้า บา ส निम् मार्क महिने है। एँ मार् महिम्मिक रहि भे भा फ m; रेका फे रेका फेंका फेंका के 13" 12" W 12m 10 (18) om man dan यह मा या यह मा है यह कर भरि यह वाह भी है ही के पेश स्पेश मूहि पेश พร้องที่ พร้าว พร้าง พร้าง พร้าง หรือ พัธิพัธิชินา พโฟพอัธริพ ฟิริ พุชติ ชุบา พุชบาน พังพ์ พัติ พื้นป่า ਲੀ 10 ਸਦੀ ਅਤੇ ਪਾਸ ਪੰਜਾਬੀ ਅਦੀ ਸਭੀ ਕਾਰੀ ਅਤੇ म भार्व my at Li ए अर्च बरे भरे की भार्क ท่องปรุศัลิล์ พา บาท เพชิ ปองห์ล ห้า ह ए ए मुंदर्भ एहि एका भी के ने भर के वी पर्व น์ ๔พาล์ พง์เอา ษติบาทง์ ซุษิด์ เชื่ นนิทิติเ น้าที่หาหนิทหิฟเล็ฟม भी के कि मार्थ की भी के भी के भी की की की की พโบ พี่อับ ; พื้า อา พี่ยี ณี ปนา พูฒ์ พ้

could be found, he or she was made over to the Chāodang Baruā for putting him or her to death.

250. Then Rangācharan Bardalai complained to the king that the Bhakats (the attendants and disciples of the Gosains) had taken shelter in other's Thus spoken, the king ordered him to send Katakis to strip off the Bhakats of their properties. The Bezdalai sent Katakis to all quarters to seek out the Bhakats and to extort from them their silver and gold. The Katakis accordingly took by force the properties of the Bhakats wherever they could be found. The king left the Ganaks, the Kathas (Kayasthas), and the Kalitas unmolested. He made his men to kill many hogs, cows, and fowls and engaged a fisherman to eook the fleshes of the animals killed. He then summoned the Keots, the Koches, the Doms, and the Haris and made them eat the roasted fleshes. The king sent Chāodangs to all quarters to make the people of the above classes eat the roasted fleshes of hogs, cows, and fowls. The Brahmin Pundits, who were in Dergaon, were arrested and made to take opium. Now one Ngupu Dariā complained to the king thus:-"I have been living on public charity but Bezdalai has forcibly taken my gold ornaments and other properties I had. There was no Bhakats living with me. Taking the plea of plundering the Bhakats he has plundered the people of the whole country of their silver, gold and, other properties. The gods have been pleased to ruin the country." Thus spoken, the king became very angry upon Bezdalai and others who oppressed the people.

mi w' at भी है जह कह भे ने ना मह भी है ชุลิทิ ซชิ พโบ พัง ป เพา พง คุ & พ้ ษใช้ ห พ พ ซุบิ พ ำ ห ห ช ซิ โ พอโนา कार हा फ्रां भी फ्रां महिकहि भी भे भहि भरी พาद व्या भूष भेर्गण क्षि भी देश वा दह รา คริ ปริธัติ หานา ทั้งหา ส राता मार्क हिंद के एक भी मार्क मर माँ। वाह 13 હેવ જેમ જેમ કેમ હેમ હેમાં કેવ કેમ เชล์ ร่าง พย่งช่ร่างสางหนา ชา หรื ਤ' ਆ ਅੰਜ਼ ਅਦੇ ਆ ਨੂੰ ਅਤਾ ਅੰਮੀ ਮੁੱਜ਼ vo ਅ ท่อง พื้อ บาง พราชา พันธา พื้อ ซื้อ 10 51 W om as 25 of who His om &! फ्रांक कर हैं भे भी वै फी महिना ले भी पर एक एक में भी किए भी के एवं ए के निया निका भी भी वा निकास के भी บา หนือ ปลิ ปพ์ หว พ หรืาที่ ห้ หน้า ช่า ห์ พัฒิษุ ห์ พํ ๙๖ บ° ๓° พํ พ ๙ ๙ฅ พ° क्रीर्क भर्म मार्ड मार्ड भरि क्राम में प्रदे भरि พชิดให้ เ บุ้ทธิเฉพโลโฟง์ ทั้ง ปร m; एहे एवं भी। m; एहे १२ में ल; भी บล์ इरि บิท์ द्रु พื้น ล क कि एरि พ निर्मा भीर्व मह निय पा ए जा दिएकी भीर्व मह ने भा व्याम मिंह भी ने भी ए जा में भी ने भी निष्णा ए के हैं भे का जा के भी की फी भी พริท์ เรือ์ เรียง ป่า บ้าน เพริง ล้างยิ ਅਦੇ ਆਣੇ ਕਿਸ਼ ਅੰਅੇ ਲੇ ਅੰ ਦੀ ਅੰ ਨੇ **ਮ**ਿ ਅੰ พท์ ชัย พุธิ ชาก ชินิ ฟา ชุ พรุ พธิ थित में भी है भी में भी भी भी भी भी v.માં મ[ા] જા જાઈ મળે માં જે જાણ พ่น จากา บู พ; พชิ พ พพิติ หลั ชิด์ ริต์ พ พ ฟิอ์ ชน์ & พู พือ บล์เงา £ w the w'r w, the wolver 5 min મીઈ અવિ માં ૧૦૧મ⁹ મી પાં પાં કુળે દુધે พบห็พไ

He further exclaimed, "I have never allowed them to pillage the people at large. I have not told him to take silver and gold from the Bhakats. I am quite ignorant of their plundering the whole country. I am not really offended with the people." The Katakis of Bezdalai captured Thirāi and Kera of Gobharumelia clan and made them over to be sacrificed to the gods at Taimung. One Pitāmbar at Tāikhanpuk family with his wife and children were put to death. One Shekhāi Ganak of Gajpur was bound hands and feet with iron chains and made to take roasted flesh of hogs; and then he was dragged by some Haris having tied a rope round his neck and thrown down into the water of the Barnadi where he died. Then the Katakis made a great many Bhakats prisoners, of whom half were massacred and eyes of many were extracted; and the hairs and noses of the others were lopped off. Gābhārumeliā Barua, one Tukmānshauke Saikiā, and one Shaukela were fettered and made over as victims to the gods. Now Bezdalai gave up plundering silver and gold. The men who were made prisoners were set at liberty. The king then gave up his malice. He made the Bazdalai return the silver and gold to the proper persons from whom they were taken. Then in Lākni Khutmit, (i.e., in 1695 A.D.) in the month of Dinshi (Falgun) and on the day, Raicheu, the great king Shupatphā died. He ruled the country full fourteen years, six months, and five days.

251. พท์นี้ ซีนน์ พํ หมูท์ ษนิ พอ์ ฟได์ พุชินกุ ซีนิ พด์ พ เ พท์นี้ พบิ พื้ พ้ ซนิ ๗ เ พ. ษน์ นี้ เจเ ๓ ซี พ เเ

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CHĀO-SHUKHRUNGPHĀ ALIAS RUDRA SIMHA.

251. In the same year, Chāo-Shupātphā's son, Chāo-Shukhrungphā, became king. He died in Lākni, Kapshi (i.e., in 1714 A.D.). He ruled the country full eighteen years.

SHUTANPHĀ ALIAS SIVA SIMHA.

Rudra Simha's son, Shutanphā, succeeded the throne. On the sixth day of the month of Dinching (Aghon) and on the day Khutngi, the king's mother, the daughter of Kechukalia Bargohain, died. The Bahbaria Buragohain, the Khowang Phukan of Kechukalia family, and the Kuar Hazarika conveyed the dead body to Charaideu. On the second day of the month of Dinkam (Puh) on the day Dapmao, the dead body of the king's mother was put into grave and a mound of bricks was raised over it. The king called in the Gosains with their idols to perform funeral ceremony and for three days and nights different sorts of ceremonies were performed.

253. Then the king invited in the Phukans and the Baruas and offered them presents of gold earrings, cloths, To the Deodhāi and other articles. Pundits, he made offer of embroidered cloths, gold earrings, and many other valuable things. He gave a feast to the attendants and labourers and presented them with cloths, silver, and cowries in innumerable numbers. On the 27th of the month of Dinkam (Puh) on the day, Khutshi, Chāo Shutanphā proceeded from Rangpur to a town called Tirupalia, in the north. One day, the king caught fish in the Sessā river. On the very day, some Gohains, the Rāidangiā Phukan, the Henchowa Barua, and the Ghorachowā Baruā, the grandson of a Ligiri of the Burāgohāin, offered the king goose eggs, rice, dal, sugarcane, eatables, and many gold ornaments, such as earrings and bracelets at the place. On the 12th of the month of Dinsham (Puh), on the day, Kāpshingā, the king crossed the river Tilão. He proceeded to and arrived

ผืนง์เอา พา้า นี้ นู้นิพ พ พ ำ าง าว ปิโ ชน์ พบิ พีซา พ้ เฉพี ชี น ผืพู ชี મીઈ પા ભ ને માથે પાર્ટ માં પા નિ પ્રાથ કરિ ए फिर्ग मि में ने कि मार पे ने ना में भी ਲੁਸ਼ੰ ਸਮੇਂ ਪਿੰਸ਼ ਸਿੱਖ ਸ਼ੀ ਸ਼ੀ ਸ਼ੀ ਸ਼ੀ ਸ਼ੀ ਤੇ ਐਆਂ ਲੈ. พูหา ปิงชิพ เช่นง พูหา พูหิหั हार है ने भर्ग की भी रिकार भी रिकार्स कि ณ พัพเราเล็บเอ็ลเรื่าง เมื่อ फर्ड ज्रह जर्हा फ्लाई स्टिन्ट्रिसे हिर्ड ज्रही र wmig ng mil wim wig wo tolk wit del 1 พง์พ รู จพ พล พง ปิง พ จรา พุ่น निष्टी की निष्टि आहे कि अपूर्व हिंदी किया ปรา พุปทางอัฐชิณ ปลัติปรา พ निया कि कि कि कि ने निया के कि भा रके नर्दा एँ फर्र भी फर्र हरे। फेर ma & wह mg mg a or we w' no & a र्भा भा । प्रति भी ए । क्षेत्र देश भी औ दे । अभी หติ พริ บ

254. white my w Ho kin who be พบิ ฟลิ เช้ ปิโด้ หลิ เชอ์ พ. ู เกล็นกุ พ. วัง ब्रीर्क कर भें भेर भीर के हे ने मार्ट के Li w win wi wo we a va o whi वं कृ रेण कर फर्श कर माँ। मांव भी हे करे फ फ भेरि फ फ द भा म \ फ की मीर्ड दिं ทำ บ้าหน็น ผู้นำ พูน พู พ อ อ ਵੇਰੰ ਚੋਲੰ ਵੇਲੇ ਕੀਣੇ ਚੋਲੰ ਚੋਲੰ ਕਾਂ ਚੋਲੰ। ਨਾਂ ma म द दें ए ए के दिल भी। मीर्व हिंद भी บित भूकी भीकी भे की नी भी भूति भारी भार फिर्मा इर्मा रिट एाका एटि की महि निर्मा एवं कैटि भ भूम निष्ठ भर्र भ्रे भर्र थे के फर्का भू । न्द्र कर्ण भी भी के भी के के भी के के भी के के अपने के के थं न प्रति प्रीविष्ठ प्रदेश के प्रवेश प्राप्ति भारे รู พา ปิง พ ชัก ปีที่ ยีด์ พ พฑ์ ส ອຸສິນວໂພາ m; ບັນ ປ່າປົສຮີ ກໍ ໜ່າ ບັ

in Manipur where he stopped for some time. On the day Rungplao, the Parbatia Kuari of the king amused herself with a sight of buffaloe's fight. In the night of the very day, the Kuari became ill. In the night of the day, Kāmāo, when every body went to sleep, the Parbatia Kuari died. In the morning, the dead body of the queen was conveyed up in a boat to Charaideu. The Bura Gohain, the Bhitarual Phukan, the Khowang Phukan of Burgohāin family, the Parbatiā Bharāli Baruā, the grandson of Tāmulidalai, the Dolākākhariā Barua of Kechukaliā family, the Chāodāng Baruā of Pānigaon, the Bāhbaria Baruā, the Kuar Hazarikā, the Kukurāchowās, the Chāodāngs, the Dolāhariās, the Dhanudharias, and the drummers formed the funeral procession. The dead body of the queen was put into a grave and a brick mound was raised over it.

254. In Lākni Kāsheu (i.e. in 1739 A.D.), in the month of Dinching (Aghon), on the day, Kāpshān, Chāo Shutānphā brought Shengdeu from Charāideu. On the death of the Buragohain, the grandson of Dhupurā Burāgohāin of Pukhuripariā family was made Burāgohāin. Then one Musalman, named, Rāmshā, came to our country. Three Firingis, Gudimbill, Distirbill, and Mistirbill, came with Rāmshā. In the month of Dinkām (Puh), the king came out to principal gate of Rangpur to meet the Firingis. The three Firingis paid their respects to the king falling prostrate at his feet and offered him five packets of needles, two Sarāis (stands) for keeping in betel-nuts, and two blankets. days after, on the day, Plekmui, the king came to Gajpur from Rangpur. After five days, on the day Khutshi, the daughter of Salāl Bargohāin was made Barkuari. In the middle of the month of Dinhā (Chaitra), the king came back to Rangpur.

255. เพท์ผู้ หูบ พูฒ์ ฟูโอ์ หู๊น ๛ ห่อ าง is us the min w mi wo the me as we भ भा भा । भारत के अह भी हिंदी भ रह रहे भी फेर्ताण स्पूर्ण कर नेकी सुद्धे my บุ √พ์ รชิ ๖ พุ ำ ษติ บูเท็ พ พ พุท ๓ งุ हाई कै मार है ए ने कि मेर भेद मेर मा कि का บื งาง ชนิ เช็บ ชนิ พาง ปี เพรา ลาง งาง एवं ए फे कार ए ए पर पर प्राची की की दिह अभिंद करि ए ए निर्ण भी द स्वि से ए अ अमि मर्गाण का इ का ए। सब भी कि कि हिए कि ฟบ์ พ้า พ; หู๊ลิท ชลิทบิฟช; พังโน งาง หลิ หรือ ษา น งาง งาง งาง สาก สรา พบท์ ชาง หล พ พ พ เชิง ชล ๕ พล พ เชิล บุ ชลิ เช่า หนูที่ ชาง เหลิ เชโล ชาง เขาชาง ษ เช็ม พุพิ ส หนิ พ ชนิ ๕๔ พ ชนิ भर्य नेक मिर्ड के र स्पर्ण नेक मिर्ड के की भार्य की में पर पर निर्ध भी भी भी भी Am to wow o' भी ह निर्मा प्रदे भी क 5° dwin

255. In Läkni Dapmut (i.e., in 1742 A.D.) in the month of Dinpet (Ahar), the elder brother of the Barkuari and the son of Salal Bargohāin was made Salāl Burgohāin. On the day, Rungsheu of the month of Dinkām (Puh), in Lākni Rāishān (i.e., in 1743 A.D.), the king came to Gajpur. On the day, Plekcheu, the king proceeded to Tengābāri from Gajpur and stopped there. Then the king went to Dergaon. On the day, Kāmāo, he left Dergāon for Jatiārāng. He arrived at the place and halted there. At Jatiarang, the king amused himself by making people to catch fish and tortoise in innumerable number. On the day, Dapmao, in the month of Dinshi, the king came to Alun from Jatiarang. In the latter part of the month of Dinha (Chaitra), on the day, Kāpshingā, the king eame back to Jatiarang. The king passed three days there. On the day, Rāishān, he eame back to and halted at Dergaon. From Dergãon, he came back to Tengābāri. On the day Rungkeu, he returned to Sonarinagar. On the day, Kapngi, he came back to Rangpur and stopped there In the month of Dinruk (Baisakh), the king proceeded to Charāideu and worshipped Shengdeu.

256. In the month of Dinchit (Jaistha), the Barphukan, the grandson of Rangāchila, came up to Garhgaon from Harāighat with his daughter to offer her in marriage to the king's son. On the day, Kāpshān of the month of Dinpet (Ahār), the Barkuari, the sister of Salal Bargohāin, was requested by the parents of the bride to fetch water from a river or a tank to sprinkle on the body of the bride by rubbing turmeric and oil, etc. At the request of the parents of the bride, the Barkuari of the king, mounted on an elephant and came out to fetch

นน์ เช่น ปกา เอา เก็ณ เปอ เน็น เข้า ชติ พบิ พชีธ (พ้ พฐชิ พุพา หำ บพิ ซ์เชิ พื น หอ หง ห พาง หง หอพนิ พหิ พำ หา फिर निम् क्रां क्षेर m; के र फिर ए क्रां મેડ્રાળ ભાગાળ તાં જીવ મિલ છે મેડ્રા છે મડ บพิหุ ๕ ชิบพิสา พ เชา ชิบพิสา कर का भे का कहि भी भार भिष्ठ ने ना निक्र कैरि निर्धा केरि भी । निर्धा निर्धा के कर mpmj mg po dm & Bg & b p र में प्रथम व में भी भी भी है है में प्रभा न नेश मेर इंग्रेस भारत थे थे भारत विश्व कि प्रि ນຕົ້ນ ໝີຍ ເພີ່ອ ເພື່ອ ເພື່ອ ເຄືອນ ເຄືອນ นาท์ 1 พาท์ ชนิ ชนิ พาท์ ชนิ ห หา นาท์ ค นาท์ า ษพ์ ษ พ่น ปหน ชน ปหน ทำ ท นาน निष्ण व में प्रविद्धि में के कि प्रांतिक व क् कि के कें के कें के कि के भी के कें के कें के £ှစ် ဟည် ဗီလီက ဗို≾ျ ပတ် ပွ ပတ် ကို ပတ် के का भी के का भीर वा भीर वह में भी भी mil vi w polo w w p of m m w र्मा वाह वा पर्वण वाह रमा द्वा वाह पर्मा भी भी भी भी भी के के के की है भार में भी พุ่นใน

water. As the queen proceeded to fetch water, numbers of drums were beaten, gongs struck, and horns blown. Thus the ceremony went on with great amusement for eleven days. On the day, Kapshingā, an Hindu auspieious day, the wedding ceremony was performed. Then the Barphukan offered a male elephant, a female elephant, ten horses, one of which was saddled with a gold saddle, five hundred buffaloes, one thousand eows, one hundred slaves, three hundred boxes for putting in cloths, two silver and two gold vessels, two silver and two gold Māihangs (round flat plates with stands) for taking food from, two silver and two gold Lotas (water pots with long necks), two silver and two gold plates, two gold and two silver Charias (vessels), two silver and two gold Bans (eups with stands), four small Bans, two silver and two gold Jaras (water vessels), two silver and two gold stands, two silver and two gold Pāchis (baskets), two gold jars, struck with diamonds, gold Kerus (earrings), gold bangles with diamonds in the middle, two gold Māihangs; gold rings, varieties of necklaces such as Olomāmani, Gejerāmani, Thupiāmani, etc. and many other valuable articles as dowry. Then all the officers, high and low, also offered brass vessels, jars, stands, cloths, eows, huffaloes, female slaves, gold earrings, gold bangles, and gold māihāngs.

In Lākni, Mungrāo (i.e., in 1744 A.D.) in the month of Dinkam (Puh) the king proceeded to Sonärinagar from Rangpur. On the 6th of the month of Dinshām (Māgh) on a Hindu auspicious day, the king made to fetch water from the river, Tilao, and sprinkle on the body of the Tipām Raja. Seven days and nights were passed with great amusements by beating drums, blowing flutes and horns, and striking gongs. The Karnavedha ceremony of the Tipām Raja was celebrated on Hindu Brihaspatibar and Ahom Rāishān day. In the middle of the month of Dinhā (Chaitra,) the king came back to Rangpur. On the

જ પુંત્રફ ખૂ જે પું તે જે જો છે કે છે પ્ พปิง์ & พี ชุติ งพ ษีโง หนิ พ หริท์ ณ บ; क् भारे कार निष्ठ मिंह निष्ण कहि के भारे के भारे માં ા જેમાં & પ્હે છુંક છા મોકે જુક & જે પ્લ ท (ป (พ ปโด ฟ พ ซูติ) อา & ซี ๗ ฟ บ (Usi we of we will mil vi the vi m; ส่ 6 พ่งโมเ พพิ ชพ ี ษุติ พิโต ษา พุ ชพ พุธิ พาง หู ปิโด หู้ผิด พ้ง ชนิ พัพริ พา अर्राभिष्ट भा कार्य है कर है भा राज है મેં માં માર્ટ બાંગ મારે હ છા માર્ગ માર્ટ માર્ટ મેં અદિવાસ આપ્રા માં આ માં માં માં માં માં માં માં भीत वर दें था। सम्म परी स्वा की भीरी प्रमार्ध म ; Æष्ठ भौ पर्व अंत्र प्राणी परेष्ठ पर्वा માર્ગ પહેર મોર્પ પર પ્રભૂદિ માર્પ & પર્જી ป ma น บุธิ พ ่ ห หาธิ mwi หา บาทิ หา ਹੀ ਵਿੱਚ ਜਿਵ ਕੀ ਜਿਸ ਨੇ ਪਾ ਪਾ ਪਾ ਸੀ ਸੀ। ਸੀ। ห้ พ่ายา บุ พท์ติ man พุ ษใต้ เร็ต 18 18 10 WE W. OF WO & W HE WI W सि में भीने भीने कार्न भी जा एं रहा भीने 15 20 11

day Rungmut of the month of Dinchit (Jaistha) Rajā Ramsing sent a man named Rāmjiban to our king. Our king met Ramjiban outside the principal gate of Rangpur and asked him the reason of his coming. Ramjiban said, "Our Raja has sent me here to offer ten thousand rupees to the learned Brāhmins and Ganaks." Accordingly, the sum of rupees ten thousand was distributed among the Brahmins and the Ganaks. On the day, Kārāo, the king went to Garligaon and stopped there. Then on a Hindu auspieious day of the month of Dinpet (Ahār), the Tipām Raja was rubbed with turmeric and sprinkled over with the water of the Dikhau river. For nine days, the Barkuari fetched water with her own hand from the Dikhau river mounting on an elephant and the days were spent with great amusement. The daughter of the Marangikhowā Rajkhowa of Bargohain family, the daughter of the Nāohaliā Phukan of Khringphrai Buragohain family, and the daughter of the Rāidangiā Baruā of Ruphandikai's family were offered in marriage to Tipām Raja. All the officers were entertained with a feast. In Lakni Katkeu (i.e., in 1744 A.D.), in the month of Dinching (Aghon) Chāo-Shutanphā died. ruled the country for full thirty one years.

CHÃO-SHUNENPHA ALIAS PROMATHA SIMBA.

258. In the same year, Chão Shunenphä, the younger brother of the deceased king, was made king. On the day Räishingä of the month of Dinchit (Jaistha), one Längkhätungkhä Naga Ligira, the Dhekial Baruā and his son, the Tipamiā Phukan and his three brothers, one Dhekiāl Dekā, one Ligīrā of Ruphandikai, and one Kataki Deka conspired against the king. They were all captured and six of them were driven away to Tejinamrup. The ears and noses of these six persons were cut off and sixty blows were inflicted on the back of each, One Sonāri Dekā, one Kataki, and one Gharpaliā lost their ears and each received thirty blows on his back. Then they were driven away from their homes. One Jathipatia Deka

261. บรู้ เพพิเร็ หลูด์ หรู้ ษได้ หู้เริ หชื่ง ษต์ สรุ้ง พุติ ส่ สริง หรู้ง พุทธา ษติ หมื ห้อ คริง พุติ ส่ สริง ษใช้ เรา หู้รัก พ พ รุ่ง พ ภาษติ หรับ บรุ้ หองโอเ พ รุ่ง ข แรง พ รุ่ง พา of Längkhätungkhä family was given thirty blows on the back and driven from home. Then the Naga Ligirä, the Dhekiäl Phukan and his son, and the Tipamiä Phukan were sent back to their home and their properties were confiscated.

259. On the day, Plekshan, the king prepared a Holong. On the day, Mungkeu of the month of Dinkao (Sravan), at the moment, Shukna, the king ascended the Holong. The king mounted on an clephant with a gold Howdah on and entered into the temple of ${f Chomden.}$ He conveyed Chamdeu on his neck. He, then, dismounted from his elephant and ascended the Holong with Chomdeu. Now, the king sprinkled holy water of the Brahmaputra river on his body and in the Holong and after attiring himself in gorgeous royal dress sat on the throne. The Chiring Phukan of Chapaguria family and all others named him "Chāo-Shunenphā". Cannon was fired to show respect to the king.

On the occasion of the king's coronation ceremony drums were beaten and cannon fired for seven People enjoyed and nights. amusements throughout the time. the high and low officers were feasted to their bellies' fill. After seven days, the king conveyed Chomdeu on an elephant to the temple and placed the idol there. He presented the officers with gold earrings, gold bangles, and gold embroidered cloths. He offered gold earrings, embroidered cloths, gardles, and long cloaks to the Deodhai Pandits; and silver, gold, cowries, and cloths to the children and the people at large.

261. Then in Lākni, Khutchen (i.e. in 1745 A.D.) on the day Tāongi of the month of Dinching (Aghon), the whole country was surveyed. On a Hindu auspicious day, a census of the people of the country was taken. Then on the

रहे भे फी फी। दि हैं में भे में भी है भी หา้ท์ คริ ชื่ คริ พริ เ ชริ ปาท์ พื พำจั พีบิพ; พีบิส์ พี ซีซี พี เ บู่ พีบิ ผริ ਜ਼ਿੰਘੀ ਦੇ ਵਿੱਚ ਅਦਿ ਲੀ ਦਿ ਪ੍ਰੀ ਸ਼ਿੰਦ ਸ਼ਿੰ พาท์ พง ชาย์ พลั ซิติ ๕ษิ บาง พิดั พติ का भीर फे के बा बार कार के कार 16 1 मि परि पर क्योरिं। भी है भी कि भी พื้น พลิส ที่ บู พพิพธ์ ชลิพล์ พ้ માંઈ પણ પાર્ટ મીઈ જામા પ્રેઈ Æઈ છે માંઈ મડ ซใช้ ผู้ ซู้ พด์ ๕ซี เ พ ษ (ปนา นซี เซโต์ ບຸກົນ ປູ ປີ ຢູ່ ຫຼັງ ບໍ່ ປີ ທີ່ ເຊື້ອ ຮູ หมุ ส ส ปอบ พริษเริย์ หวา บ้านพั พอง หองเขา หรื พริ หรื หรื หรื หรื พ้า พิเริ भी है ने पा निल् भी हैं भी ने मि कि के पा कि મહેરે માં મ દિર્દ્ધ જ જાઈ મળે 1 મહેરા જાઈ हैं ने कि ने भा की का है हैं कि महि में भी है ปียิ พา พอโนา หาลิ ป w ปพ ผ ผ ผ ษายินา สาร์ลิพ พง นั้ด ษาด์ ชลิ พง ป พ่องงา m; บ ล ลล์ ฟพ์ พ พอง น ਾਹੁੰਦੇ ਦੀ ਦੇ ਆ ਸ਼ੈ ਅਰੰਦਾ ਕਿਸ਼ੀ ਕਿਸ਼ ਅੰਸ਼ ਦੀ। भूकी करि मुद्दी भेरीका एकी भा भीरि WI जी में पर पर लें भी है नेका में कि भी मार्गान ਆਰਿ ਮੀਰੇ ਲੈ ਦੀ ਸ਼ੁਰੂ ਮੂੰ ਕਿਸ ਅੰਦੇ ਮੀਦੇ ਸ਼੍ਰੀ ਲੈ υπ & & m at of m of m v vm & & &" લેમમાં ખી પ્રોઇકિંદ ના મે બેરા મેંદ भी है की बेमा इर्म की बेमा इर्म भी बेमी हैं देशिया निमित्र भी मिरिस्री ए दिस्सी मी ल ? พุษยิพงพาพ้า ปราชชิพันธุร √m ๕บารำ บำพาร์ติทุ ชติ & ชิด์ พึ่งโบก ล่ ล่ ฟิชิ พ่, บ่ ชพ พ ช่ ชบา भार प्राप्त m; भ भ र भ क क व; न भ मिंह भी ह केंद्रिया ए ए ए ए में के केंद्रिक एमें भी है าว น เพลิ พิธิ พ บ

28th of the month of Dinkam (Puh), on the day Dapplao, the king left for Charāideu. On the day Mungmão of the month of Dinshām (Māgh), the king worshipped all the gods. On the day Plekshi, the king bathed in incantated Then he washed his body with clear Brahmaputra water and attired himself in gorgeous royal dress. king excavated a pit to plant an Aubar but the Bārbaruā and the Dihingiā Phukan, who had the charge of the banian tree, could not bring it in time. The king was offended with them. In the morning of the day, Kātsheu, the Buragohāin Dangariā arrived at Daikāorang with the banian tree. The Aubar was planted at the moment, Plangphão. The king offered silver and gold to the Deodhai Pandits. Next morning. the king proceeded on an elephant to attach gold strings to the Aubar and offered silver, and cowries to the children standing on both sides of of the way. The king, then, came to Charāideu and offered sacrifices to Lengdan (Indra) in the Dooghar there. After this, he returned to Tāimung. On the day Kāmāo, on the 7th of the month of Dinshi (Fālgun), the king started for planting Batbar. The three Dängarias accompanied the king. the moment, Pakinban (the time of taking dinner but not noon), a pit was excavated and the Batbar was planted. The king came back to Tāimung. On the 19th of the month of Dinshi (Falgun), on the day, Dāpmāo, the king ordered the Deodhāi Pandits to plant Aubars and Bātbars at the Deoghars at Malăi and Hukum respectively. In the month of Dinpet (Ahār), the king ordered the Deodhai Pandits to worship the gods. Then he directed them to examine the legs of fowls to see the welfare of the king. The Doodhai Pandits, accordingly, examined the legs of fowls and found the calculation in favour of the king. In the middle of the month of Dinkão (Srāvan) and on the day, Rāimit, the king came back to Rangpur from Taimung and ascended the Holong at the moment Pa-apshup (the sixtieth moment of the day). He offered presents to all the high officials, the Hazarikās and the Saikiās.

262. પું માલ જ જ અલે સિંદ જોઈ &ડ 101 po mis no be the dwy to at no from พุ่า พุดชิพุดชิชุษิหชิหัสชัย หู ท์นิชบ์ ทันิษ์ ๙ พ พา ๛ เพ พา า ว ท ร พงเงา ชิลิ ปพ บิง พง พง ปิง ปิง मार्म मरे किया में देव हैं। जा मेर्जिया मरे मर् นอ ฟุพ หอ ๕๐ ปุร หวิพ ช ปุรานิ ปุรา ਅੰਅ ਹੀ ਅਤੇ ਸ਼ਾਫ਼ ਕੀਵਾਂ ਵੇਂ ਅੰ ਅਸ਼ਿ ਅੰ ਅਹਿੰ ਨੇ พ่อ เชิด์ ๕๔ ปอา เร็ะ ปพ พ พ พ พ; તા જૈલે ભારત મારિ મારિ મારિ મારિ જે જે જે છે છે છે. र्ण भार की के पह भी रे एरे बाम र एमें wing w & An ong w मिर का है งพาง บาท์ล ปิโชล์ พลัก พัง พุท์ थि भा भी धि प्रमु भी धि भी पा कि भी min में wow who min; m' m mis wi હૈર માં 1 પૂ મીઈ હિંદ પૈત પૂર્ભ પૈ જોદ જો ਸ਼ੁਰ਼ ਅੰ ਸ਼ੁਰੇ ਅਹਿੰ ਸ਼ੁਰੇ ਮੀ ਦਿੰਦਾ ਹੈ √ ਮਾ ਪ L w w દ મારે છે ખારે લાદ ખે દૂ ખે છે પ્રેમ પા પ્રદે Mi w a wo wo va 12 va મે પૂર્ણ ત્રેમા મારે ત્રેમા મે પૂર્ણ &ફ મે પૂર્ણ ભાર માં જાય છે ગામ માં મું મું માં મું માર્ગ માં ਵੰਸ਼ ਆ ਅਦੇ ਅੰ ਅਹਿ। ਅਹਿਆ ਅਦੇ am માં જ નેમાં મારે માં માં કર્ય મા દ્રા કર્ય ખરે જા ને માં માં કુ માં માર્ટ જા કુ માં ฟท m พ 8 जा। & ਜਿ de de w w 8 & En दैवि विविद्य कि भी भी भी की मार्र की भी भी नेमा ए भारिक दिन करि भी है से भी दिन भी નેમાં ઝુર્ણ મેં કું માર્થ મું મું માર્થ માં માં માં માં મ पीर्व है पर पर पर परि फ्रा

263. 🕏 ឃាំមើ ភូណិ ស្លឹ មាំខ៍ ដូមិ ្រា ហំណី ឃា្ ៩ម៉ៃ ឃេមិ ម កម្រំ ឃុំមិ ឃាំមើ ៩មិ ប្រើ មាំខ៍ ដូមិ ឃុំមិ ឃុំ ឃុំ ឃុំ ឃុំមិ ឃុំមិ ឈុំ បាំ ដំ ឃុំ ឃុំ ឃុំ ឈុំ ៩ម៉ឺ ឈុំ ឈុំមិ បាំមាំ ឃុំមិ្ប

262. Then twelve Chutias of Taimung came to our king and complained to him that the Sadiyakhowa Gohāin was oppressing them very much by forcibly plundering and taking their things, so they were sent by the people at large to inform him of the matter. Thus informed, the king ordered to arrest the Sadiyākhowā Gohāin of Kechukaliā family. In the month of Dinship (Bhādra) the king sent the Chiring Barua, Lāidhan Dekā, and Mani Dekā to seize the body of the Sadiyakhowâ Accordingly, they proceeded Gohāin. to Sadiyā and captured Sadiyākhowā Gohāin. They deposed the Sadiyākhowā Gohāin and drove him away to his home. On the day, Kapchen of the month of Dinshipit (Ahin), the Nāobaisa Phukan of the family of Naga Barpātra was made Sadiyākhowā Gohāin. On the day Kātcheu, one Lemā, the son of a female slave, begotten by the king, was made The king accepted the Sāring Raja. Barkuari of the deceased king as his Kuari. Then the Deodhai, the Mohan, and the Bailung Pandits examined the legs of fowls and said to the king that he should build anew his granaries, his buildings, his throne, and all the buildings of the Deoghars. The king accepted their suggestion and ordered the Barbaruā to rebuild the buildings of the temples at Charadeo, Hukum Deohal Malāi Deohāl, Bantung Deohal and Kanāi Deohāl. Then the Deoghar of Sengdeu was built anew and sacrifices were offered to the gods. But, as the Deodhāi Pandits said, the sacrifices were not accepted.

263. Iu Lākni Khutcheu (i.e., in 1745 A.D., in the month of Dinshipit (Áhin), the Deoghar of Chomdeu was smashed by lightning. In Lākni, Rungplāo (i.e., in 1745 A.D.), in the month of Dinching (Ághon), the deposed Bar-

บุ๊ ซู๊นิ ซุ๋ ษนิ พบิ ฮิณิ เช้ ฟาร์ นิ ฟ าร์นิ ปิเจิ ยอ์ พา้า บาทีย์ ผู้ สพาใช้ย์ ผู้ หรื หว้า พางา एक कहे नेएर कहे के नेम मिरी फेंग Ho wo om wit as mir as & is asw भूक कि भी भी। भा देव भी का भीर (भा निया मार्भा वर्ष निर्मा भी भी भी भी भी भी भी भी भी मुद्रि है। भी हिंदि ए भी वर्ष भी भे भार्मा वर्ष √w वह के कोई मर जर्फ में के भी। कीर्र चित्र पर भार्ट कर कार्ति पूर्ण & नेही पर भार्ट मारि को का मेरि मिर्ट की भी कि मी ने मि นั้น 🗞 พับรู้ ช่า พริ เฉพนิ ปรู ซ่า พริ ปรู ਅੰਦ ਜਿਸ ਨੂੰ ਸੂੰ ਸਤੇ ਸਤ ਜਨ। ਸੰਸ਼ ਸੀ ਸ਼ੁੰਦ ਹੈ ਅਤੇ ਅਤੇ ਨੇ ਅਤੇ ਅੰ ਮਾ ਨੂੰ ਅੰਗੇ ਅੰਤੇ ਫੈੱਬ ਅਤੇ । ਖ਼ੁੰਜ਼ ਅਜ਼ ਮੀਰ ਦੀ ਅੰ ਦੀ ਅੰ ਦੇ ਦੇ ਦਾ ਅਤੇ ਦੇ เพื่อ ซนุล์ เซพิ ณ ชั้นา ปริงพ์ส เช้าเปร ษะ พบิ ชา 🖧 หลิ พากา ที่เด็ ชลิ รบิ พา फैर्का भ दिन एहि। ए भ कि फे फा दिन บ ง งหา บง ญ พอ ัรชิ น รินิ พิณิ ง พ บนิ देव भी भ भ भी के भी का भी वर भीरि भीरि करि दीं हैं भारि वर फ्रां के भे हैं भारत मुंध में भी भी भी भी भी भी भी भी भी นิธินิษานิธินา นาทธิชินชิก ชา भार्मा भार्ष भार्ष ने प्रिक्ष भी भी भी भी भी भी भी ਲੈ ਫ਼ਿੰਦ ਕਾ ਕਾਂਦ ਰਾਜ ਲ ਕਵਾ ਦਾ ਕੁਸ਼ਾ ਰੇ ਸਾਨ मारि अ अर्द है जिंदी भी। का का भी कैंद्र का हैं भारे । के अबि का कि कामी भी देह का है ਆਂ। ਲੇ ਘਰ ਫੈਰ ਲੈ ਅਉਰ ਸ਼ਿਊਫ਼ ਨਾ ਦ พุทิฟริร์ริบาร์ พุ่น

pātra Gohain of Taibānnam family was driven to his home at Amguri. On the day, Kāpmit of the same month, the king proceeded upstream the Dikhau river. The water of the river Tilao (Lohit) overflooded with a great uproar. The Barbarua fell seriously ill and his son was made Barbaruā. The old Barbaruā died after five days. The dead body of the Barbaruā was burnt near the river Tilāo. In the latter part of the month of Dinshi (Falgun), the king came back to Sonarinagar from Tengabāri and halted there. On the day, Tāoshi, of the month of Dinruk (Baisakh), the king came back to Rangpur. The Chiring Phukan of Chapaguria Bailung family and the Barbāilung of Khuntāi family said the moon to be of Baisākh but the Bāilung Phukan, the Bāilung Baruā and his son, and Phetäi Dekā said it to be of Chaitra. The Chiring Phukan and the Barbailung advised the king to raise the king-posts of the royal palace. On the day, Plekmit of the same month, the construction of the king's palace was completed. In the very month, a swarm of bees entered into the house and took shelter in one of the posts. On the 21st of the month of Dinhā (Chaitra) on the day, Dāpsheu, the king put the kingposts of the principal house. Three days after, the house was struck by lightning. In the month of Dinchit (Jaistha), the houses were finished thatching. king's mother was putting up at the royal building where a man died accidentally. Having heard the news, the king was offended with the Bailungs. They said that according to their calculation they found the moon to be of Baisakh. The Bailung Phukan, the Bar-Bailung Baruā and his son, and Phetāi Dekā said that they found the moon to be of Chaitra and not of Baisakh. The Chiring Phukan of Chapāguriā family had said the king the time to be auspieious to build houses. Now they said that they found it good when they made the calculation and that they were ignorant why bees had entered into the house and thunder had come down. added that if there was anything wrong it happened only through their mistakes in calculating time.

264. wma m; b blo salo no va ຫານ ທູ່ ພໍ ໝໍ ເຂີ້ ຍໍ ທີ່ ພໍ ປາ ທີ່ ພໍ ປຸ ਅਣੇ ਸਾ ਮਾ ਮੀਂ ਸੀ ਆਮ ਘੁਸੀ ਕੀ ਆਮ ਮੁੱਸ ਪੰ און ען ווְצ אין בְּ בְּצְרּ על שוֹר אין אַנָאי เชิ ห บ พ เ พ ษ เ ษต์ พ ำ พ พ ๓ ๙ ษ (ชนิทา้า หมูที่ ณ ษ (ชนิทา้าสโนษ (น. ल बहु के 1 मा देह मा फ मां में है के जिहि म् भ ने के मिल की की है है है के कि कि भिर्म भर्या वर्ष भिर्म भिर्म मेर मेर हि के कर्म वर मीर फ मह भग भाम नेफ वर 10mg ชา บุ้นหาเอา พานพาพย์ พนิษย์ મું બરા હિંદા મું અ, મીરુ મારુ બરા હિંદા મેં છે! मीर भी भा नहीं ए मा महिन महिन भीरी भारी नेप्न कि भी भारी नेभा कि भीरी पर्वत दीं भी रिका भी है है । जा भी के करे พา พรุร์ติ พิธิพ พทีติ สุริส เอา พ พทิ เดา ระชิ เต็ देश ซื้ พู้ พู้ พู้ ผู้ส สัส เชิง m (एमा की की दि एति का दिह भी है को एव अरी निर्ण मीर्व मेर्ड 101 12 व्यर अरी मेर्ड m मूर्क की की भी है ए में प्राप्त भी मान एवं mb wa मुंक मुं कि भें के कि भी है ਅਦੇ ਸਮੇਂ ਪਾ ਝੰਬ ਅੰਦੇ ਲੇ ਖ਼ੇ ਚੀਰੇ ਕੇਝਾ ਕਿਹਾ મામાં દ્વારા પ્રાથમિક મામાં મામાં મા พอโอา พุร์ก ล่ งพ ษัย ช พง พ งพ ਜ਼ਰ ਨੈ। ਝੰਬ ਪੈ ਹੁੰਦ ਦੀਆਂ ਘੰਖਾਂ ਲੈ ਦੂੰ ਮੈਰੰ या भी भारति होंदि भा पर् नेभा भारति भी काम का ឃុំ ਅ ਅ ਕੀ ਬੀ ਚੋਏ ਫ਼ੈਬਿ ਦ; ਸੀ ਸੀਰ m; भिर्म इस विदे व्य में दी मह मार्र ए ने मा માઉ ગૌદી ગીંદ જાલા કે જે જે જે જો જો าวใช้ เอเหย็ดเชิน ที่ ที่ เอเ เช็นซิ ซี หกุ้มโ ਕਾਂ ਮਾਂ ਅ; ਕਾਲੇ ਈਏ ເບົ ເ લ ษ ຄ ห ນ ໝົ ກາ เช่นชื่น เรียงใช้สิทิพ อลิพ พา อุริเ ທ ຮີ ພ ື ອີເ man & ວ ນ ກາກ dw ກາຮ ບ ע אים שבון אול סב אול אין אים מעיה

264. In Lākni Kāmāo, (i.e., in 1748 A.D.) in the month of Dinshipshang (Kārtik) and on the day, Kāpcheu, the king ascended the Patghar. He offered silver and gold ear-rings and bangles to the officials, and silver and cowries to the females. Seven days and nights were passed with great amusements. On the day, Plekshingā and on a Hindu auspicious day, the king came to and stopped at Sonarinagar. At the beginning of the month of Dinshi (Falgun), on the day, Kāmāo, he left Sonarinagar for Tengā-From Tengābāri, the king came back to Sonarinagar. In the middle of the month of Dinha (Chaitra), the king came back to Rangpur. In the month of Dinruk (Baisakh), the king went to and arrived at Tāimung. In the month of Dinkāo (Sravan), one Lāluk of the Edābariā Handikai family was made Dekā Phukan. Then in the month of Dinship (Bhādra) the deposed Lāngi Barpātra Gohāin, the Dihingiā Bargohāin, the Salāl Bargohāin, and the Sadiyākhowa Gohāin of Dihingia family, being afraid of the king, left their homes taking their properties with them. In the month of Dinshipit (Ashwin) elephants were caught. In the latter part of the month of Dinching (Aghon), on the day, Taongi, the sky roared wildly having no clouds, rain, or There was a shower of hailstone in the villages, Tāirubān, Rangmung, and Tingkhang. In the month of Dinshipshang (Kartik) the king came back to Rangpur from Taimung. On the day, Kāpshān, a wild bird coming from a forest entered into the council hall of the king. In the latter part of the month of Dinching (Aghon), a dog gave birth to a hog near the Nāohali. In the month of Dinsham (Magh), on the day Plekeheu, the king came to Sonārinagar from Rangpur. In the month of Dinshi (Falgun) on the day, Pleksingā, the king went to Tengābari. In the month of Dinha (Chaitra), the Bakatial Barbaruā fell ill in the capital. He was watched carefully and sent to his home where he died after five days. Then in the month of Dinkam (Poush) on Hindu Budhbār and on Ahom day, Kātrāo, the king came back to Rangpur. On the day, Mungsheu, the king came to

265. પૂર્વ છ વર ખીઠ & પણ જીવ મા मृद्धि भी हिंद दर्भ भएं भेले के लीब देव મેં √માર પ્રું મીર્ડ ફેંદ્રે જ મેં પૂર્મ માર માર્ક ખાં व में मा कि छ छ। जे मां में कि ખ મીઠ દુવ માં માર્ગ મીઠે ઢ પા માર્મ ત निक्ष मित्र ए मार् का निकार के किया के अपन रित के व के व हैं में में भार किया कार के के พ" พองาง หา้า บ พองางา ลา เลือ ลา บู सिंह भी में का हार्भ के भी में का हार्भ के भी में ਸ਼ਾੱਖ਼ ਨੇ ਲਿੱਖ ਸ਼੍ਰੀ ਸ੍ਰੀ ਮੁੱਆ ਸ਼ੁੰਸ਼ ਆ พังโนา พรท์ ณี ปหาส หูด์ ปพ พรินิษร์ น ุ ชพ ปุ่น หา้า พท์ผี พ (ปุ่ ปุ่ง เร็น ท้ क सि मार ए फिर मा भा ने मा के सर्नि भा ਦੇ ਹੁੰਦੇ ਪ੍ਰ ਆਨੂੰ ਅਨੂੰ ਸੁੰਦੇ । ਘਾ ਨੇ ਸੂੰਦੇ ਸਿੰਦੇ द्वीत ह मह भी भी भी भी भी भी मह मह ने ने भी भी पह ာ္ယ် ငီ ကံ ယာလူ ထီနီးမြန္ ဗြီ ဟုန်း လွိုန္ 30 ឆ្នំ ឃុំ ឃុំ ឃុំ ឃុំ ឃុំ ឃុំ ឃុំ ៩ d doj

Sonärinagar and halted there. At Sonārinagar, the king's youngest son fell ill and the king left him there. On the day, Khutshingā, the king proceeded to Tengābāri and stopped there. On the day, Rāishi, he came to Dergaon from Tengabāri. At the beginning of the month of Dinsham (Magh), the king proceeded to Jatiarang. From Jatiarang, he went to Barnagar. On the day, Rungplao, he left for Biswanath. came to Kaliabar from Biswanath and stopped there. There the king amused himself by catching fish, tortoise, and birds in great number. In the month of Dinha, the king came back to Rangpur direct from Kaliābar. In Lākni, Raishinga, (i.e., in 1752 A.D.) in the month of Dinshipshang (Kartik), Chāo-Shunenphā died. He ruled the country for full seven years.

CHÃO-SHUREMPHÃ ALIAS RAJESWAR SIMHA

In the same year, Shuremphā, 265.the brother of the deceased king, succeeded the throne. In the month of Dinruk on the day, Kapmit, the king ascended the Holong. In the month of Dinpet (Ahār), the king planted an Aubar at Daikāorang near Suffry. Then in Lākni Rungkeu, (i.e., in 1756 A.D.), in the month of Dinkam (Puh), Chao Shuremphā proceeded to Harāighat from Rangpur and stopped there. He paid respects to the idol there. Then the king amused himself by catching fish. tortoise, and birds in unaccountable numbers. In the latter part of the month of Dinpet (Ahār), the king came baek to Rangpur from Harāighat. In Lākni Kāplāo (i.e., in 1758 A.D.) in the month of Dinkām (Puh), on the day Kaplāo and on Hindu Hanibar and at the moment Bāibān, a solar eclipse took place. Next year, in the month of Dinruk (Baisākh), an earthquake took place. On the day, Khutngi the Devigher was burnt by lightning. Then a comet with a long tail appeared in the sky. On the day, Kārāo, at the moment

ભારા છે. જે અંજી જાઈ જાઈ સ્ટ્રીય જાઉ માં બાજ ત્રામાં માં મા

Kinngāi, a screech-owl perched on the top of the royal palace at Rangpur.

266. પ્રાથમિક મિક મે મિઠ ક્ષેક્ષા ગામાં ਅ ਅਦੇ ਕਾਰ ਅਸੀਂ ਅਰੀਹਾ ਅ ਅਦੇ & ਅ ਮੀਏ ดืดใชโซ์ หุ้า ๕๕ ดให้อ์ พรุษใ अ भृष्टि पूर्ण ठा दै भर्रे भर्ति जा दे भी कि प्राप्त के भी द ਅਦਾ ਅੰਦੇ ਲੈ ਝੂ ਕੀ ਕਾਂ ਦੀ ਦੇ ਪਾ ਝੂੰ ਸ੍ਰੀ ਚੁਰੇ ਝੂੰ พุ่พุษเ ๕เ ปษา บุพฺติ ๖ ่ หํ ผชิ พํ รุพรุพ พ พ พงโอเพาเล ล ล ปริพ รื ผื ฟพ์ ษุติ ชชิ รื เ พู ผื หลิ พํ ฅํ ฅรู่ใ के परि कार्मा अब एवं वे माँ। निमा भी एई एंसा की का अपे निक्ष मिल की निक्ष है भीर फिर फारिका वर्ष भी के बेसा भीर भीर ਲੀ ਆ ਅਤੇ ਅੰ ਨੇ ਜ਼ਿਲ੍ਹੀ ਦੇ ਸਿੰਘਰ ਸੀ ਵਿੱਖ เอเ ที่ล์ พง์เอเ พ.ท์ at ปพา ษติ หญา มั พัธ พพัน ปีพั พีซ เปิด นั้น เอา น้ พพั भारत मिर्ट भीर हैं कि भारत की महिल्ला कि भीर ਪੰ ਲਾ ਚੀਏ ਅਵਾਂ ਪੰ ਲਾਜ਼ ਦੇ ਅੰ ਲਾਫ਼ ਲਾ ਚੀਏ मैं के नहीं ए ए जमा कि मार्क मार्क मार्क ਕਾਰੇ ਲੇ ਪਰ ਦੇਸ਼ ਕੇਸਾਸ਼ ਕੇਸ਼ ਨੇ ਨੇ ਕੇ ਕੇਸ਼ ਲੇ ਲੈ นุ้ม เพชิ พา๕ ฟรา พาท พาทุ์ ชา หาลิ ले मिर फ मह लए ए रे रह के रे रे रे ਅੰਦੇ ਫ਼ਿੱਢ ਨੇ ਆ ਘ ਹੈ ਸਿੱਧ ਹੈ ਸਥਿ ਲੈ ਲਾਜ માં કરે નેમાં દ્વામાં માં મહે પહે નેમા સામા บุฬ เพชิพติบุฬ เพ°บ; บุฬ เ માર્ધ પગ માર્જ દ્વાર્ખ પ્યૂ ત્રાં માર્ધ માર્પે માર્પે कि इं के के कि है कि है कि के कि के कि के कि ਜ਼ਿੰਦੀ ਹੈ ਅਸ਼ਿਲ ਦੇ ਅ"। ਨੇ ਫ਼ੈਜ਼ ਲ੍ਹਾ ਜ਼ਿੰਦੇ निमा भिर्द की निमा मिर्द मिर्द भी है कि मिर्द น้อยผิตพุงพีพโบ ษากัญชิธิบาล ชาบ าร & พัก พุธิ พง ถึง ณชิ าว ; พาติ พาติ mi कि ए ना पार भी की की माहि का एमी

266. In Lākni Mungsheu (i.e., in 1762 A.D.) in the month of Dinship (Bhadra), the king's son, the Tipam Raja, died at Tāimung. The dead body was conveyed to and put into a grave near Phulbāri. The king called in the Deodhai Pandits and asked them to examine the legs of fowls to see if Tāimung was a good place for his resid-The Deodhai Phukan and the Bāilung Phukan, after examining the legs of fowls, said to the king that Tāimung was a good place for his residence but Rangpur, a bad one. They, further added that the king would be master of gold if he would live in Taimung. The Brahmin and the Ganak Pandits said that Rangpur was a good place for the king's residence. The king disregarding the words of the Deodhāi and Bailung Pandits and putting faith on the words of the Brahmin and Ganak Pandits removed to Rangpur in the month of Dinshipit (Ahin). In Lakni Plekshingä, (i.e., in 1763 A.D.) in the month of Dinshipshang (Kartik), the younger son of Chāo Shuremphā and his mother, a female slave, the Nāohaliā Phukan of Miri Bargohain family, Mani Dhekiāl Baruā of Längkhätungkhä family, the Khangiā Baruā, a Brahmin Bezbarua, and one Taptapi, the son of Handikai Dekā Phukan formed a plot and engaged the Chāodāng Barā, the son of Chāodang Baruā, one Shungbar Chamuābarā, one Katāki, one Ganak, one Dhekiāl Bara and his men, one Läshengia Dhanudhariā Kāri, one Khangiā Naga, and one Mātikhowā, a domestic of the deposed Barneog of Jalambată family, to seize the body of the Bakatīāl Barbaruā, on his way to Rangpur. On the day, Khutshingā, at about afternoon, they could see the Barbaruā at the principal gate of the royal residence. They, in a body, fell upon the Barbarua and gave him some blows with their daggers but Kirtichandra Bakatīāl Barbarua escaped The Barbaruā dragged in the death. Chão-dang Baruá and rested under the shed called Palighar. The rebels fled

ਲ ਦਿੰਬ ਚਰ ਕਾ। ਕੀ ਕਿ ਸਿੰਹ ਫਿੰਥ ਹ । พื้น พุทาร์ บุ๊ พริ พรุ พ เ ส หนิ พ ัง ਨ ਆਈ ਅੰਨਿਨ ਨੇ ਨੇ ਸ਼੍ਰੀ ਅੰਨਿਨ ਨੇ ਸ਼੍ਰੀ ਸ਼੍ਰੀ พธิพธิพธิพฐานั้น ฟุปรา นาทุริ 📽 รุชิ สะ เพพ อ สมา หาช สะ เ พ สมา พ ឃុំ ឃុំឃុំ ដុ ឃុំ ឃុំ ឃុំ ឃុំ ឃុំ ឃុំ ឃុំ ឃុំ บา พณ์ บุลา บุศท์ พชิพาดิบุต աչ ու ստո ք այն մ աչ ու այր ชิด์ ล ศัพร์ ศิลา เอาห์ส เชื ชื่อ ริชิ บัต์ ชิท์ บล์ ๕ บล์ พ่ พ่ พ่ พ ุ สิชิ ชิชิ รื ਦੂਸ਼ੀ ਸ੍ਰੀ ਪਰ੍ਹ ਕੀਸ਼ੀ ਅਦੀ ਮਹਿਲੀ ਹੈ ਸ਼ਹ ਝੂਈ ਹੁਕੀ บูที & บุติ เวที ผ; พื พ พ พ; บุที น ผื พ์ พ่า หู พุศพ์ พาศพ พิพิ ซู ลาบิ day to sam of dy we a day w w าร์ จากา เช่ง ๕ฅ พริ เบ้า พื้นการ์ เ ໜຸຊິ ນ^ເ ກຊ໌ຊີ ພວງ ພວງ ນ⁹ ນປົງເ

267. บุ๊ษโด๊ หู่หู ซ ซลิ หุล พ ้ นุทธิ ਦੇ ਨੇ ਅੰਜ ਅਦੇ ਅੰ ਐ ਫ ਰੈਅੰਫ਼ ਮਾਂ ਹੈ ਕਾਉ ชุพ์ ชนาบา ชะเพา พ่า บางพ์ล ปริ พ์ પાર્ટ માર્ર જે પીરે જા દુઈ ખોર્જા મે છે જાઈ હ ชาร์ ชาก ชาง หล พ่า นาทิล ชาริ ชา าวให้ หู หา พืช ๕ ฬ พ ำ บุ ํ เฉพห์ เฉ ซ่ ກໍ່ນ ໃດໃຊ້ ຮູ້ ຊາ ພິທີ ທີ່ ເຊີພື້ນ ໄດ້ ກ पर्ह भी द्भाष्ट्र की में माद्र की में माद्र की अप 1 ชน์ ษีที่สั้ พุฒ์ สั้น พุฒ์ เช็ เช้ ษ พื้น โ ਝੰਝ ਹੈ ਝੰਪੇ ਅੰਝੰ ਆਹ ਝੰ ਲੀ ਸੰ ਆ ਖ਼ ਤੇ ਸੂਏ ਚ; ਅੀਰੰ ਚ; ਚੂੰ ਕੀ ਹੁਏ ਐਫੀਸਾ। ਪ੍ਰੰ प्रमुद्ध के के का भी भी भी है। का महिन บู้ ๕ ชิ พนิ บุชิ พนิ ชพ ห พ พ พอง์เอา เ พชิ พงโอเ รี ชั้น ปพ ฟ พ ษา พ; นุทุนิ พุธ นำ พุฬนิปใช้ พุศ พุธิ พาโต ท่าง ਕੀ ਚੀਅਕਿੰ ਸ਼ੀ। ਪ੍ਰਸੰ ਦੀ ਚੀ ਕੀ ਚੀਏ ਦਿੰ นธิพโง ค์งไพธิริธินิต พององ ปพโ away. Two of the rebels who were captured were heavily enchained. The Barbaruā sent the news to the king, asking him if he was aware of it. Then the king expressed his ignorance and said that he was not at all aware of the plot. He ordered the Choladhara Phukan, the Rāidangiā Phukan, and Pahari Dekā to enquire into the matter. Accordingly, they made an enquiry and found the Nāohaliā Phukan, the Dhekiāl Baruā, the Brahmin Bezbaruā, and Taptapi Dekā guilty of the charge. The Nāohaliā Phukan's, nose, ears, and hair were cut off and he himself was driven to Bokākhāt. The Brahmin Bezbarua's nose, ears, and hair were lopped off and eyes extracted and he was driven away beyond the Tilao. The Dhekial Barua and Taptapi Dekā were heavily chained and put in a raft in which they were drifted away in the current of the Dikhau river. Their houses were plundered and their properties confiscated. The other six persons who attempted to hurt the Barbarua, were beaten to death with clubs.

267. In the month of Dinkao (Sravan), on the day Khutcheu, the king despatched the Nyaisodha Phukan of Jalambalā family on land by Chapānalā against the Mikirs who were not paying tributes. The Dayangia Rajkhowa of Handikai family was also sent by the Kapili in boats. The Rajkhowā marched against the Mikirs and began to climb up the hill, Nākenārāmshi. The Nyāisodhā Phukan too arrived at Nākenārāmshi hill and ascended it. The two bodies of men assembled on the hill, Nākenārāmshi, and set fire to the dwellings and the granaries of the Mikirs. They obtained a large number of daggers, cups, hoes, spears, goats, and many other things as spoils. They then came back and halted at Raha. Then the Mikirs came down in a body to Raha with great many things as tributes and asked for peace. The Nyāisodhā Phukan and the Dayangiā Rājkhowā consulting among themselves sent the news to the king. Having heard the news, the king ordered the Nyāisodhā Phukan and the Dayangiā Rājkhowā to offer presents to the Mikirs જારિ જ જ મુભજુ માં માં માં માં જ નિ ને જ મારિ જાદ વધે માં !!

268 พิพชิพธิพฐพรห์หู พหู พหู ณ ปีฟา ทำ หัง พอเงา ร ชั้น ปพ พช ณฑ์ นอพร์ นอ ซื่ ห้า บ้างพระ มให้ vo ਕੀ 6 pg p af w & w b & p & f mg บชิพนิเ บุ๊ษได้ ซู๊นิ หซิชิ ห่อ หญิ หโรเษ इर्क पर्वा अर्थ निम्म प्रकृष का भिर्म दीमें मूर्क एक का माहि का मिमा हाई मूर्ट हा निमाल क्ष्यं निमाल में भी के या निमाल พา พุธิ หน หาง หาง พุธิ ลา ปีฟา พา कि का भीभा की नेभा भा पर पर की की के की फे फी परि भ ए फी ने भा भी भी भी के ຊ ່ ໜໍາ ເຮີ ປານ ຂໍ້າທົນຄົນ ເວັນ ປີ ຮີ ຮ फ़्र ने मा फिर भिक्षित भी दि दि के फिर फिर भी ਆਂ ਪ੍ਰਾਮੁੰਸ਼ ਪਰ੍ਹਾਰਾ ਕਾਈ ਅੰ &ਦੇ ਸਾਂਸ਼ ਪ੍ਰਾਫ਼ੀ ਸਾਂਸ਼ IN TO WE AS OM WIT TO WE MEAN พุธิ นุ ซึ่ง หา พาท์ ชพา บ้างพุธิ เข้า भी के भार्म भारत का र अभी अदा भी की अभी with rowing the Lit of win of ant พื งพ พ ช งดา ปะ ๓ ปะพา พำ ปะ देव 101 किंका के भी जिसे की फरि का का करे ลา ชนิ พล์ ษณ์ ห พพนา น งพ พห พธิ ปราหา หา หา เกิด สมา หาริ ริหา ม ਪ੍ਰਮੇ ਕਾਊ ਅੰ Æਊ mã ਪ੍ਰਦੇ mã ਕਿ ਅ ਅੰਸੀ พ่อโ พอ์ หน็ ลุ ชื่น พ่า พ่า ห้ ห้ ชั้น หน็ ณ ปีฟา ชิ่น พา เชอ์ นิ เช้า ชาน าวุ่น ณ พา พอ์ พริ งงท์ ษท์ พา พ ห ทั้ง พง ษ์ ชิ จุทา ทา & พุงกา ชาวุธิธชิพ พุธิษ ทุธิธุ พริษ(พุษ(ชุดในสาทานชิง หู้ที่ผ ਦੇ ਨਾਣੀ ਦੇ ਅੰਸੇ ਠੰਹ ਸੀਏ ਨੂੰ ਪ੍ਰਸ਼੍ਰੀ ਪ੍ਰਮ੍ਰੀ

and establish them in their old villages. Thus being ordered they offered presents to the Mikirs and established them in their old places.

268. Then the king directed the Phukans and the Rājkhowās to send some Katakis to bring in the Kachari Raja. Thus ordered, the Phukans and the Rajkhowas assembled together and had a consultation on the subject. After due consideration, they sent one Damodar, one Dhandeswar, one Manmath Naga Barā, one Naharnamati Kachāri, and one Gajimaji—these five men as Katakis to the Kachari Raja. The Kachari Raja expressed his unwillingness to come to talk with our Katakis; and further he confined the Katakis. When the news reached the king, he called in the three Dangarias, namely, the Buragohain, the Bargohain, and the Barpatra Gohain, Kirtichandra Barbaruā of Jalambatā family, and all other Phukans and Baruās and held a council to decide what action was to be taken against the Kachari Raja. officers were of unanimous opinion that an expedition under Kirtichandra Barbaruā, should be sent. Accordingly, the king sent Kirtichandra Barbaruā, the Cholādharā Phukan, the grandson of Tāmulidalai, the Phukans, the Baruās, the Rājkhowas, the Hazarikas, the Saikiās, and many others with an army against the Kacharis. In the same year, in the month of Dinshipit (Ahin) and on the day, Kāmut, the Barbaruā arrived at Rahā with all others and stopped there. The Barbarua, after consulting all others, decided to send Katakis to the Kachāri Raja first. Having heard the news of the Barbarua's arrival, the Kachari Raja became greatly terrified. The Kachari Raja ordered one Hadekāri to welcome the Katakis and offer them provisions. Then three Kachari princes came to the Barbaruā with presents and paid him homage by falling prostrate at his feet. In the meantime, the Raja of Mantara plundered and devastated the province called Mekheli. The Raja of Mekheli, named Jaysing, left his territory and dwelt in the country of the Kacharis. This Raja heard the news of the Barਅਹੈ। ਲੂਫ਼ ਕੀਦੀ ਕੀਨੀ ਸਹੈ ਸਹੀ **ਸਹੀ ਸਹੀ ਸੀ** ਹੈ ਸੀ रिक ए m' के भी भी भी ला भी भी भी भी ਦਿਸ਼ ਸ਼ੁਸ਼ ਸ਼੍ਰੇ ਵਿਸ਼ੇ ਆਈ ਦੇ ਆਉਂ ਅਹੀਂ ਘੇ ਛਿੱ ਘਾ พำ พา ซูล์ หงิห์ หา ๆ ๆ หนู หา หา भ फार्की भी के के के मि निर्माल भ ฟพ ฟง์ พี่ ป ุ พุชิ พง์เก พำ พง์เก พ. ๑ ๑ ๗ ๖ ๒ ๒ ๓ ๓ ๒ ๖ ๒ ๛ ๑ ๓ ๒ ๒ ๛ ๒ भे लू र दे भरे भे भा का भारत के की है เอพ์ พ; หู พ้า บู พด์ บุ พ พู พู ห่งิช રાંગામાં જે જે જે જે જે છે છે. જે જે ખામાં જે હ n au win m k g m t ម k n f ម k n au mm w ; ali o mo the & H; mit wow พ่ะ พ่องเกา ร น อพ์ เห็น เร็ง ป ห่ น่ ห่า ชู พ์นิ พอ์ขา ชนิ พู ชนิ สหา พุ่ an ยีพา ชพ ย หชิ m ห หานิ ยางา หา ารใต้ ษ. หาวใช้ ซูติ กาติ & mซี บอใต้ สา ที่ ชพาศ พ. 🖧 บริ อาธิ พริ อา พา บริทิ ชา भी। कि ने नाम भार के की में भर के भी कि यह भाग पहें यम यह भी भी भी भी भी พริ เบ้าหรื หา อุลิ หา อุลิ หา เออิ พูลั ਾਹ ਆ ਅਉ ਹਾ ਪਾਸੰ ਦੇ ਐਮੀ ਦੇ ਮੀਏ ਫ਼ਏ m to एवं कोई भीई दी निर्ण मह भा दिवा ทุ บ ที พ้า ห้อ ห้ ชั้น งาน พอโพา งษ์ น้ำ ตำ พชิพด์เอา ชิติ ศพ ๕ฑิพด์ เอ रेक था है का है में है जा है के मुंग के मिर है ज कार एरे कर एक का जा में के ले एसे कर थे เพียง เมื่อง เกิด เลือง BE om we wish & wo on w ਅੰਫ ਪੂਆਂ ਮੂੰ ਕੀ ਮੂੰ ਕੀ ਮੁੱਖ ਹੁੰਦ ਕੀ ਸਾਫ਼ 10 ਵਿੱਚ

269. พรท์สี &ิธี &ิธั พ้ พา รู้ลิ พ ชพ ป บุธี ลธิ บุธี เจ๋ ธิ เอูทลู้ ส เจฺ ธิ เอูท์ พลิ เป ทลิ ฟ ฟ์ & พให้ บ เอฺทลิ ส เจฺ ธิ หำ baruā's arrival and wished to go with the Barbaruā to Chāo-Shuremphā to ask his help. In the latter part of the month of Dinching (Aghon), the Barbaruā, Cholādharā Phukan, the Rajkhowās, the Hazarikās, the Saikiās, and others brought the Kachari Raja and Jaysing with them and produced the Rajas before the heavenly king at Raugpur. The Kachari Raja offered four tusks, eight elephants, two cloths, and many other things, as tributes, to our king. The deposed Raja Jaysing, offered Chāophā Shurem, a long plate of gold and two gold Māihāngs, and fell prostrate at the feet of the heavenly king by keeping Shuremphā's feet on his head. The king, Shuremphā, pitied him much and welcomed him. Then the heavenly king fondled the Kachari Raja and ordered him to go back to his old territory. The king gave him silver, gold, and some jars as presents, and Hanikari, the Raja of the Kachari country, came back to and remained in his old territory. The Raja of Mekheli was ordered to remain with the heavenly king. Then Raja Jaysing paid great esteem to Chāo-Shuremphā and said, "if I be placed again in my old territory after driving away the Māntarās, your fame will last for ever and I, your slave, will be a vassal of yours and pay annual tributes". Thus spoken, the heavenly king agreed to help him. He called in the Buragohain, the Bargohain, the Barpatra Gohain, and all other Phukans and Baruās and asked their advice. All of them, after a long discussion thought it good to help Jaysing. They expressed their mind to the The king too agreed to their proposal. Then Chão-Shuremphā wished to despatch an army to put Jaysing as Raja of Manipur.

269. In Lākni Rungrāo, (i.e., in 1765 A.D.) in the latter part of the month of Dinching (Ághon), the king made the Neoghukan, the grandson of Lahan, the Commander-in-chief of war and after

พุพิ หว่า พชิ ชิติ พงโอง ฟิง เชิด์ พื้ ฟื ลื ๕ ตำ บ้างพริช พุพิพธิส ปิชิ บันด์ ษะ ๕๔ ๓ พพัพธ์ พิธิ งนา พ๕ พุพ์ ห์ หา & พาท กา กาห์ หา พุที กา พบบา พชิพอ์เอเช็ต ปพืพ เหติดตัว พืช ชิด์ ธู" ปาง พ.พ พ พ พ พ ส ษ ๕๔ พุว क अहि कार्मह अहि मार्म अहि महि में अहि บ็ติบุทท์ ต่าวยีน่าง ผูนให้ง นางชิ √ਆ ਲੀ ਸ਼ੰ ਪੈ ਲੈ ਲੈ ਲੀ ਦੀ ਦੀ ਦੀ ਅਤੇ ਪ੍ਰਣੇ ਅ นุพ์ ปา ปิโร๊ติ พา ปติ พั เมูชิ พุพา भागकी १०६ वर वर्ष m र में फामहं व निर्ध निर्दे પ્રાથમિક મીરે ક્રિ. ક્રીરે ક્રિ. જે જે જે જે જે જે क्षा कि की की की की की है की हैं। mg m; । न्यू भी व्यक्ति भी क्या कि mg m; एं द्वें एं एं हैं की है भी निष्य पर ਕਾਂ ਵੇਂ ਆਏ ਆਵਿ ਅੰ ਕੀਵੇਂ ਦੀ । ਦੀ ਹਿੰ ਵੀਵੇਂ ਛੀਆਂ ช้ นาท์ น าวุชิ นาท์นิ ชใช้ ๕ ๕ ชิ ๕บท์ भी अहि भी ने भी भी भी भी भी भी भी พุ่น

giving him presents ordered him to proceed to Manipur. The Neogphukan pretended illness. Having heard the news, the king became very angry and drove the Neogphukan to his home after dismissing him from the post. the king gave the command of the army to Dekā Phukan of Tāimungia family and the Marangikhowā Gohāin, the grandson of Japarjal. They too pretended illness. When the news reached the king, he became infuriated with rage and drove them away to their home after dismissing them from their services. The king, then, made the Majindar Phukan, the grandson of Rangāchilā Barphukan, the Neog Phukan, and after giving him the command of the army, ordered him to proceed to Manipur through jungles over the Charāideu hills. In the month of Dinhā (Chaitra) on Hindu Shukrabar (Friday) and on the Ahom day, Kamao, the Neog Phukan, the Rājkhowās, the Hazarikās, the Saikias, and others with Jaysing in their company, proceeded towards Manipur through jungles. They entered into a deep dense forest in the middle of the Charaideu hill where they confounded the way. They could not find out any way to Manipur. A great number of men died on the hill. In the month of Dinruk (Baisakh), the Neog Phukan, the Rājkhowās, the Hazarikās, and the Saikiās came back to Rangpur.

> 270. Then in Lākni Tāomit, (i.e., in 1767 A.D.) the king gave the Khangiā Phukan, the son of the Bakatial Barbarua, the command of the army and ordered him to proceed to Manipur with Raja Jaysing. In the month of Dinshām (Māgh), on Hindu Budhbar (Wednesday) and on Ahom day, Tao-cheu, when the new Läkni commenced, the Khangiā Phukan proceeded to Manipur with the Rajkhowas, the Hazarikas, and the Saikiās and arrived at Raha where he put his camp. In the latter part of the month of Dinsham (Magh) on the day, Kāpmit, the Naga Bara named Manmath Barbarua was given the command of ten thousand men and told to take Raja Jaysing with him to the river, Merap. The Hazarikās, the Saikiās, the

บังษ์ ชาที่ ปีเรียติ ณ ปีนา พา หา้า หา้ ਪੁਲਿ ਕਿਉਂ ਸਤੇ ਅ; ਦੇ ਲੀ ਉਂ ਕੀ ਕੀ ਕੀ ਲੀ ਕੀ ๕ น ปก ห ฟ ย น พา หา ก ณ ช นท์ बार केर कि केर केर केर केर केर केर केर केर ນ & mi du & b ng wif mi &6 m; g ਆm Mid win ਦੇ ਜੈ ਕੀ ਨੀ ਕੀਦੀ ਲੀ ਸ਼ਿੰਦੀ ਦੀ กะพง ฮ ฮง พัง บัพงพชิพนิ &ัง 12 की कार्र 12 कार्र प्रांत भी भार्र है है भी नार्ज अमें ऋषे की की भी भी की है भी है का भी भाग મું છે જે જાઉ માર્ક વે£ામાં માઈ ભા પણાફિ મુ મારિક મેં જામાલ જ પા જે પામે અરિ મેં ક્રેરે พระ พริ พริ สห เด็น เก็ช เดย หู้ว 100 to we of vot by the mil of the wee मार्टि एवं मामा भी लेगा ए ए दिए मार्ट भूम ਾਹੁੰ ਅੰਝ ਕਿਆਂ ਅੰਗ ਦੇ ਦੀ ਦੀ ਦੀ ਕੇ ਦਾਵਿੰਦ ਨੂੰ । मार्स भीरे प्रतिक कि कि भी भी भी भी भी भी भी म्हा रहें भी है। भाद रहि भी रहि भी स्पूर्व भी กร์ สาทา บ้านใช้ mi บรา หลืา พันชิบั พนักษย์ พงิ ทั้ง ปุ ทุ ห พัน พัก ทำ £ લે જો માર્જ માટે જે કે જે માટે જો મુખ્ય พัส พ พ พ พ พ พ พ พ พ พ พ พ พ พูโพโดในกุท์ลิทุท์ชิง พูโทโทเลิริง รู้ ห์ บ ร หุล พ ห่ง ห่ง พ พุทธิ หุ ทั้ง ਪ੍ਰਾਮੰਕ ਦੀ ਵੇਂ ਛੋਂ ਦੇ ਨਾਂ ਆਏ ਅਤੇ ਛੋਏ ਅਜਿ ਦੁਏ ਅੰਸ਼ ਕੀ ਅਲੀ ਅੰਬੀ ਦੀ ਦੀ ਦੀ ਦੀ ਜ਼ਿਲ੍ਹੀ ਅੰਸ਼ ਨ મિમાં મેં મેં મેં અં અફે મેં પે માર્લિફ લા मेंगा वारे में क्यांत के हामार नेमा की ह भीरि रिमार्स एक । सि इ' दिन रिम फर्ट माहि ੀ ਦੇ ਫਿਊ ਸ਼ਾਹਿਆਂ। ਉਸੰ ਫ਼ਿਆਰਿ ਲੈ ਨੂੰ พร์เอเ พู่ ส ซลิ เลลี พู่ พู่ ซิ ษา พู่ พู่ नेमा की फी अह नेमा छैं। मिरे अरे नेमा માં મેરે માર્ જે જાય કે જારે મીઠે દ્વા દ્વા જારે पार ए वा फी मांच है मांच है भी है मार्च मार्च भी भी મ્યૂળ પર્ષદે પ્રદિષ પ્રીઈ ફૂ⁹ પ m; 1 m ફ & 6

Nagā Bara, and Raja Joysing marched with their army and arrived in the country of the Kacharis. They then advanced on and came to the river, Merap. Our men halted at the side of the river Merap and engaged themselves in the construction of forts. Here Raja Joysing collected the inhabitants of the place and gathered provisions. He then crossed the river, Merap, and arrived in the Naga village. Our men were supplied with provisions. Sometimes after, our men left the fort near the river Merap, came back and reached the Kachari country. Therefrom, they came back to Raha and intimated the news to the Khangia Phukan. the Phukan and others having had a consultation sent a Kataki to inform the king of the news. The king was, then, putting up at Tengabari. inhabitants of the Naga villages welcomed Joysing and flocked around him. Raja Joysing proceeded with the Nagas towards Manipur and arrived there. Almost all the people of the country welcomed Joysing as their king. number of persons stood against Joysing. Afterwards Joysing arrested those persons and put them to death. One Bairang had made himself king. Raja Bairang was put to death with his sons and grandsons. Then Chāo Shuremphā sent a Katāki to the Khangiā Phukan to tell him to despatch some Katakis to Raja Joysing to see what Joysing was doing. The Khangiā Phukan after consulting with the Hazarikās, the Saikiās, and others, sent Manmath Naga Bara with two hundred men to see Raja Joysing. They took a march and arrived in the country of the Kacharis. They passed through the Naga villages and arrived in Manipur. Having been informed of the arrival of the Katakis Raja Joysing sent some respectable persons to welcome the Katakis. The Katakis were produced before Raja The Naga Bara intimated Joysing. Joysing with the words of the heavenly king. Then Raja Joysing said, "I have regained my dominion through your king's favour. I cannot forget him as long as I live. I shall remain faithful to him and send annual tributes without

271. v wing m the ga w we भी है की की अभी मार ए की अभी สชิคา บ้างเร็ต พำพาร์ต หน้าพืช พริศ भार् भार्र भिर्द भी दि निमाद या जा दा पर या जा फी मार्स में भी भी भी भी भी महि महि फ भा भा भा m บลิ ชชิ พาธิ พา หริ พา (& m m กาง พ่อพุทุชิส พ.ช. พ.พอพา พรราชอ ปาก พลัง พลักลา m & ซี เรื่องที่เลื भी भी भेरी वा का भी वा का मही भार मही भा क्र परि के क एक m द है भी भी मार् र् पं करि नेक भिद्रा किए कि इं दि रिष्ट भी भी भी कि कि कि मी मी में के री फ mg भ ए दिं मर भ हि मार कि में अ नि मि के विक कि विक कि की की की พ่อพุบ บุริติพิพิทิทอิลท์ ติลิทร์ พัธธิ ชาง พับ พิธี เชีย พงโดย ฟง พี व्यक्त है भारी पर्द पर्व भी भी प्रदेश पर्द भिंछ महि वह निक्त मिर्ट मिर्ट मा भी । फरि वर मेर्र मिरि माँ मिं मीर्र देंद्र रोक भी अरे एवं वर एरे । एं एरं देव भी भे एवं दर्भ ਚੰਕਾ ਸੈ & ਕਿਸਾਬੇ ਅਸੇ ਝੈ ਾਹ ਝੈ ਅਉਂ ਸ਼ੁਊ ਆਂ งหาน เมนู เมนู เมนู พูเก บู ลนูย เดิม भंधी मा कर पर राग का मिल भाग भ कि भीर्ग एँ भाभ भीरे भीरे भीरे के क

failure. I have collected men to take my tributes to the heavenly king as a sign of gratitude. I wish to offer my daughter to your king and intend to send her with you." The Katakis remained there. Having heard the news, the Khangiā Phukan came back with all others in the month of Dinpet (Áhār) and stopped at Sonārinagar. At the beginning of the month of Dinruk (Baisakh), he came back to Rangpur. Then the Khangiā Phukan was made Dhekiāl Phukan.

271. In Lākni Kakeu, (i.e., in 1768 A.D.) in the month of Dinsham (Magh), Chāo-Shuremphā proceeded to Sonarinagar from Rangpur. In the latter part of the month of Dinshām (Māgh), Raja Joysing sent two respectable Katakis, namely, Hirāmani and Nānang with his daughter, Kuranganayani (fawn-eyed), to the heavenly king with great pomp. Raja Joysing offered one elephant, one horse, two hundred male and female slaves, and many other things as dowry. Our Manmath Bara was to accompany the princess. They arrived at Tengabāri. The king heard the news. He ordered the three Dangarias and the Barbarua to go in advance and escort the princess to Sonarinagar. They were further ordered to build some houses near the river, Tilão, for the residence of the princess. Accordingly, the three Dangariās and the Barbaruā did as was desired by the king. Then in the month of Dinshi (Fālgun), the females were ordered to fetch water from the river Tilao to wash the body of the princess but the king did not observe the ceremony himself. The princess' body was rubbed with turmeric and washed for seven days. On the day, Mungkeu, the princess was made to ascend the Holong and created Barkuari (chief queen). Then in the middle of the month of Dinshi (Falgun) on the day Khutmit, one Hiromani offered the princess in marriage to the king. He was then sent back. The Choladhara Phukan, the son of the Barbaruā, dedicated five elephants, ten horses, and his daughter. Shengkhru to the Kuari. In the middle of the month of Dinshi (Fālgun), on the

272. v na w m s w ble w एका भ्राप्त की इसि भी है इसे एक् । ए र्गा मार्ट का एक का कि है धि मार् พอ์เอา พาศพา หาวพา พอ ซิ ซิ ซิ की पड़े कर की भीर भर भीर दिर के שווון אל מל ווליו של מל און אל אל אוני אוני वार्यमा है। क्षिण कि क्षेत्र में क्यान THE WOOD LIM W WO TO WE HIE TO 14 12 by & & mir vy mir vy on & W √111 wolve w no vie orm परि है। WE एं एं फिल लं सं फेड़े महा भरि में एए รี่ เหย็พ เพา ๕๓๊ พอ์ พาทีเบ็ ซซ์ รี่ เ " wife to dom' we and win to make an wh हर री पा भारत भारत मा भारत रामा भारत रामा भारत रामा भारत स्वाप मा และ เรีย บริชอ์ หลิ หลิ สิ พอ์ ห้อ พอ์ vm & भी भी मूहि थी अदी कारिए का मे માં મું જમાં મારે મીઠે મુંદે મા મે મ્યું મેં ખ્ ชาที่ พ.ชิว พ.ฑ์ ษนิ พุทธิ์ พา พุฒิ พ ปาก พาทิ ฟ mt เ ฟอ์ ชนิ หั พชิ mwi या महिन अप कि की मी कि मिल मिल मार nom v m w at me of sing of v v v van भहि । त्रि एं किंदे कर के हैं हैंदि ने ए हैंदि मा भी भी में पेसा सी है कहा है कर में में मिं พิดีเอา พ ลำ งาช ชนิ นชิ งาน พลิ น้ में भी फेरिए एँ भाषि होते ए भे की ने भा पिष น้ ๕ฅ ภาพ์ ผู้ ห้อ พอโนว นา พำ เว้าพิโ ปาชาชิ พุธณ์ ณี ๕ฅ พอเอา ปาง เอา เอา หื day, Tāocheu, the king set out for Tengābāri from Sonārinagar. His Majesty arrived at the place and stopped there.

272. The Raja of Jayta came to the boundary of our kingdom. The Barbaruā heard the news. He said to the king, "We should send some Katakis to the Raja of Jayta to ask him the cause of his coming to our country. We must send some Phukans and Baruās to bring in the Raja of Jayta." The king agreed to the proposal of the Barbarua. The king called in the three Dängariās and other Phukans and Baruas and consulted with them on the subject. They said, "There is no need of sending Katakis. For if the Jayta Raja comes with the Katakis, every thing will go on well, but if he does not, it will be very bad and our own action will lose our prestige." Then Kirtichandra Bakatial Barbaruā said to the king, "I take this charge on my head. If your Majesty order me, I shall bring in the Jayta Raja." The king agreed to the proposal of the Barbaruã. In the month of Dinhā (Chaitra), the Barbaruā and his son, the Dhekial Phukan, were sent as Katakis. On a Hindu auspicious day and on Ahom day, Rāicheu, the Barbaruā and his son came to Raha and stopped there. The Barbarua put cannon at the boundary. Hearing the news, the Jayta Raja became very much afraid and returned to his country. In the middle of the month of Dinkão (Sravan), the king proceeded to Dergaon and dug a tank there. Then in the month of Dinruk (Baisakh), the king's dwellings at Dergāon and Biswanath were struck by lightning. The king performed the Săiphā ceremony. At Taimung, the bamboos on the side of the Dikhau river gave out flowers. A piece of plank of the house of Shengdeu at Charāideu was loosened and thrown down on the earth by a storm. On the

273 ਚੀਰੰ ਚੁੰਦੇ ਦੇ ਘੈ ਅਦ ਅ ਸਾਰੇ ਦੇ ਨੀਆਂ นท์ พุธิ พง พุ ภาชิ พา พ หา พง พ พ पेश मू 10 म र पर एं ए में कि कि का word mis าวินิ ผื้อ าวินิ ษา นุ้ ณ พร้อง พร้อง พร้า भार्मा निर्देश में के का भारी क्षेत्र का भारी भी ਕੈਏ ਕਿਰ ਰਿੰਸ਼ ਸ਼ਿਲੇ ਸ਼ੁੰਕਿਆ। ਨਾ ਪੈ ਅੰ win พ่านุพ์ เชีย ดเชิง ประชาชาชา เพื่อ พ่าง พ่า हिं भी भी है माँ। एतं भी है। के भी छी फ फ फ फ कि निर्देश की निर्देश की निर्देश की ਪੰ ਮੀਰ ਰੁਫ਼ ਬੁਰੇ &ਰ ਲੈ ਐਲੀ ਮੂ ਰੁਫ਼ ਸ਼ਿਫ਼ ਮੂ ण्या निष्ट के ए एड किए वर कार्या ਲੈ & ਲੀਜ਼ ਮੀਰੇ ਜ਼ਰੇ ਕਾਰੀ ਜ਼ਿਆਂ 1 ਪੇ ਮੀਰੇ ਕਾਂ भीरि ए व व व व व क में के भी भी । भी भी พชิ vo ู √m w ੂਰੇ mæa v v ਸੂੰ ਸੁਣੀ ਕਾ om wil we wow In all as wow in भी को भी के एक दे अर्थ के भी की अहै करे का भीर फेपर कारिया मि के वि कर ห์ ห็อ ๕ ๗ พร้อง บริกาจ ซิกาจ์ พริช ปพ

day, Mungsheu of the month of Dinruk (Baisākh) the king fell ill. Kirtiehandra Barbaruā was at Rahā when the king fell ill. He heard the news of the king's serious illness. The Barbaruā immediately hurried back from Rahā and arrived at Dergāon. The three Dāngariās, the Phukans, the Baruās, and all others attended the king and kept strict watch over the king day and night. After the lapse of twenty days, on the day, Mungklāo at the moment Ápshuk, Chāo Shuremphā died. He ruled the country full seventeen years and eight months.

SHUNYEUPHĀ ALIAS LAKSHMI SIMHA

273. In the same year (i.e., in 1768) A.D.) the Nāmrupiā Raja became king. At the moment "Hukhrāimābān" (i.e., at the time when cows and buffaloes come back home after grazing), the dead body of the deceased king was conveyed in a boat upstream the river, Tilāo (Lohit). The king brought with him the Tipām and Sāring Rajas, the sons of Chāo Shuremphā, and their mother, the Parbatiā Kuari. Both the brothers (Tipam and Sāring Rājas) and their sons and daughters were taken to Täimung and placed there. On the day Tāoshingā, the king came to Tengābāri from Dergāon. On the day, Dāprāo, the king came to Sonārinagar from Tengābari. The dead body of the deceased king was carried in a boat upstream the Dikhau to Taimung to put it into grave there. Then Kirtichandra Baruā told the king to take the dead body down again in the Dikhau river. The dead body of the deceased king was brought back to Sonārinagar. stopped at Simaluguri, near the river, Tilāo. After ten days, the dead body of the deceased king was burnt. bones and ashes were carried to Charāiર્ણ & મુંબ મેં પ્રાપ્ટ છે મેં મૂર્બ & જે માં પ્રા का कि भूके कि भी भी में भी में कि में मह देश महा भी हा एवं भे पर्व का कर મીઈ પ્રાામિક પ્રાામ ક્રિકેટિક પ્રાામ ભાઈ માં √ਸ਼ਾ ਪ ਅੰਛੇ ਅਪ ਲੈ ਜ਼ਿਲ੍ਹ ਨੂੰ ਪੈਂਢੇ ਅਹੁਨ੍ਹ भ निर्मा भी । भी यह वर्ष में नेक वर्ष के लिसिस्ट प्रिक्ट सिंह मिलिस के लिसिस किल किल किल માં, ઈ જેમાં માં, માર્ટ લાઉ માં હૈદે ਕਸ਼ੀ ਸੰਬ ਬੰਦੇ ਵੇ ਕਾਰੀ ਨੂੰ ਸ਼ਾਲੀ ਸਫ਼ੇ ਸ਼ਾਲੀ ਸਫ਼ੇ ਮੀ ਮੀ ਨਾ ਕਿ ਇਆ ਅੰਗ ਅੰਗ ਅੰਜ ਨੇ ਅੰਜ ਨੇ ਅੰਜ ਨੇ ਅੰਜ ทำ ปิง หัน เข็ง ปิง บิง พพง หัง บุณ है भी भा हिंदी भा के अप एंदा भी भा की अरि 11 1 मिंद्र की पहि देद ने ना के पा प W 1 मिद्रिव में फे फाई भे ए। एवा भी भी 6 พากิน พุทิช หิช พชิ พ ชิก รูง ทาง માંદ્ર અર્દ્ધ ભાઈ મહા મેં હૈદ્દે છે જેમા પ્લાંગ વ્લામ พุ บุ ชน ๕ ชัด ช ชน ช ช ง งหา บุท์ พ หา้า บ้าห์ห์ ลา พา พ ห ้าร์น พ ผ่าง พัง หู้ ที่ผิดขึ้นอา ผู้ที่ เช้า เช่น เอ็ม ญที่ หปณี ญที่ ญี่ เ บุรี เอเรี ลบูที่ หุ้ ลบูที่ ભાર મેં જુદા મારે જ મેં મેં જા હૈ જેમાં પું માર્લ પૂર્વિ માર્જ જે જે માર્જ હૈ હિલ્લો હૈ હિલ્લો रडी है भी दें पूर्व रहे भी है है के स्थान रहे की क प्रांत ने जा मही ए एवं ने जा कर क्या รู้นา ชน พ พ พ ชา

deu and put into grave. An earth mound was raised over the grave. After thirteen days, the king entertained the three Dangarias, the Phukans, the Baruas, and others with a feast. The Hindus were given plantains and milk to take tiffin. Then the king came back to Rangpur from Sonarinagar. On the 27th of the month of Dinpet (Ahār), the king arrested and sent the Tipām and Sāring Raja, their mother, the Parbatiā kuari, and their sons and daughters to Namruk. On a Hindu day, the king performed the Shradh ceremony of the deceased king and offered silver and gold to the Brahmins and Ganaks. Then the Barnoshāl was burnt down by lightning. During that month, on the Ahom day, Dapkeu, the king, was named Lakshmi Simha by the Brahmins and the Ganaks. On the day Kāpshām, the king collected materials for preparing a Holong. On the day Raimit, the Holong was completed. Then a comet appeared in the sky and also a fire was seen burning in the air. rained blood, tortoise, and shells from the sky. A piece of big stone came floating in the Jhanji river. A violent storm passed over the country from west to east, which showered a great number of monkeys in the lakes and the rivers. Then two moons and two suns appeared in the sky and fought with each other. Many other bad omens took place in different parts of the country.

274. Then one Hātichungi and one Nāhar Moāmariā eame to offer tributes of elephants to our king according to a long existing rule. The Barbaruā became offended with them for their offering him a lean elephant. He lashed them and drove them away to their home after cutting off their ears and hairs. At this, Nahar was quite mortified. He thought of taking revenge and went out to get instructions from his friends. In the month of Dinshām (Māgh), Nahar arrived at Dergāon. He

भण भीर भारती के जिल्ला के भीर के भीर के भारती के भारती के अप क w dw भी एवं में फ् परि जं और के भरि फ w & fritt w to we we w at a make भी นเนอ์ พริ พ พ พ พ พ พ พ ป ป ป พ พริ พ ਨੂੰ ਵੇੱਖ ਕੀ ਅਰੂ ਸੰਖ ਸੰਘ (ਪ੍ਰਸ਼ਵੀ) ਨਰ ਸੰਖ મીઈ જો નેમા & દ દ ખાઈ & જે & જિ જારિ પૂર พนิศพ์ พงิษนิห์ พพิษนิชิ พนัก พื कै फरि भी की बेल कि से भी विष्कु के कै ਮ ਪ ਕੀ ਜੈ ਫ਼ਿੰਗੀ ਨੇ ਨਾ ਨਿਲ ਸਿੱਥ ਸ਼ਿ ณ ป_{็นเค}็บ & นุ่ง หู หา บ้าด ห ตาน ซึ่งอุสา ซึ่งย์ นุพ ซุส ๘ ปุษา र्ज निर्फ करि भादि एरि भादि । स्पूर्ण फर्ड स्ट्री પ્રાપ્ત છે મહિલ મેં અદે મહિલ મુંદ માં फिर्मा अरि एं अरि भीर अ अ भीरि एवं व Am mi 1 महि में भी कहि एमें पर के अहि พืช พิชี พิธี เมาราว เพื่อ เมื่อ है रिंद्र m mm of wo His via and wi कि एमें फिर्का की में दिशा 13 में प्रे फरिका निर्मा में के कैरि अर्बेटिश के में हिंग ਪਰ ਕਿਆਂ ਸਮੁੱਚ ਕਿ° ਮਾਜੇ ਢਾਂ ਪਰ ਸਹੂ ਸੀ ਲੈਂਕੀ ਸਮੁੱਚ इर्ड फर्ना एँ भे कह दे हैं काई कह भारे

then proceeded to and halted at Bengenäbāri on the side of the river, Dilhiri. There he put up with a Hāri woman, named Rāmali. She gave him some instructions and a written copper plate containing many incantations. daughter, Rangali, was taken as wife by Nāhar. Then Nāhar proceeded to the Moamara Mahanta with the plate. The Moāmarā Mahanta collected his disciples and held a council with them. He gave his son Bayan with them and ordered them to march with the plate against the heavenly king. They advanced and arrived at Namruk. There they stopped. The Hātichungis and many Kācharis joined with them. Then Nähar, his brother Bholai, and Ragha Maran consulted together and made Bayan, the son of Moamarā Mahanta, their Adhikār Gosāin. They made all the Tāimungiās and the Namrukias pay him homage. All the Taimungias and the Namrukias were made Bayan's Bhakats (disciples). Those who raised objection were put to death. Thus all the people of the place were compelled to pay homage to Bāyan. Afterwards, all the Moāmarās made the son of Moamara Mahanta, the Rajā of Nāmruk. Having heard the news, the heavenly king ordered the Chutiā Hāzarikā to arrest the rebels and produce them before him. The Moamarās captured the Chutiā Hazarikā and put him to death. The news reached Kirtichandra Bakatiăl Barbaruā. intimated the king of it. The king sent Dhadum Hazarikā to bring in the Naga Bara and the Brahmin Bezbaruā. The Moāmarās captured Dhādum and put him to death. Both the Naga Bara and the Brahmin Bezbaruā were also killed,

275. Then the Chungis and the Moamariās brought in the Tipam Deka Gohāin, the son of Shuphā. They also took with them the Tipām and the Sāring Rajas, the sons of Shuremphā, who were formerly driven to Nāmruk. These two princes took their sons and grandsons with them. Formerly, the brother of Shukhrungphā was driven to Nāmruk after having extracted his eyes. His eldest son was at Namruk. This prince came to the side of the rebels

พุทิษติทติช หรือ บู้ ปุ พู ดึง พื ឃុំ េ កំ ដុំ ៩អ៊ី សេស្រ ៩ ហ៍ ឃុំ ស ស យ ្ជម្ន मिरी फ्लाई फ्ला अरि भी दरि माई पूर् भौकी। भीर्व भीर्व भीर की भीर क्ला की जी માઈ છે ફ મ ખીમાં અંત મીઈ મીમાં દ જ માઈ าอุทธิพพ์ ษริพา ปุ าอุพาที พริก ชั માદે મારી માર્જા માદે & પ્રાંત મેઈ જ ભે માર્જા કર માં મે ફેર્યા ત્રા જેમાં છે તમાં જે જે w ਅਤੇ ਅਤੇ ਅੰ ਕੀ ਲਾਂ ਦਾ ਸਮੁਸ਼ ਜੁੜ੍ਹੇ ਅੰ दिव एर है कि भी दें भी भरि भी भी। ए ाट निमा माहि वर ठाम का मीर्ट के निमा मिट भी है ने ना है भी है जी ना ए ने ना एहे พ र พ रिका भी है भें भा एसा के जा है भी મ પિરિયમિલ જાય જા ક્રિમા છે પહેલા ชชิ รื ชชิ ซิ เพอ์ หวุ คือ หนิ พุศที่ พริ เ ખારે મા અને મા માર્જ માં પીરે મોર્મા મારે જો र्ष भीर्भ भिष् भ भ भारे भीर्भा भीर्व में भी ਪੂਰੇ ਸ਼ੁਰੇ ਅਤੇ ਰੀ ਪ੍ਰਾਜ਼ੀ ਸ਼੍ਰੀ ਸੂਰੇ ਮਾਂ ਪੂਰੇ भीकी ए m; की है निर्देश का कार्य นด์ บุนด์ พุธิหากุหาชิชินุฟ์ พำ वासिमा कि सर् भी दिह भी भी भी भी भी ณุษีพา หา ชชิ ฟชิ द्वि เชโล้ว เรื่องปีพา LE min ve min & wit & is of with พรท์ ษา พิธี พรท์ พอร์ พาธิ หาร พาธิ พห์ ซุ่ง พัพพ์ พํ ฟิง์ ๕ เอง พง์ ซุ่ง को कि मह में मिं एहं मह मह नमा नहीं में विधि प्रमाहित्व विष्ठि । भे विष्ठ भे भी हि भी भी भी น้า พริกร์ ออิ จับ ไ ซู้ พริ พริ พริ ฮ์ गर्ह भोर्म म; अहि भिट कार फ्राई व न्हि ปิโทติฟ พอพ พ ซ ต ซิท พา m dmi प्रमण छ , भिन्ने प्रश्नी भूमि क्षेत्री के के क्ष्मी ਹੈ। ਹੈ। ਹੈ। ਪ੍ਰੈਸ਼ ਅੰਸਾ ਪ੍ਰੈਸ਼ੀ ਕੀ ਸਾ ਵਿੱਚ। ห" ษรุ่น

with his sons and grandsons. Then the rebels proceeded down and halted at Tipām. Having heard the news, the king called in the three Dangarias, the Phukans, and the Baruas and after having had a long discussion with them, appointed the Neogphukan of Rangachila family, the commander-in-chief of war. The king asked the Deodhai Phukan and the Bāilung Pandits to select an auspicious day for taking a march against the enemies. Then Achandā Bāilung Phukan, the son of Lāmāo, Badig Barbāilung, the grandson of Kathālbariā Saikiā and many other Deodhai and Bailung Pandits examined the legs of fowls and the calculation unfavourable. They said that they were unable to find out an auspicious day. The Barbaruā laughed at the Deodhai and Bāilung Pandits saying that they had forgotten their calculation. The Barbaruā informed the king of it and said, "We must ask the Brahmin and Ganak Pandits to find out a favourable day. The Deodhāi and the Bailung Pandits have forgotten their calculation." The king agreed with the Barbaruā. Then the king asked the Brahmin and the Ganak Pandits to select an auspicious day for going to fight with the enemies. The Brahmin and the Ganak Pandits selected Sukrabar (Friday) as an auspicious day for taking a march against the enemies but it being Ahom day, Plekshān, was inauspicious. On the very day, the king offered presents to the Neogphukan and ordered him to march against the rebels. Neogphukan proceeded against the rebels and arrived at the side of the Dibru river. There he collected men and engaged them in preparing a fort. Moamaras attacked our army in the fort but being repulsed came back to their home. Then the Moamaras consulted together and proceeded again to attack our army. They took with them the son of Chão Shukhrungphā and the eldest son of Chāo Shuremphā, giving them hope of making kings and attacked the Neogphukan in the fort. For three days and nights the Moamaras fought without a success. Afterwards, the two princes came out of their line and one of them shouted to the Neog-

phukan, "We were formerly driven away to Nāmruk but now we have come out and become Rajas of Nāmruk. If you wish to fight with us, you must, then, come out."

พ้า พลิ รางด์ ชชิ ชพ ชิลิ พ พา พ ชิชิ म भिर्द । भू भी ह में हैं भे भी भी भी भी भी है अई ਅੰਜ਼ ਅਦੇ ਜਾਈ ਪਰ ਅੰਜ਼ ਜੀਜ਼ ਦੀ ਦੇ ਕਾ ਕਿਆਂ £ रिक्षा कि भी रिक्षा के भी परि ਜ਼ਿੰਦ ਸ਼ਿੰਦ ਹੈ ਜ਼ਿੰਦ ਸ਼ਿੰਦ ਸ਼ਿ me at a sm 13 w mi v ma wo wi L'E win HE woo who L' wo ar wif & Lin रिष्ण कारीका कि भी के के कि की है कि ਵੰਸ਼ ਅੰਦ vò vòmi भी ਆ एम के कि જારિય દ્વાપામાં અદ મહાર મુંદ્ર કુંદ્ર પૂર્ र भे फ्रांची के कि की भी के कि की की कि की म एहे वह एहे छाहे में लहे वा एँ भी वा ए જીઈ માર્લ & પ્રાંમ પ્રાંત જ ક્રી ઇ કર્ક છે บุทห์ ชู่ ง พุท พน พเห ห บุน พ ทา પું પર જામાં માટે & માટે મારે મારે માટે માટે માટે માટે માટે મી મું જે જે નામ જાણ કદ્દ માંમ ના ના ના मेर्ड भी पर्वा ए ए प्रांच भी कि मेरे प्रांच भी है ਅ° ਆ ਮਾਂ ਮੁਝੇ ਸ਼ੁਝੇ ਮੁਝੇ ਲੀ ਵੇਂ ਕਵੀ ਆਉ। บ ทั่น เอาเล็น เอเฟล็ทใช้ ฟ เอท์ ฮ น พ หา & พาก เอ พุธิ เอุทุติ ต พ พุชิ บา m (फ्र्लि ए दे व क कि निर्ण व मिला की न्या प्राची मार्ट भी वी माद्री भी ने भी भी भी भी के कि के के के ने ने कि के मी องที่ พาง พริ พาง พาง บุ ง ปิจิ ส ลา ปีพา £1 नेपून फ नेमा एडि मार्ड ४ भी ने की नहीं कारे พ่ พู ๕ พรา พุธิพ เ พุธิพ รู พ ูรุ่ น พูธิ พนิพง เอชิบ พ เอ พนิ เอเทนิ น ปาก

276. Then the Neogphukan came out of the fort and saw the two princes outside the Moāmarās' fort. He captured the two princes and took them to his fort. In the month of Dinship (Bhadra), the Bhātialiā Rājkhowā and the Salaguriā Rājkhowā of Jalambata family were offered presents to save the silver and gold treasures at Namruk by making a fort. Accordingly they made a strong fort and saved the treasures untouched by the enemies. The Saring Raja, the son of Chão Shuremphā remained at Nāmruk. The Moāmarās put their camp in the vicinity of Namruk. Then in the latter part of the month of Dinship (Bhadra), on the day Kārāo, the Dihingia Phukan of Handikai family was given the command of the land force. At the beginning of the month of Dinshipshang (Kāti), the Nāohaliā Phukan of Naga Barpātra family was given the charge of the navy. Then the Dolākakhariā Barua of Kechukaliā family and the Dekā Phukan of Hariā Dekā's family were sent to war. The Dalākākhariā Barua of Lamao family, the Chaodang Baruā, the son of Nagāmuā and the Chāodäng Baruā of Jalambatā family were sent to fight in the centre. The Majindar Phukan was ordered to proceed to fight with the enemies on the other side of the river Tilão. The Majindar Phukan marched accordingly and after erossing the river, fell upon Rāgha Marān Barbaruā. The Marans and the Moāmarás, being unable to resist the attack. One day, Ragha Barbaruā retreated. collected all the men available and attacked the Majindar Phukan on all sides. Half of the Phukan's army remained with him and others fled away. The Majindar Phukan and a great number of Dhanudhariā Kāris (archers) fell dead in the field of battle. The Dihingia Phukan and the Nāobaisa Phukan retreated and entered into Rangpur. The Dekā Phukan and the two Chāodāng and two Dolākākhariā Baruas were captured by

અમાં મહ માંદ અદ નેમા અમા 1 મામાં મીદ mg ਨੰਘਾਰ ਨੇ ਨੇ ਸ਼੍ਰੀ ਸ਼੍ਰੀ ਸ਼੍ਰੀ ਸ਼੍ਰੀ ਸ਼੍ਰੀ ਸ਼੍ਰੀ אים או אין עי ענייה על על איל עי ਅਆਂ ਅਰੰ ਝੂਏ ਪ੍ਰੇ ਅੰਦ ਪਰ ਅਆਂ ਪਰ ਦੀ ਦੇ mੰਜ & mo m m; voma the & Le & vm रही मारे एटी मारे वारी है ने मा मार्ग भी भी भी ਪ੍ਰੈ ਆਫ਼ਿ ਅਹ ਝੁੰਫ਼ ਨ ਲੈ ਲੀ ਨਾਉਂ ਚ \ ਝੁਆ ਪੀ ਪ੍ਰੈ m; m & ਈਏ ਕਾਂ & dun mi w & h ล่าฟา ชู & บพิพธ์ & พิพูล หลา ชู้ वासीया की नेप्ना क नेमा कि सक्त में क ๕ น สพ หา ล พนา พอ เอชิ Lym માર્ગ જેમાં પૂર્વ મારે પૂર્ણ મારે પૂર્ણ મારે જ ดืน พริบ หรือ หรือ พริบ ทัง หรือช જાઈ માં મુક્તા ઇદિયા મહિમાં 1 મું માલ wife man to to any met this walls Wim w 3 26 wo w ह का में W & 4 de w र्गा एडि राष्ट्र के के रियों की ए है a พา พนิ ๕๑ หนิ พ พ พธิ พนิ า क्षीत में व्यमिषा दी रेपन भारत मेर के वार พ พ่อ ชบ พุง พพ์ ช น ลงพ ษ เพื่อ रही भा ने भी की भी ने की भी ने हैं। रही พา ชาทีล์ ลบา พพ ทำ ชาท ลาทา พริ માર્ર જૈરે જા નેમા અમા મું માર્ટ માર્ગ પાર્ટ पेका एवं परा ए कि व की पेक पि & W 6 भार्ट भार्ठ भारती भी भी भारती के भारती की भारती की क हैन है त लेका हैका का मीर्च के कि लेक ਅ ਪੂ ਅਵਿ ਪਰ ਆ ਸੰਘਾ ਸਾਂ ਦਾ ਅਹੁ ਸੀ ਉ ਕੁਸੀਂ ਐ บียี พบ์ ติ ชาว์ ดี ฟิลิน ฟอ์ พา หาคิ 10 M म के 10 mm wir मीर जी 6 10 10 म्हिण निर्मा भी है ने भी ए की मारे है હ્યું છા 11

the enemies. Many of the Hazarikas, Saikiās, and archers were made captives. Then in the latter part of the month of Dinshipshang (Kāti), the Madukiāl Burāgohāin proceeded to Tirupaliā, a place in the north near the river Tilao, and pitched his tent there. The Jathipatia Saikiā was also putting up there. Then Rāgha Barbaruā marched against and attacked our army near the river Tilão. The Burāgohāin and the Jāthipatia Saikiā fought with the enemies with guns, bows, and arrows. Both party fought bravely but neither party got victory. They returned to their respective forts. Sometimes after, Läket Gohain of Tapakusiā family, was sent to reinforce the Burāgohāin, Rāgha Barbaruā was putting up near the river Tilão with his ships. Our men saw the enemies and informed the news to the Buragohain. One night, Rāgha Barbaruā eame down by the river Tilão and laid siege on the fort of A great battle was Läket Gohäin. fought, in which Laket Gohain and one thousand soldiers fell dead in the field of battle. Then the Burā Gohāin retreated. Now the king ordered the Barbaruā to construct two forts, one at Hingduar and the other at the mouth of the stream, Timun. One Darbā was offered a Hengdang (a sword) and was made a commander of the army. was ordered to camp at Ningana.

277. In Lākni Kāpcheu (i.e., in 1768 A.D.), in the month of Dinching (Ághon), on the day, Tāoshān, Rāgha Barbaruā

พอง พอง จาก พอง ช ช ง พช หาใต้ หา ນວ ທົ່ນທົນທົນວາງ ນທົນວງ ກໍຮ ໃຊ້ຊີ ປຸນາ માર્ભા માર્ક & ર્ભા મે પટ્રાપ્ટ્ર મીર્ક પટ્ર √માં મારે ນຸກາຊົ ໜ້ ປຸຊົ & ຊີ ກາຊົ ນ ຊີ ກາຊົ ພໍ & W ນ ົ & r, พอ w พริ พ พอเกา &6 dm ฟ ທ mis s w s mo ref wm &6 v v w &1 नेरु के नेमा मिर है भी भार के नेमा मि मेर दे प्राप्त कि मेला कि एक भेर में परि พ์อา ฟอ์ พชิ ๕อ์ บิ พุ บิ ชุ ช ลาปูพา परि है m? र फू बर्मा भरि मर्श फर्शफा र £6 कि भी ने भार भी भार ए की ने मार्टी एक พ รู พุ่า ห พุพธิ พุชา พ พง์ พุ เชูริ ਮੀਏ &ਏ mi ਪ੍ਰਦੇ mi ਅ ਨੇ ਸ਼ਏ ਜ਼ੀ। किरा के के प्राप्त का कि है। किराज का का भ भारत की की की की मार्थ का भी व्यक्त ਅੰਹ ਅਦੇ ਪ੍ਰੰਘਰ ਪੰ ਝੰਬ mó wówo wਦੇ ณฑ์ m; พูบ พชิ ซา พูบู ช ซูนิ พร์ फर्ना भी भी नेभा परि ए भार १ १० फर्ने फ फिर भीरी क नेमा मार क्या है का मी प्रमाहित्या भी अरि भी अरिया है। अर्थ कारिया พื ชาก เห็น ปี พอบิชิ พาไพ! พา ชลารา र्वे विभाव विष्ण क्षेत्र के अह कहि मि फ्रेक मेर मेर कि के कि के कि कि कि कि ฟฟ ป พ พงโพ พ พิชิ ปิชิ หั ป & B ช่พงัช พรุศพาธา พชิลพ์ พงโฉา &พ์ ปย & ปย พชิย ส ซ ปพา นุพน์ ช พชิ พุทิ พนิ พาษา นุพนิ ปา พนิ ซุพา บ บ บอูพุล พล ชล ชหาพ บ บ นุทุติ ชาเทา บุ นุ ชุที่ ชัพชิ พุธิ के क्रिक प्रमा के कहि भी ने พ่อ์ พอ์นา ชพ ชา พันิ ปอ์ นิ ชัน พพัน भारत भार्ष भर्ग भर मह वर्व द्वा भी भारत मेरि

of the Marans, pressed hard the Buragohāin, making general havoc and the Buragohain was forced to retreat. The king was informed of it, in the night time, by some Katakis. Thus being informed, the king called in the three Dāngariās, the Barbaruā, the Barphukan, and all other Barnas and Phukans. He consulted with them what was to be done. The Buragohāin said that he thought it good to send some respectable persons as Katakis to Rāgha Barbaruā to request him to come to terms. The Bakatiāl Barbaruā of Jalambatā family did not approve of the proposal of the Burāgohāin. He said that it would humiliate them if they were to show respect to the Marāns. Further, the Barbaruā said to the king that it would be good if they would go to Harāighāt and stop there. The three Dangarias, the Phukans, and all others approved of the Barbarua's proposal. When all the officers agreed with the Barbarua, the king gave his The king, then, said to the three Dangarias and all others, "If you wish to go with me your king, and never forsake me, I have no objection to go to Harāighāt but if you are not willing to accompany me and have a mind to forsake me, I will not go". The Dangarias, the Barbarua, the Paniphukan, and other Phukans and Baruas said to the king that they would follow him and would not leave him. In the morning of the day, Kārāo and on Hindu Brihaspatibār (Thursday), the Barbaruā and the two Dangarias advised the king to take the idol of Chumsheng with him. The king, then, called in the Deodhai, Mohan, and Bāilung Pandits and asked the Bāilung Phukan, the grandson of Lāmāo, the Deodhāi Phukan, the grandson of Dhulā, the Mohan Phukan, of the family of Masāi, the Malāi Baruā, and the Bāilung Barua of Kathālguriā family to examine the legs of fowls to see if the stars were in his favour. All the Pandits said to the king thus:—"We find the whole year to be bad. In the olden time, this sort of inauspicious year was found in the reign of Shutāmlā. In that year, the Musalmans devastated our country and our king could get no victory". The two Dangarias, the Phukans, and

महि है पह है।

278. ບໍ່ ພຣີ ພາໂພງ ພູ້ ທ່າວພູຊົ ພື र्देश कर कहि एक दि। ए निका कर निका के ਅੰਬ ਕਾਰੇ ਅਦੇ ਕਾਲੀ ਕਾਂ ਮੀਏ ਲੈ ਅੰਦੇ ਮੀਏ ਅੰ ช (พา) บา ขอ ศพา น พ. พา หา ศพา ด (กา & ชาง ัล พ ํ ญฑ์ ลำ บ ซาง ชาง ชาง में फे फे भ र रहा भी कहि कहि फेर्डिका roma rous roll of by row of rome कि कहि भी निर्मा कि भी किही निर्मा कि ਅੰਜ਼ ਘਾਂ ਪ੍ਰੈ ਫੈੰਬ ਦੀ ਆਪ ਰਹ ਨੀ ਬ ਤੋਂ ਆਪ एं भी फिर कि भारे एटे के की भी है की की ห์ รู ษ (หา บา บา พ dm เฉพาย m ; เฉย พ พธิ บ ธิชิ พธิ พรุ พุร พ พ ุ ง พ ษุร พี พา บุ พอ์ พาชิ พาชิ พาธิ สาพ (ลา एवं एडि नेपा यह मार् हैरी एकिए। नेपा પ હૈંદ માં પ્રાંતિ ૧૦ માં મે હૈંદે માર્મ માં anti om & dw v v vo dm ar dm vo एमें एहें अहे के निर्मा के की पह पह एमें ਝ" ਅਰੰਬਰ ਹੈ ਉੱ ਦੀ ਲੀ ਉੱ ਕੀ ਜ਼ੈ ਦੀ महन्द्रे। द्वर्र प्रमा क प्रमा कहि में कहि भी भी भी और भी दे पार्ट प्रेंग की वर्ष √m và vọmga về જੈઈ જે પુંગર્મ và પ્રેષ્ઠ ษ์เรีย ผื หัวรา พับ (งบาน m พั & โ निका के निका कि है कि विकास कि विकास के માં દ પૂર્વ માર્ટ પ્રવેધ કે મું માં પ્રદે પ્રવેશ મુક્ક कि भीर्थ मार्भ में भी भी भी भी भी भी भी े हैं के word voj dmi परि भिर्द के dw ाळ मेर एँ मार्च फ रेमा मारे वर कमा का।

the Baruās did not give credit to the words of the Deodhāi, Mohan, and Bāilung Pandits. They asked the king to consult the Brahmin and the Ganak Pandits. The king accordingly ordered the Brahmin and the Ganak Pandits to examine their astrology. The Brahmin and the Ganak Pandits said the time to be favourable.

Then, the king sent the Chiring 278.Phukan of Chapaguria family and the Chomghar Baruā to bring the idol of Chumsheng from Tāimung. The Solādharā Barua sent a Kataki named Letākhāri to Paniparā. The king with the Dångariās, the Phukans, the Baruãs, and all others, left the city of Rangpur, in the afternoon of that day. The king could get no time to ascend the Holong. The large cannon taken from the Musalmans, which was in the Chutia country, could not be brought in. Half of the Phukans and the Baruas left the company of the king and remained at Rangpur. The Barpātra Dangariā of the Lāsangiā family descended from Naga Barpātra also did not accompany the king. He remained at home. The Chiring Phukan of Chapāguriā family and the Chomghar Baruā could not get the company of the king after bringing Chumsheng from Tâimung. They came to Jaysagar. Rāgha Barbaruā a body of men to surround the city of The Chiring Phukan and Rangpur. Chomghar Baruā, taking Chumsheng with them, entered into the temple of Jaysāgar and placed the idol there. At the dawn of day, Ragha Barbaruã entered into Rangpur. In the night time, he sent a body of men to make a hot pursuit after the king and surround Sonārinagar. Accordingly, the Moamaria army surrounded Sonārinagar but they could not find the king there. Kirti Chandra Bakatiāl Barbaruā and his son, the Dekā Baruā, the Dhekiāl Phukan, the Jalbhāri Baruā, and the Meldagiā Baruā with the sons and wives of the Barbaruā fled away leaving the king. The Khangia Phukan and the Neogphukan of Jalambatā family took to their heels forsaking the king. Then the Bargohāin Dangariā of Bārukiāl family,

บุ พุ พอล พุธ รอ พุท ชุธ บุ งท ซุ क्षाहिक देश के प्राचित के प्राचीत कर्ण कि निर्मा की भी है है के कि में कि ปพา พริ ณริ มี พนิ ณริ ทู ปพา พี พ งู พชิ ธุ์ห์ ทำ พงโอบา บุ ทัติ บุทติ พุ ທ່າຮີ ເ ໝຸກຊົ ສ໌ ປີເຮີ ໜົກ ພຣີ ພ⁹ ກ ບໍ and rum and in Im wo w wow v ખી પુર w6 જાઈ માઈ માર્ભ મહિલ છે જે 1 บู นาทุติ พริ พติ หรือ หรือ บู นาทุติ พติ พริ พุธิ ชุ ขุพุธิ พัธิ ษ รุ พุพิ พธิ ช नमा £; ए भी नहीं एं फ्राई £ इह ले ปียิพยิพที พที พหี ซึพ ปรา บุ พ ปพา ນາ ທີ່ ພາຍ ຂໍ້ອີນ ນ້ຳ ນຳ ກໍ ກໍ ກໍ ກໍ ਰੇ ਪਾਰੂ ਅਤੇ ਪਾਰੀ ਅਤੇ ਅਤੇ ਲੈ ਕੀਤੀ ਹੈ। ਨੀ ปพา พ หูให้ พำ พอโนา ปพา บ พอโ WE WI LE WIM WE WIE मिर WI VWI क क्रिक्र निया भार्म प्यू वर्ष निर्म कि ए भारत कि भारत कि भारत कि महित कि พืช เชีย พริ ๕ เอุลุรูบิ เ เอร์บิ ล่ ลาชี ห้ว จ่าง ข่าง พริงาง บ หาชิง เมื่อ भींद्र भी के एवं & फू फे फू ने भी भी &1 निया में भार्त भी भी भी भी भी निर्मा में की निर्मा के र พองินา निमा पर्च भी पर भा भी है है में निमा ราชย์ ฟริ หลัง ระ พา พ่อ พองา พั મું છે જો હૈ છે. પ્રાંયા નર્કો મીઈ પ્રદે માર્બ ਦੀ ਅੰਅੰਦ (ਪੀ ਸ਼ਹਿਊ ਅੰ ਮੀ । ਪੀ ਸ਼ਹਿ นท์ พชิ พชิ พัธิ รู้ จพา นูจิทา พูชิ की नेप्न वह भी से भी ने ने भी भी भी भी મ પા લી હૈ મું પણા નુકે ખારે ખારે જે નેખા रूँ भारत कर की भारत अमें कर मारि भारत अमें ឃ្មាធ្នំ ធំ ឃ្មាធ្នំ អាធិ ម ្រឃ្មាធ្នំ &° ដូម៉ ปพ คริ ธา พิธ์ พิทิ ษ ล พริ พริ ก

279. પું જોલે પ્રભૂલે પર ભૂળે ર પ્રતે પ્રતે પ્રાથમિક પ્રાથમિક પ્રાથમિક માલિ પ્ર

the Barphukan of Rangachila family, the Pāniphukan of Dhanudhariā family, the Naphukan of Harapowa family; the Rāidangiā Phukan of Dihingiā family, the grandson of Phisi, the Changmai Baruā of Hakānejā family, Kām Dekā, the son of a female slave, Pizali Dekā of Bezbaruā family and Lakhan Dekā, the son of a female slave, were with the king. The Saring Raja, the son of Chao Shunenphā and the king and his son were at Sonārinagar. The Dhanudhariā Kāris, the Chāodāng Baruā, the Kukurāehowā Baruā, the Dolakakhariā Baruā, the Duari Baruā, the Jālbhāri Baruā, and many others fled away leaving the king. Then on the day, Raicheu, Ragha Barbaruā sent a body of his men to eapture the king at Sonārinagar, and produce His Majesty before him. The king ruled the eountry for seven months without ascending the Holong. The king was captured and confined at Jaysagar. On the day, Kātmāo, the king was transferred to the town. He was offered a mat to sit on and provisions to live on. Rāgha Barbarua confined the Barkuari of the deposed king in the temple of Jaysagar. Then the Bargohain, the Barpatra Gohain, the Barphukan, the Pāniphukan, and the Rāidangiā Phukan were made captives and fettered at Hatisal.

279. Then the Dhekial Phukan, the Bura Gohain, the two sons of the Bar-

นาท์ เลง โปรินา นิ เรีย น้ำนา ปกา เกรี พลิพชิพใบ บุ้นาทลิตจับพุทิพชิตร ar 8 rs 1 นาทุล พ พใจ พ พุท พล ar ษณ์ ปรา พันธิ คโ ณชิ พำ ปพ โนริโตโษร พอเพิท์ ช ส พายิ พายิ บุ พัน ลง บุลั พอ์ พา &ิชิ พุทิ พ. ๙ ๕ ๕ฑ์ บ ิ ษ < พ. สบ บุบ บุบ บุ พ ส ฟพ พ ซ ส พใช की की जिला के जाम महिमास कि मा ษ ; พ่ 6 พิพ์ ชิ ฒ ํ พิชิ พชิ เ ชุ พิ พชิ માં મારિ મારિ મ પે મ છે જૈકે માં 1 પ્ર ท์น ชน ณ พี่ช , พ พุท พง ษน ปิง ที่เ निश की । एक ए के कि में भी कि छैं। พอ์เอา หวา อา ฮีพา ๕า ปรุงา ปพ เช่ชี พนิ ๕ พุธิ เชโน สา บุร ธิ หู บุร พริ ๆ ณุ บหาง เอา พัญห์ ณ ปนิชิ เหนื เอ ป ปรา พุทิ พงิ ชุติ พ m; พา ปิ ปิ เจนิ น ของกับ พริ พาย พุ ห ห นพ อ พอง ษุติ ช พิติ เ พาทิ พอง ษุติ เชโต เรียงใ พ เ เช้ หา ปี พา รูบ์ น หา หา หา หา หา หา ปพ บ m; เชาย์ ปพ แย้ น้ำ ห ร เร็ก ਰਿਹਾ ਸਿੰ ਸੀ। ਸੀ। ਰਿਹਾ ਨੇ ਸਹੀ ਸੀ। น์ พูโ พูโ พูโ พูโ ส ส ช ส พุท ช พูโ W & DI ਪੈਸ਼ ਅਰੇ ਪੈਸ਼ ਲੁਸ਼ੇ ਕੀ ਸ਼ੰ mo wo br หรืบ (m) เปล็บล็พอ บล็หลิด ma พุ้า พชิบู์ ดี ธิ พอ์ พอ์ ชากุ พาพ र्देष की भीर्व भीर्य भीर्व भीर्य भीर्व भीर्व भीर्य भीर्व भीर्य भीर्य भीर्य भीर्य भीर्य भीर्व भीर्य भीर พ พา ๓ ๘ ๙ ๗๓ ๑๖ งินิงใช้ เ a a (& 1 m 6 to 4 to 4 to 4 to 4 & दे 1 राश भारत मिल्ला का विश्व रिस्टी के में हैं है พุทิ พธิ ชนิ พิ พา พพา พธิชนิ ปพา หรื พน็ & พนิ พ บุ รับ รั ห จ ฟพ พนิ พ a 7 (10) भे a a कि ने भा फर भे की हि માં પૂં જેવ કે જીઈ મીઈ માં \ due 1

phukan, the Neogphukan and his three brothers, the Khangiā Phukan of Jalambatā family, the Tipāmiā Phukan of Längkhätungkhä family and the Choladharā Phukan, the great grandson of Tāmulidalai were captured and placed at the Hātisal heavily enchained. Now, the son of the blind Saring Raja—a brother of Shunenphā-who was at Namruk, came to and remained at Tipam. He, then, came to and stopped at the Nāohali at Lesāng. Rāgha Barbaruā sent some men to arrest him. He (the son of the blind Saring Raja), was, accordingly, captured and placed in the Hātisal heavily enchained. The Barpātra Gohāin was released and driven to his Then on the day, Taoshinga, home. Bāyan, the son of Moāmarā Mahantā was brought in and made king. Ragha Barbaruā offered Bāyan a Kekorādolā (a kind of sedan), a sword, seven elephants, and thirteen horses. The deposed king was brought before Bāyan and made him to salute the latter. The son of Moamara Mahanta mounting on an elephant and taking the sword and the Kekorādolā with him, proceeded to Sonarinagar and arrived there. Hearing the news, his father, the Moamara Mahanta, became very angry and sent a messenger to his son Bayan with these words:-"If he has made himself king, he should not come to my home. If I see him become king, I shall leave my home at Moāmarā. This is not an order of Tārā (Goddess). Tārā does not wish to see him become king. For this impious action, Târā will ruin me for ever". Thus spoken, the son of Moāmarā Mahanta thought the matter deeply in his mind and after leaving behind him the Kekorādolā, the sword, seven elephants, and thirteen horses, walked to Moamara. He approached Moamara. When the news reached the Moāmarā Mahanta, he became infuriated with rage and ordered his son not to enter into his house. Bāyan came back after passing some two or three days there.

280. v mis w Im wit wit at wis ຮ& ເ พล พชิ พ ปล บ m; พ at พอ मूर्व मूर्या र निर्मा देश में वर्ष वर्ष वर्ष वर्ष ਦੂਜ਼ ਲੀ ਕੀਏ ਅਰੀ ਦੂਜ਼ੇ ਚਕੀ ਸ਼੍ਰੀ ਸੀ ਸੀ ਸੀਏ m 6 dm ห พริ พชิ m6 dm ลหิ ห ลหิ रहे कैंद्र कर वेस रेज मार्च के भे भें देंद्र નિયા માટે માં માં માં માં માટે ૧ mi निमा परि के परि के परि । परि सह है। บู้ พุธิ พชิ พ่อ ษุธิ จาก พ่อ เอ จาที พชิ ar om w; u mo m; wit at & de 1 & wo wo of who wish no with with मार्म नेमा मारे के वे के निमा मार्म कर मार्म ਮੈਂ ਸੀ ਲੈ ਨੂੰ & ਉੱਦੇ ਅੰਦ ਸ਼ੈ ਪੰ ਅੰਦੇ mi ਪਾ। ए रि कि कि कि भी पा की कि के 106 พ่อ พา พา พา พุพ พร ซ ปริพธิ ห งบา พุทา บัน พ พ ๑ งท พ ซ ซ क नेश भारत केल में अह है अह कि मेर ने ने พ่อ พิท์ ชิ พิธิ ดธิง บุ ซิ ซิ พุทิ บุ พนิบู์ ค่ ดหิ พ่ งพ่ พุ งฑ์ พุหิ ดง निर्धा के प्राप्त के प्राप्त के कि व्यक्ति के भी พชิ พุชิซี พิธ์ ชัน ปี บ

281. บุ๊ ๕ พธิ พธิ พธิ ษ; พธิ พู ส บุ๊ ๙ ๒ๅ๘ ส พ ๕ ๖ พุธิ ษ หิ พิพิ ช ๙ ๑ ๕ ๖ ๖ ๙ พ พุพิ ๅ บุ๊ พา ๒ ๖ พุพิ ษ ธ ๛ พ ๛ ๚ พุธิ ๛ ๚ พุธิ ๛ ส ๖ ฃ ๚ ๙ ๚ ๚ ๚ พ ๅ ๛ ๖ ฃ ๚ ๖ ๚ ๛ ห ๖ ๖ พ ๙ ๙ ๖ ๙ ๗ ๖ ๛ ๖ ๙ ๙ ๗ ๛ ๙ พ ๛ ๖ ๙ ๖ ๛ ๗ ๖ ๛ ๖ ๛ ๖ ๛ ๗

280. Then Kirti Chandra Barbarua of Jalambatā family went to the Moāmară Mahanta. He fell prostrate at the feet of the Moamara Mahanta and prayed, "O, Gosain! save me for this time. In future, I shall be your disciple". The Moāmarā Mahanta gave no credit to the word of the Barbaruā. He replied to the Barbaruä, "I cannot hear you. I know nothing of the matter". Afterwards, the Moāmarā Mahanta captured the Bakatiāl Barbaruā and made him over to Rägha. Rägha fettered him in the Hātisāl. The son of the Bakatiāl Barbaruā with his wife and children fled in a boat downstream the Tilão and arrived at Kaliabar. The Salal Gohain, a descendant of Laithapana Bargohain, was there. He captured them all. Afterwards, Rāgha Barbaruā arrested the son of Kirti Chandra Bakatiāl Barbaruâ with his wife and children and confined them in the Hatisal. Then Ragha kept the wife of Kirti Chandra Barbaruā as his wife and divided the daughters-in-law and grand-daughtersin-law between the Moāmarās and the Chungis.

281. Then one Chāo-Makhā Barbarā and one Bhagi were put to death by cutting their tongues and throats with a knife near Tinsukiā. Two Bengali brothers, the sons of Hukumal and Chikan, fought with the Moāmarās, raising a fort near the stream Timun. Rāgha Barbaruā seized and put them both to death in front of the principal gate. Now, the late deposed Phukans, the Baruās, the Rājkhowās, and the Saikiās

ા ગ મારિ પું માર્લ પ્રાપ્ત પ્રાપ્તિ મીરિ & ਅੰਦ ਅੰ ਕਾਰੇ ਨੂੰ ਸਮੇਂ ਸ਼੍ਰੀ ਕਾਰੀਆਂ ਲਈ ਘਾਰਿਫ ปษา ลาท์ หา ลาชิ หว่า สา ลาชิ นอุทาติ นอุทาติ મીઈ & જૈદે & છર્જા & જે જાદે ઈંદ્ર અદે જે દ ບໍ່ พง ໂບ ເບ ຮີ ਕ" ਕ" ชน &" พริ พุทิ ชน น พ.ค.คำ ห์ ดห์ ห็น พ่อ ซ้. พ.ชิโ ณ ลา ชน พอง พอง พชิ พุทิ ชน พอง ปา हिम जिस् रिक्ष करियारि एरिए एरिएर्स किन ਲਾਂ ਮੀਏ ਸ਼ੈਫੈ wo doj mg ਅੰ ਕਾਏ ਪੰਸ਼ ਲੈ พริง บัพูพ์ พธิ ๖ พา 🖧 ๕๔ พูปพา દ માં ક કૈર પૈર જે જ માં પણ જે જો ર મ જિ ชนิ นาทนิ พริบ บ้าทนิ ปี ปนิ พอ ฟอ เปื้ ਪਤਾ। ਸ਼ੁੱਸਫ਼ ਅਹੁੰ ਆਹਿੰ & voi win ਅੰਟੇ रम राष्ट्र के की राष्ट्र के का राष्ट्र मा √m ห์ ชิติ ปี บ

282. V Yhi bi the Lo win ve W फर्ड भीर्ड ने के फा ने भी में कि है है ए। भी की न्या क नेमा महि स्था में स्था को की भी। น้างให้ พ.ค์ ซเล็า ปริทิษต์ ๓๐ ซูล์ พอ์ พา ๕๔ พพ์ ษย์ หาพชิ ต ๕ฑ์ พ์ งอ์ต พืช & ๑๐ พท์ เก็นหา ๑๕ เ บ้านอ างชิ หา ปางาร ษารหา นานิ หา ลา สานนิา મું કુ મ મિલ ન મા દિ છે મે ન પા માર્મ પ્રાંક พืชิยุ&เล็บ สา บัพธ์ พณ์ นาพูรุเ निम् के भिष्णा के स्था किस विश्व निम् เอนา ปี ปพาห์ เอ สา พื พืช เอ สา หา คริ หา งห์ หา ปิง ชนิ รา บ้างพัย หาริ પૈય નેમાં મે દેવ માં વસામાં મહે પહેંદી भी भे मा मूर्ट भेंद्र भारति औं दें दिर्मा । निका करिया मिर्देश निक्ष निकार कर्ण นอ พอล์ พาลิ หา้ พ้ พาลิ ๕ พาซิ ษ พ (รบิ ร้ หู ฟน พอ หู หอ พ่ หั เม เช่ พันธ์ พนิ เ บู plundered the villages at their pleasure, so the country was in great disorder. Then the Marans, the Chungis, and the Moāmariā mataks made Phukans, Baruās, Rājkhowās, Hazarikās, Saikiās, and Barās of their own. The son of one Gogoi of Rāilungiā Burāgohāin family was made Buragohāin. The son of the Sadiyākhowa Gohãin of Garudhariā Burā Gohāin family was made Barpātrā Gohāin. The Marangikhowā Gohāin of Miri Sandikai family was made Bar-Kāduman Kālugayā Hazārikā, gohāin. the grandson of Gomlā, was made Barphukan. Then the wife of Chão-Shunenphā and the wife of Chāo-Shuremphā, the daughter of one Mekheli, were kept by Rāgha as his wives.

282. A full grown daughter of Shuremphā died of small-pox at Pālighar (a guard house) in the capital. Ragha Barbaruā ordered to put the dead body into a grave near Bhogbari. On the day Plekmit, the Nāmrukiā Raja, the son of the blind Sāring Raja, was put to death and entombed in a corner of the tank, Jaysagar. Then Bhagi Madukial Burāgohāin was beheaded. One Mitdharā and his sons were killed. One Baragi, one Dāmurikhowa Dhekiāl Phukan, one Misali, an attendant of the Barbarua, and one Sikiri were put to death. The Barphukan was driven away to his home. The Marans and the Chungis Nahar, the Raja of Namruk. Barbarua was at Rangpur. He collected the Dolākākhariās, the Dādharās, the Chāodāngs, and the Kukurāchowās and sent them with twenty elephants and forty horses to Namruk. Then Ramākanta, the son of Nahar, was made king. Rāgha Barbarua collected some men and sent a Kekorādolā, a large fan, a hengdang (a sword), twenty elephants, and forty horses with many Chāo-dāng Kukurā-Chowās and Dolākakhariās to bring in

พिष्ट भी कि का च द भ भी निर्माण भी की भी कि พัสธ์ ๕ฺพิเ บุ้น พธิญ ษิพเ ฅพุ฿์ พ.พ์ ษ์ส ฟ์ ช์ส พอ์ พุ พ ฿์อ์ ษ ุ พน็ निका भी की निका के निका कि मारि मारि मारि मारि फर्क भारत भी भे र रेफी भारत भारत कर की की ษืพา เชโติ สา รบิ ร ห พง ิ ตหิ พง ิ พา เฉ फी मां के अरे भी के में प्र भी की मी £บ พัพธ์งอา พิติษ์ ณีติ ๕ฑ์ พุำ บู ਅੰਖ਼ ਲੀ ਸ਼ੰ ਲੀ ਕੀ ਕੀ ਹੈ ਹੈ ਆ ਸਿੰਦ ਹੈ ਸੰਘੁ ਅੰਟੀ ਕਿਸ਼ ਕਿਸ਼ ਅੰਟੀ ਨਿ ਨਾ ਸਿੰਘ ਸੰਘ ਸ਼ਿੰਘ ਹੈ ਨੂੰ માં જા માં માર્ય જે માર્ય માર บุ หาอุธิง พงโบง พ่ง ห่ บุ ห ที่ห์ พาย์ ซึ่ง หนา พู ฟพา์ ๕ๅ ปรูญ หา้น ชैर दी फिर्म छ दा। wow ए ए w की कि की भी की निमा की निमा की निमा พह दी ना का है के है का कि का का का का woton we with moton we were am ชใง ัญ ส ปบา พื้น พัน หา้า พงโบา เฉ ए ए व क क नम एह की नकी माम पहि น์ ณี ษ์ งพ์ ษ์ บ็ติ งบา พ์ พ่อา พ่อ ឋិធ៌ ৮ តំ ការធំ កំ ឃុ ឋិធ៌ ធំ កំ កា ្ ម មិ บา ษ บู ปิจ์ทุ เมิน พ่จ์ พจ์ พ่ ส ส ปก ปพา หนิพ (หนิพ (หมู พนิ พนิ พงิ พ) พอ์ พอ์นา หุ เลยี รำ ต พ ร ซ์ลิ น ฟฟ พริ &า ปรา ยา รี พำ ษ พ ง เชื้อ พริพริพรุพา บันอุศท์ พริพุทิ ซริ ત્રમાં હું મહેં છે છે છે છે. જે છે છે છે છે છે พิพุก

283. บุ๊ ปิง ธุ๊ะ พ ปิง ชะ ปิง บุณ ญ ปิพา พชิ พุธิชา พ พ พ ธานุ ฟิ ปบา พงกับา ปิ บะ ๕ ผูพผู้ พุทิ พชิ ปา พุทิ ผูชิ ปา พุทิ ผูชิ ปะ พ พ ปิง บะ พ ปิ

the new king from Namruk. Then one night, Rāgha Barbaruā and the daughter of Maglau king with two female slaves eame out of the town and entered into the temple of Jaysagar. The deposed king saw Rāgha Barbaruā and became too much afraid. Rāgha Barbaruā talked with the deposed king in a very pleasing way in the temple. The deposed king beeame cheerful and offered Rāgha a hog for a dinner. He said to Rāgha Barbaruā "I shall offer my daughter to you and I shall then be your father-in-law in that case. If you allow me to remain unmolested it will be good but if you dishonour me, it will be better for you to put me to death with one blow of a club. The memory of this bad action will last to our future generation". The king stopped with this. spoken by the deposed king, Rāgha Barbarua agreed to the proposal and said, "You have no cause of fear". Then Rāgha Barbaruā and the daughter of Maglau king with the two female slaves came back to the capital.

283. In the month of Dinkām (Puh) on the day, Mungmut, the Marāns, the Moāmarās, the Chungis, Nahar and his wife, the daughter of a Deyaliā Matak, made Ramākānta, the son of Nahar, their king. Then the two other sons of Nahar were made Tipām and Sāring Rajas. All of them eame to Nāmruk on dulis (sedans) with their wives and

พติ& พชิ พี ษี พา งพ ผ ต & พา พ้ ਪੈਸ\ w ਕਾਂ ਰੇਏ ਕਾਰਾਂ ਕੀਏ ਸ\ w ਕਾਰਾਂ ਮਿਲੇ भी की निक्ष प्रेस्ट पर फानिक भी है £1 ਕੀ ਆ ਆ ਆ ਦੇ ਦ \ 12 ਆ ਆ ਕਿ ਮੀ ਦੇ ਸੀ। ชาย์ ณ ชาย์ บุง พุ ชาย์ หนัน ขาง ชาย พอโนา นอ พ ผา พล้า ปี ปน สานา สานน้ำ ผาพุธิ์ ทั้ง หางพา ผุธิ์ นุน์ งพา บู้ ป่ง รู่นี้ พ พ ชน์ พ ุ พ ุ ชพ ช พ ุ รุณฑิ บุล (งพ์ หุลิ ลชิ ห บุ บุ ปี พ พุลิ ป (ที่ พูดให้ หัง สังในพิที พำ พร้าง ਅੰ ਪੂ ਵਿੱਚ ਸਵੇਂ ਕਾਰ ਸੁਰੂ ਅਨਾ ਸਾਫ਼ ਆ ਅਤੇ ਸ พณ์ พุ พณ์ พนิ ปิชิ ชนิ ณชิ พื ปพ ษิ द्राण ए द्राप्ट द्राप्त द्रापत द्रापत १ फे भी कार्य की ਅੰਦੇ ਸ਼੍ਰਿਆ ਸਿੰਹ ਅੰਦੇ ਹ ਅੰਦੇ ਹੈ। ਪਰ नेमा मारे व् म्यू जा । मार्मा भेद क माद्द फ्लाई พง พุฒิ พุ สา พุพิ ษ์น พุ ส พ หา mi wi भी का mi mi p of om a twi บ พ; พ หลาที่ บุล ห พา พ พ พ พ ผ મા મીઈ મા vi મે દ્રાંભ છું માઈ માંદ્ર & પ્રાપ્ત พชิ √ໝ p พชิ พ & € \ บ m f √บา พงเขา พาธิ บัติ ปพา ๓๕ นะพิ า บ้ พา ਕੀ ਕੀ ਵੀ ਜ਼ਿੰਕੀ ਨੂੰ ਉੱਦੇ ਸੈਫ਼ੀ ਅੱਜ਼ ਮਾਸੀ ਨਹਿੰ ਲਹਿ। भी देश में का फ परेंचे द्वा नेपाण की भरि। ਫ਼ੈੱਬ ਵੇਂ ਆਏ ਹੱਸ ਆਏ ਲੀ ਛੇ ਫ਼ ਆਏ ਫ਼ ਅੰਏ ਛੇ ਪਾਏ ਆਏ ਸੀ ਸੁੜ ਸੀ ਸੀੜ ਸੀ। ਪ੍ਰੈ ਚ; w જા મૂર્લ Mi પૂજાડા પ્રાંજિક wહ મૃદ્દિ ws mes ભારે માં નિયા મુ દ્રિક મારે માર્જી માર્ક છૂ & ડ ฟพา พังิษุ หญา บันชินด์ ษูนิ ซาเพฺ& ਕਾਏ ਅੰ ਆ ਪ੍ਰਾਂ ਅੰ ਚੇ ਫ਼ਿੰਦ ਦੀ ਹੈ ਵੰਸ਼ ਅ ਲੈ ਹਿੰ ਕਿੰ ਪ੍ਰੇ ਕੀ ਸ਼ੁਕੀਆਂ ਪ੍ਰਕਾਂ ਸ਼ੀਜ਼ ਕੀਆਂ ਚੁਜ਼ พุ้บ

284. บ่ พา ซู๊ หา พ ปบา พอ์เจา

children. From Namruk, they came to Ahatagurinagar. Therefrom, they came to Pātnagar. Thence they marched down to Naohali. Then they proceeded to Taimung. Afterwards, they marched down and reached Rangpur. Nahar, the father of the king (Moamara king) and his wife Rādhā Rukuni stopped Nāhar designated himself as there. Chaturbhuj (four handed). Then in the month of Dinsam (Magh), they went to Khutiāpatā. Nahar and his wife with three male and female persons came to the temple of Rangnath and stopped there. The Matak king with his two brothers came to and halted at Rangpur. They collected all the mon of the country and made them pay homage to Nāhar All the people and Rādhā Rukuni. offered tributes to Nahar at Rangpur. Then the Dekā Barbaruā, the son of the late Barbaruā and his two sons, the Dhekial Phukan, and his son were put to death. The Moamaras came to Khutiapata and stopped there. They passed many days with great amusements and performed Fura ceremony. Then Chaturbhuj, the father of the king proceeded by the side of the Dilhiri and entered into Barbengenābāri where he raised some houses for his dwelling. brought in Rangali Harini and passed many days and nights with great festivals and amusements. Drums were beaten, horns and flutes blown with every skill to amuse themselves. this, he came to Khutiapata and there he made the Thakurs to bring Sheng and the idol of Fura to Deoghar. Then he dismissed the Thakurs to their respective homes.

284. In the month of Dinha (Chaitra), on the day Rungplao, the Moamara กางส์ พุศพางุชี สา ชาว พอโบา พ าร์ Mahanta came to Rangpur. In the

พ พุธิ จาก เล็ พลิ เ จาช จาง พงโนา ຫານຂໍ້ ඒ ປົຊ ຮາໝາ ຮາຫຼະ ບໍ່ ພາກ໌ ປ ເ ພາ พา๕ิช์ พด์ สใช้ พุ่าที่ ระ พุ่นิ บู้ น ู ๔๙ મારે જા ત્રાં મારે મારે મારે મારે મારે મારે พริง ต์ ดริพ ิช พ ุ พ ๙ พ ๙ ๗ ๗ ๗ ๒ ๒ ๖ ກ໌ ດາ ຮີ ບາ ພໍ &6 dmi ປ ພູ ດຳ ສໍ കູ້ກຳ משלעו אבושל אוני אמן אוני ועל נשאה שאה ที่ บ ื ๕๖ พัง ปบา พงโนก ผานะ ำ พื wong not the warm mit of my woner no at drop of he m at rete At drop he મે જેમાં માં માં અદ મે જેમા પ્લે ฟหา ณ ชัย แชิ พา พงา พง แบน ซึ่ง में प्राण भू प्राची भी भी कि की निया कर की फर्ड के प्राप्त फर्ड भीर प्राप्त निम जाम ਕਾਊ ਅੰ ਕਾ. ਦੀਆਂ) & mig ਕੀਆਂ & ਨੇ mig 19 ਮੰਤ พนิ พุพ ขา พนิ หา พาท หา พาท หา ปบา เช่น หา หน ชน พองเอา เลน พองเอา ปพา พ.พ า พ พอ พ พ ซ ซ ซ ซ ซ ซ ซ พ น પ્યામિક મિરિ ક્રિ ક્રેરિ ક્રિપ્રમાં જ ભારે મે માર્જ พาเบ็ ษาใช้ พาเบ็ อนิ หนุ พื อาชิ หน้า พำ 86 लारे भे पा कार्म भिर भारत का मिला है भार कि પ્ટ્રે મીઈ 1 પૈકે પ્રામાર્ક પ્રામાર્ક મીઈ પૈકે & **๕๔๘๖ฑ์ ซ๊ล พ่า บุ้น พ พงโช บุ้น** พง์ น นซิ ฟิซิ เ บั นาทั้น น จาท์ นาทั้น મીઈર ક્રૈઈફ્રિઓ માંદ્રમાં નેમ મેઈ મું ખૂ ખે છે જે ખૂ છું ખીલે ઇરિ પ્રાં મારે કર્ พื ปริ ฟุ้า พูบู้ ชชิ รู ฟริ ปริ ฟริ ซใช่ พ่า พชี บู่ พุพุพธ์พาพ พธ์ พุ wit the of romin romin to Im min mi रिक सेरा हे के हैं विश्व कि है जह में अप है พลิ ๔๓ าร์ ลเชิ พิ พิ พิชิ พิ ๔ษา ลา र्ना कि कार्य के अपन कि कि कि कि कि หวุฬพ์ บะ พั. ธู้ ปริธัพ ุ้า ปริ พูฬ ชา

latter part of the month of Dinhā (Chaitra), the king and his father Nāhar and Rāgha Barbaruā made a quarrel. Nahar, the father of the Matak king, his brother and his wife, Rādhā Rukuni, and his two sons, the Saring and Tipam Rajas, Rāgha Barbaruā, the Burā Gohāin, the Bargohāin and the Barpātra Gohāin proceeded to and halted at Sepan. They said that they would go to remain at Nāmruk. The king, Ramākanta, sent many things to his father, Nahar, as a sign of respect. The three Dangarias (Mataks) the Barbarua, the king's father, Nahar, and his two wives and two children came back to Garhgãon from Sepan. From Garhgaon, they came to Rangpur and put up in their old respective houses. Then, Nahar, the father of the king, Bholai, the brother of Nahar, Rāgha Barbaruā, the Burāgohāin, the Bargohāin, the Barpatra Gohāin, and all other Mataks and Marans held a council in which, Bholāi said, "In order to make our rule permanent, I wish, we should make war and conquer all. The deposed king should permanently be removed. The Ahom Dangarias, the Phukans, the Rajkhowās, the Hazarikās, and the Saikiās were plundering and devastating the country. Now we have made Buragohāin, Bargohāin, Barpātra Gohain, Phukans, Baruās, Rājkhowās, Hazarikās, and Saikiās from among the Mataks, Marans, and Chungis but yet if we allow the deposed king, the three Dangarias, the Phukans, the Baruas, the Rajkhowas, the Hazarikās, and the Saikiās to remain unmolested and to govern the country and the villages, we can hardly expect to have the rule of the country for a long time. But if we put to death the deposed king, the three Dangarias, the Phukans, the Rājkhowas, the Baruās, and other officers with their wives, sons, brothers, and grandsons, then we may expect to have undisputed rule over the country." Bholāi stopped with this. All the Mataks and the Marans agreed with Bholāi and said that his suggestion was a true one.

મુંદુ ત્રમાં અમાં માં અ મુક્તા માં જે માટે જે માં જે મા

285. જે છું આ માલે દુંઈ દુધ હ છું છી છે พ ชินิพุศพ์ พล์ พ พล์ พนิ ลชิ ชิชิ क पार्श में फर्मा वार भी वार मीर निर्मा พัยพัพโ ทิทัรให้สพพัพที่ขอ พ น เพาง พ เพาง พริ พ พ พ เพาง พุบ ๕ ๛ ๕๔ พนิบุธี พนิจพา พ ณ ข น พงโนา พ่ำ พงโนา น พ พ ห ร ก ผิง พื ชพ บิลิ พลิ เชโล เช บิ พ (พิธ &) ชีวก หวู ชาท์ หนูชิ ทำอั ชบา ณ ำ บู พา; ਆਉ ਲਈ ਅੰਗੇ ਜ਼ਬਲੀ ਹ ਹੈ ਅਜ਼ਿਲ੍ਹਾ ਦੇ ਅਜ਼ਿ £1001 £1011 11 11 14 में भी भी दी 100 1 1100 ບ ທ ເກ ເວ ປາ ປ ປ ເພນ ປີ ຜູນ ປີ ຜູນຖື भी की एरे भर की छिट भे की भी है भारी भारी บ ซ พ พ ง บ ห พ ห พ ซ พ พ พ เขา ਮੁੱਆਈ ਲੱ æ ਅੰਦੇ ਘੇ ਲੀ ਜੀ ਰੀਏ ਚ\ w & ਜ਼ਿੰ માર્ધ & માર્ષ \ માર્ર પ્રાપ્ત પ્રાપ્ત પ્રાપ્ત માર્પ માર્પ માર્પ પ્રાપ્ત માર્પ માર્પ માર્પ પ્રાપ્ત માર્પ મા ए में उर भी कि एवं भी रि ए ने मा लार्मा ਅਰੰਘਾ ਲੈ ਚੈ ਚੰਬ ਲੈ ਅਵੇ ਘੁਆ ਲੈ ਵੀ ਹੈ ਹ का भूमे परेंदे के एहे अ रह में इर्ट भिर्म บุรเบพท์ หรืพงให้ พาศพานุษ์เ લા કિંમાના પ્રાંત માં જે માં મુખ્યા માં स्मारि विर देव भिर्द । भरि भर्गण भाम क หุญห์ พุทิ พุทธิ พู ๔ฑ์ หา ดชิ พา क भारत भारत भारत भारत भारत के भारत कर कार ਮੀ ਦੇ ਪ੍ਰਾਂ ਜ ਅ ਰਹਿ ਜ਼ਰੂਣ ਦੇ ਲੈ ਲੈ ਲੈ ਪੁਰਿ พุพิ พนิ พธิ์ พริ์ ส ซนิ ป รุหา พูพิ ส บินิ พด์ พริง พุท พนิ ชุง ลุท์ พด์ ਅੀ ਫੇ ਅਫੇ ਅਸ਼ਿਆਂ ਪ੍ਰਾਜ਼ ਤਹ ਦੇ ਜੇ ਅੀ ਫੇ ਅਫੇ । ง ชนิ ชนา ชนา พา ภา

Having heard the news, the sons of the late deposed Dangarias, the Phukans, the Baruas, and all others assembled together and said, "When the month of Dinruk (Baisākh) arrives and the Bihu festival comes, we shall collect all the men pretending to give Then we them a feast on the day. shall dress them with clubs with which they will put the cnemies to death." After this decision, they infomed the king of the matter. The deposed king praised their scheme. In the night previous to the Bihu festival all of them marched to Rāgha Barbaruā's home. They captured Rāgha Barbaruā and put him to death. A number of men proceeded to capture Nahar, his brother Bholai, and his wife, Radha Rukuni. Nahar and his wife Rādhā Rukuni fled away. Bholai, the brother of Nahar, and his wife Rukuni were captured. Then our men entered into the city and set fire to the houses of the Matak Barpātra. Then the deposed king entered into the city, with beating of drums and blowing of horns. He put up in the arsenal. Many of the Mataks, Phukans, and Rājkhowās who lived in the city, were seized and put to death. Then the Matak king with his three wives, one a daughter of a Deodhāi Pandit, second, a daughter of the Mādurial Bargohāin, and the third a daughter of Tarimua Bharali Barua, fled down in a boat to Itākhuli. After this, the heavenly king collected the sons of the Dangarias, the Phukans, the Baruās, and all others to hold a council with them to discuss about political affairs. One Gobar of the family of Tātangsheng Bargohāin was made Bargohäin. The grandson of Madukial Burāgohāin was made Burāgo-One Fadelä, the grandson of hāin. Lākau Barpātra of Matak family was made Barpātra Goliāin.

286. บุ้น ูนุนท์ พุฒิ บ พ; งาง ห ห ช พ ซ พ เ พ ๕ ผ พ เ ผ ซ พ พ เ માં માર્ગ માં માં મારે માર્મ માર્મ મારે મારે ບູກົກ ላນ ກົດຮົນ & ກຣົ ພໍ & ພູບົ ર મે મેર માર્લ મહ માર્લ મુઈ નિવા દિ છે મારે บ็ พโล ษได์ เรีย เช่ ชิ พาษ พี่ชา พ้ ผู้ดี ਦੀ ਦੇ ਘੁਸ਼ੀ ਦੂਜ਼ ਅਜ਼ ਅਦੇ ਅ" ਕਾ ਰਾਜ਼ ਰਾਜ਼ਿਆ। ਅੰ ਅੰਡੇ ਪੰਛੇ ਘ੍ਰੇਆਂ ਘੁੱਡੇ ਘ੍ਰੇ ਮੁੱਡ ਪੁੱਛੇ ਨੂੰ ਮੁੱਕੇ ਪ੍ਰ บู้ พิติ เต้า ปริ เชิง ปหาสา เหล่า เพพา พนิษนิพ์ พัดชิ ชินิพุทธิ ช สา พุท พนิพเหน็น เพชิงนิ นอุทนิ ชูโ พุท์ พนิ พอ์ พริ ษ (มุทา พ ลาชิ ปนิ พาทุน ทนิ में। भार्मा भारत का मिरि वी में प्रामार्थ मीरि พชิง นุสเพ็ดชิงน์ นุพน์ นำ นุส परि अदि प्राप्ति थे भी भी भारत भारत परि देहे फ्लार्ष एमी मा १०० फा फार के भी मारि नरीव वी ພໍຣ໌ ໝູ່ ບໍ m; ໝໍຮີ ລື ພູກ; ປະເສົາ ข บ ส ปา พุทิ ฟทา ปร ทำ ผู้ผิ พง ษติ ปบา พุทิ พงิ พิงิ พงิ ษติ ทางาท भार्मा अह भार्म अह भारत अह में अह महि ดาซี บูโดงซี ห้า ฟาบ เอลิน " ณ" ณ" หลา ms कि भी कि की कि कि भी के भी में भी ณ พ่ะ พ่า พง หน หา พพ พ้ พ้ พ้ท์ ช ชโล ช พชิ พิจิทิจิษุ ช สำบาญ พระชานุพา ลาชิสให้เห้า रिए एमी रिए किंद्र महि अरि किंद्र अरि मिर्ड พ บุ พุธ พชิ เชล ฟ ฟุ กา

286. Some members of the families of the deposed officers were putting up in the house of Tārimuā Bharāli Baruā of Kakati family. Then in the month of Dinruk (Baisakh) on the day, Kāpsingā, one Bhadrasen of Bakatial Jalambatā family was made Barbaruā. The grandson of Lāi Harāpuā Bargohāin was made Nāobaisā Phukan. The grandson of Lāhāi was made Deka Phukan. grandson of Madukiāł Burāgohāin was made Nā-Phukan. The Dihingiā Phukan, the grandson of Timā Bargohāin, was made Pāni-Phukan. His brother was made Cholādarā Phukan, this, the king ordered the grandson of Neog-Phukan to proceed with Burāgohāin, in the night time to capture The Buragothe Moāmarā Mahantā. hain marched quick towards Moamara and arrived in the night time. At the dawn of next day, the Burāgohāin surrounded the Moamara Mahanta's house. The Moamara Mahanta and his other son were captured. Some of the wives, sons, daughters, grandsons, daughtersin-law, and the grand-daughters-in-law of the Moamara Mahanta were beheaded at the place. Many of them were brought heavily chained. Both the Moāmarā Mahauta and his son were carried on an elephant heavily fettered and placed in front of the Na-duar. Their hands and feet were pressed with bamboo pieces in presence of all and then they were beheaded.

287. Nāhar fled away and remained concealed in the village, Pānipara. His wife Radha was putting up at Augurihāt. Both the husband and the wife were captured. Their hands and feet were pressed in presence of all. Nāhar was afterwards gagged fast and placed at the side of the Bātcharā. Then the Pāniphukan of Lukhurākhun family and and the grandson of Chāo-Shuremphā

ะ หัน ที่ พร ณี ปหา & หุณ พื่น ที่ ห้ พ (๑๑ ปพ ๕ หาติ ปพ บาทิติ พริ บาทิติ मिरि भी कि एवं भी निमा लामी भी भी वि सि मिर्व पर् งหา หมู่ เอเหล่ หนุ หมู่ อุงหา ณ งหา ห้อ मार्थ कार करा मा है हैं। की मेमी निम्दा फ़ पर भी है भी है जा का भी है दे वह माई मार्ड भी งพ์ บู้ พัน พุพิ พุ พู พู พู พ์ ผชิ พ่ ๕ માંઇ મુદ્દા પણ પૂર્વા છેઈ મો માટા મા ખીઇ m ਹੁੰਦੇ ਅ ਨਾਂ ਅੰਦੇ ਅੰਦੇ ਆ ਨੂੰ ਅੰਦੇ ਪ੍ਰੈਲ ਜ਼ਿੰ nin

288. एं भारिकार कि निम् लामी की एँ พ ; ผ น ผ พ ๆ พากา พาย์ขา เอลิ ทำ พ noming we was relai of as in we was we Lym & W6 256 and w dw 4 and VI एँ भीर् भाष महि भार एँ भाष के का कार्य พอเอา 2 w दी कार के मार्भी would die พืช ปี พริ พัธ ปร พ ปปา อาทีา พร์เอา ฟพร์ สนิ สนิ สนิ เมื่อ เพื่อ เพื่อ เพื่อ เพื่อ placed with his father at the side of ਕੀ ਲੈ ਫੈ ਪੀ ਦੇ ਚੇ ਚੇ ਵੀ ਲੈ ਜੀ ਦੀ ਦੀ ਸ਼ਿੰਘ ਆ ਲਿੰਦ ਕਿਸਾ ਅੱਘ ਕਿਹਾ ਸਵੇਂ ਅ, ਨੂੰ ਜੇ ਸ਼ਿੰਦ ਸਮੇਂ พ ชิน & บด์ นิช บด์ ๓; หพ พ พ ซ Ladred mini of who we we wil ખારે પ્લામાર મીરે દ્વે દ્વેરે દ્વામાં ત્રામાં અને અંધ लिह भी भी कि मिर् भे एर का ने के कि की की मि ਰਾਹਾ ਸਾਂਦੇ ਅਤੇ ਰਾਹੀਂ ਹੈ ਜ਼ਿਲ੍ਹੇ ਸਾਂਦੇ ਸਾ ณ์ น ลดย พ หา ๕ พน จพ น ษพ์ พ ฺ ศ न्में फूर्ज भार्ति पराव भार फूर्ज भूफ. फू भी है के भेका भी है ने भी ने पर की एक छि। पहि यहा फू जा निमार्ट पर्ट निमान फू जा एक भीकी मार्थ पर कार महिमारी पर का मिलाह" าก สา ปาแห่ เมลิท์ (เกลา ปาก์ณ์

were ordered by the king to proceed to Haraighat. They accordingly proceeded to Harāighāt and arrived at the place. There they captured the Matak Barphukan and the Rājkhowā and put them to Then the Choladhara Phukan, the brother of the Barbaruā and the Chomdeughariā Baruâ were ordered to go to the house of the Moamara Mahanta to fetch the idol of Chumsheng. They went to Moamara and brought back the idol of Chumsheng. After this, all the youths of the great families assembled in the city and remained there guarding it. The three principal gates of the city were strictly guarded for many days both in the day and in the night time.

288. Half of the Mataks fled to Namruk. The heavenly king ordered the Deka Phukan to make hot pursuit after them, surround them, and put them to death. The king reinstated the deposed Phukans, Rājkhowās, Hazarikās, Saikiās, Baras, and others to their respective The Matak king dwelt in the house of Tărimuă Bharāli Baruā. He was captured with his three wives. The Matak king's hands and legs were pressed hard and then his hands and feet were bound together and he was Bătchară. One of his wives, a daughter of a Matak was beaten to death and the other two were driven to their father's home, after having lopped off their ears, hairs, and noses and extracted their eyes. Then the Matak Bargohāin, the Barpatra Gohāin, the Phukans, the the Hazarikas, and the Rājkhowās, Saikiās were seized and beaten to death with clubs. Having heard the news, the Chungis of Namruk assembled together to conspire against the heavenly king. The chief of the conspirators were Nomal, Gobind, Aunipatiā, Hambhu, Bistu, Lepherāparmanat, Haru Sripati, Bar Sripati, Hankar, Rangāi, Kalijugiā, Phetāi, Hurāi, and Lahkar. They were the Gāoburās (headmen) of the Mataks and the Chungis. They had a long discussion as to what they would do. They made Nomal their king. Some of them became Burāgohāin,

289.

Mataks.

Bargohāin, Barpātra Gohāin, some Barbaruā and Barphukan, and many others, Phukans and Rājkhowās.

Then the heavenly king des-

He marched against

patched the Bhātialiā Phukan of Duarä

family to fight with the Chungis and the

Mataks with his force, defeated them,

and occupied their country. When the Bhātialiā Phukan was busy with his

eight thousand men in repairing the fort

289. หู้ พัติ ปิโกติ พงโดง ห นาทิ મીરે જા ખારે ખારે મારે માં મો મો માં ખરે ખારે ભામમાર પ્રાથમિક ના નિર્માણ માટે માટે માટે ક v w we do an am dom will ole at mi va &b n do bb db db &i a i &m ਹੈ ਦੇ ਮੀ ਨੇ ਕਾ ਜ਼ਿਆ ਵੇਂ ਆਈ ਜ਼ ਜ਼ਿਲੀ ਸ਼ਿਲੀ ਅ พ่า พ พุธิ พุฒิ ช พ หาา ชิโก พิธิ फ्रामि रिम निर्ण किमी मुर्म कर ए भें कर नमा काहा भर कारिना है एडि भ ए พา น ล หน พ พล์ น พล์ พน้า ชน ณชิ พ & พาธ์ ปาบ บู ณ หานิ หา บู พานิ ณ ชัย นี้ ปุ่น พัพ พพ์ พัย นัย w an mis ชาชาน วักา ชาริชาริสาศาสา ชาลา พลักน พณ भाई एवं भें द भार्व निम कि भाई एरि พนิ ลา พ ซูอ์ สลากา บ้าน พ สามา พลา निभा दि से पेंद्र निभी हा निराय की दि भी भी พังค์ บ่ ุ งเบ้า ร่าง เอเก็ร เช้ง เช่าค์ เรา रिमा कार्या भी भी की की भी भी की भी भी भी की भी ชชิชา บัญภา ปษา ณฑ์ นาน ๑ชินิ ชินิ क नमा महिनमा भिष्ठ भी भी भी भी ਅੀਆਂ ਹੁੰਦੇ ਲਹਾਂ ਹੁੰਦੇ ਹੈ ਵਿੱਚ ਆਉਂ ਹੁੰਦੇ ਆਉਂ ਹੈ। ਪ੍ਰੰਅ' bく ਲੀਏ ਆਜ਼ਿੰਦ ਲੈ ਮੀ ਐਰਿੰਮੀ ਚੈਏ พูฟร์พูบ

and the houses at Namruk, the Mataks and the Marans assembled together and surrounded the fort. Three of our men came running and informed the Phukan of the news. He came out of the fort and proceeding through a jungle arrived at the side of the river Dibru. stopped there. There he collected the stout and strong men of all the villages and ascended up the country. The Dikarial Kuar of Hilaidāri family became commander. He collected all the strong men of the villages and after a long discussion made them take a vow to fight with the Mataks. One Bhakat Charan made himself commander of another body of men and came up to make joint efforts with the Phukan. Now the Mataks in a body dashed on and attacked our army but they could not attain success. One Gobind made himself Barbarua and eoming up swift at the head of a body of Mataks charged our army in person but he was repulsed. The Mataks then retreated to Hagunmuri where they constructed a fort and lived therein.

290. พิจันา พิชี รู้ ชั้น จาบ ๕ชี พนั พิชี พนิ พิชี พนิ ซชี พนิ ๕ พำ พิจั จุลกา 290. Hearing the news, the king assembled all the officers and after having had a long discussion with them

ro not and well wo mo me do ณฑ์ พาพ์า ผู้อับใช้ พุท ษน์ w dm พริพติพชิฟ ดา อท์ อกา พดิเอริษ; mi w I m w w w w w w w w ਮੀਏ ਆਪ ਅਦੇ ਪੁੱਲੀਏ ਕਾਂ ਐਣੀ ਐਨੀ ਜੈ ਨੂੰ ਘ พ่ บุ้ ปุ หา ๕ พลิ พ่ รูใช อุซิลิ ปษา ญฑ์ บิลี เอ ปาท์ หมูชิ ปาย์ หำ หน้าที่ หำ ห चि कि के के चैं। मांब कि जिला फर्मा चें र्या के प्रमुख्ति की भी भी निष्कृति के कि √m एहं दैं man भ र रार्टि राम निर्म प्रदेश मादि मार्थ प्रदेश मेर कर मार्थ प्रदेश พลิพ (ลา พอ พิช พชิ พลิ ปา ลุทา พริเพาท์ พุพุชชาชา ชา พา พาริช (พุท निष्या निष्या निष्या कि कि कि कि ชैरि फर्ड भीरि एरि अरि भी निर्म कि कि । भार्ष ਅੀਏ ਅਦੇ ਕਾ ਰੇਜ਼ ਆ ਅਦੇ ਅ ਕਾਏ ਹੈਜ਼ ਅਰੇ ખીઈ ખાઈ 11

 made them to take an oath of fidelity. He despatched the Bargohāin of Tātānsheng family, the Barpatra gohain, the grandson of Lākau Matak Barpātra Gohāin, the Neogphukan, the son of the Barbaruā of Jalambatā family and the Madukial Burāgohāin to fight with the Mataks. A number of youths of high families were ordered to follow the three Dängariās and never to forsake them. The Dāngariās marched against the Mataks and arrived at the side of the Disang river where they pitched their tent. All the Mataks and the Moamaras flocked round Gobind Matak Barbaruā. the Mataks having Gobind Barbaruā at their head laid an onset upon our army. A battle, grim and great, was raging. The Mataks advanced on hurling down our army before them and reached the Disang river. Our army wavered and began to give way. Half of our army fled downward and the other fled upward. Phedalā Barpātra Gohāin, the grandson of Lākau Matak Barpātra, retreated and dashed into the water of the Disang river. The Mataks surrounded the fort of the Barpatra Gohain and let fling some spears to the Barpātra which gave him a home thrust. A great number of our men fell dead in the field of battle. Than the deposed Lesengiā Barpatra was made Barpātra Gohāin

291. Then the King collected a body of Magals (Manipuris) and sent them to fight with the Mataks. The three Dangarias with a vast number of men hurried to the side of the Disang river to fight with the Mataks. A hot and terrible battle was fought. Our army surrounded the Mataks and the Chungis. A great number of the Mataks and the Chungis remained dead in the field of battle. Govind Barbāruā was captured and made over to the king at Rangpur. Half of the Mataks fled away. Then the three Dangarias with their army made a hot pursuit after the Mataks and making a general massacre arrived at the side of the Sessa river. Mataks entered into a deep forest. The spies, appointed to watch the movements of the Mataks, came back and informed

ห์ พัพ พุ่า พชิซิชินิเพโฟ ดู หา้น म् र्या भ राष्ट्र प्राप्त स्थित में भ राष्ट्र में है स्थित में प्राप्त ली ชาชา ชาติ หาง 11

292. પૂ મેં માર્જ બેમા ભૂમાં માર્જ મુદ્દ મું પૂર્ણતા ઉપેયા પ્રતા ના ના ના ના एक में महि नेहा ए जा नेपार भी निराय के का कि में महिल में निर्मा की फ्लाहि भीरे फार्व फार्स कार्र मार्ट १ एँ मिह हाह ए का मारे ए ए रेप्स मार्क रेप्स की कर ชนิ ศพี ธิท์ ศดาพ พุสา พิทิ ษ (ชินิ ชน์สา ชบาล พลับ พล์ พุธิ ษริ ณริ พ่ & mo b; In who who are wome the व्या भी एर भी भी भी भी वरी भी वरी भी हैं। w wm o a &6 म निष्ठित ए भी भर्म भीर् मूर्क के कर भीरे मारे के मह रेक મેર માર્મા માર્ધ માર્પ મેર્પ પછ જારા પછ મા บาทุล พิลิษ์ บุ ส บาทิลิษใช้ ชาวหา บ म दे क भार पार्म पर्ध पर्व ए परि । पर्मा & Wir & is wife at who we will the พงโนา หู หู้ห์ ปุ่น พง เชิง พ พ พ ห ห ห ห พง ਅੀਂ ਦਿੱਲ ਅੰਘੇ ਅੰ ਕੀ ਲੈਂਜ਼ ਜੀਆਂ אלן עושווה אוה לי עואה אול ב" ה भार भी भी भी भी की कि की है। พุทิ พริ พา พุหิ ชุทิชา รู้ พ พุริ พริ พ บ่า บุพพ์ พนิพาทุ้ พูพอ์ จ่าร่ भा भी है भारी ने जी ने मा कहा सक के भी พให้ ๑๖๒ ๔๐ๅ ๛ฺพ พ พ พ า หิอ์ น พุท भाम भीर क्कर भी किए भी भी भीरे भारे ॥

293. vi mi der am we we'r w ปาก &6 ปาร์ น น ซ หา หา หา หา หา หา หา หา หา พนิก หน้า พงโนก พชิ รี ชิติ ฝรี ๕ิพิ

the Dangarias of the Mataks having entered into a forest. Thus being intimated the Dāngariās eame back to Rangpur.

292.Then the Mataks and the Chungis with Hambhu, Bistu, Lepherāparmanand and Haru-sripati at their head, eame out of their retreat and surrounded the fort of the Bhātialiā Phukan of Duarā family. One Bhakat Charan Hilaidari Kuar of Eraltali came out and became commander. He eolleeted a number of men and proceeded to join with the Bhitarual Phukan to make joint effort in the war with the Mataks. A terrible battle was fought for many days and nights with indecisive result. The Mataks took their station at the side of the Dibru river. On the day Mungmut, the Lasengia Barpatra Gohāin of the family of Klangseng Barpātra, the deposed Dekā Phukan, the Basa Rajkhowa with two of his men, the grandson of Bargohāin and three persons of the family of Hariāh Dekā made a eonspiraey against Chāo Shunyeuphā. Having heard the news, the king became offended with the Barpātra Gohāin and fottered him. Then the Barpātra Gohāin was driven พติ พ ุ่ หูห่ อุทิ ห่าง การ พ ทหุ ง away to his home at Lesang. The Naphukan and the Basā Rājkhowa were sent to exile in the forest Naharani, The three persons of the family of Hariāh Dekā were put to death. merly in the war with Govind at Hagunmuri Phedelā Barpātra Gohāin, the grandson of Lāko Barpātra, was killed. Now his son Gugā was made Barpātra Gohāin.

> Now, the Mataks and the Chungis were putting up for a long time in a fort near the Dibru river. The king heard the news. He called in the three Dāngariās, the Phukans, and the Baruās

ษใจ พัน ส พาทิส m; m ปิโจ m งหา์ พงโพา หา &น ป งง งง งง หา หา हैं है जी जा भारत का किरान है मारि Vm ठि दे थ वा दे दिल के मा भी ਅਸੰ ਅਦੇ ਅਦੂ ਅੰਹ ਚੀਏ ਅੰ ਰੰਫ਼ ਲੈ ਹੁ ਫ਼ ਰੰਚ ทั้ง หู้ หรืน दे ช ปหา ปหา ญภา พองงา ਆਂ ਅੱਚਿੰਦ ਕਿਆਂ ਸੁੰਬ ਨਾਂ ਕੀ ਸ਼ਿੰਦ ਘਾਂ ਅੱਧ वा नेक मेरे के एवं मार्ट में के मेरे में નેમા ૧ પીઈ લઈ દું નેમાં દ્રૈક મારે નેમા พริเ &โล ณาริ พริ ชาก พัง ชาก ชดา ખર્જા હૈંદ ખરે છે જામ જા જાદ કા મું જાદ में भार्भा भी है पे दि के ची स्कारी ने सा दिन ร ษ พังษางันใจันางัน เกรษารา ผู้ ลา บ์: พุท พใน งพา งอเช็ พน พธิ พธิ พธิ พธิ મ (ઈ નિયા માર્ક ા પૂર્ં માર્ધ જેમાં ત્રફે મીર્ક ઇઇ ห็ม เว้าที่ ปี ส เอ เฟอ็ ป พุ้ง ปุ๋ ปิ๋ย ผู้ผ 101 क भे कि कै भीरा नेभी क्षेत्र के के व พี่รู้ งหา พงโนา พู ณี งหา ษุติ พาบ

and after having had a consultation with them made the Deka Phukan, the son of Lähan, the commander of a body of men proceeding in one direction. The Na-Phukan of the family of Mādukiāl Burāgohāin was given the command of a second body, and one Hari, the son of one Chiri, was made commander of a third body. The Hazarikās, the Saikiās, and the Baras were ordered to follow the Phukans to war. All of them proeeeded on and arrived at the side of the Dibru river. The enemies surrounded our fort. Our men gave battle. The Mataks and the Chungis, being unable to resist our onset, wavered and retreated. The Mataks fled away and entered into a deep dark forest, where they constructed a fort and put up therein. Our army creeted a fort by the side of the Dibru river and lived in there for a long time to watch the movements of the Mataks but not a single Matak eould be seen.

294. Formerly in läkni käkeu, on the day mungkeu, the king prepared a Holong but he could not ascend the Holong to assume the formal designation of king, The great drum was also at Namruk. In the meantime, Matak's rising took As its consequence, the king could not ascend the Holong. Matak king entered into Rangpur and put up in the Holong. The Holong at Garhgaon was not occupied by the Mataks. Now, the king wished to have a new Holong erected. A new Holong was, accordingly, made ready. Then in the new year, in the month of Dinkāo (Srāvan) on the day khutshi, the heavenly king ascended the Halong and took the name, Chāo Shunyeuphā ngāmmung. One Jagari of the Habialia tribe was ordered to fetch the great drum and place it in the Holong. For a year, sacrifices were not offered to Then in the month of Shengdeu. Dinshipshang (kāti) and on the day Rāishingā, Shengdeu was worshipped at Charāideu. The king was at Rangpur.

295. મું માર્ક માર્ક જામ જિલ્લા માર્જિ માર્મ માં મહિ માં માં માં માર્ય મારે મહિ પાર્ प्रेरे W र ए मंद्र फ्राफ् mak दे दे ने भी दि พงโทา ซีลิ ฟฟ หลู คื ษลิ า ฟ ษใชิ ซลิ ษใชิพา เพล็พง เอชิฟด์ ฮ พิพา ปบา ปลา หนู้จักร์ ปหรับใหช่ กรับ m; ਦੀ ਉੱ ਕੇ ਦਾ ਜ਼ੈ ਨੇ ਲ੍ਹੇ ਨਾ ਜ਼ਿੰਦ ਤੇ ਨੇ ਦਿ ਅਲਾਉਂ ਨੇ ਦ ຮຸບ ປົງ ພາກິຊ ກາງ ປີ ບາກ & mis of w ਰਾਸ਼ ਵੀ ਰਾਸ਼ ਅੰਦੀ ਲੈ ਲਾਲਾਵਿ ਨਾ ਸੀਏ ਮੰਪੀ ที่ หวัด พ้า เร็ติ พ้าพอโนา นอติ ห้า ที่ นอพติ ช้ พติ พริ พ่ ห้า ผู ฟาฑ์ ห์ พรุ พุ๋ง งุ้ भी फेल के की है भी भी भी भी के भी ਸ਼ਿੰਦ ਲਿਆਂ ਅਤੇ ਅਤੇ ਇਹੈ ਪ੍ਰਤਾ ਅਤੇ ਪ੍ਰਤਾ ਅਤੇ ਦੀ ਦੀ ਸ਼ਿੰਦ ਹੈ ਦੀ ਜ਼ਿਲ੍ਹੀ ਸ਼ਿੰਦ ਹੈ ਦੀ ਜ਼ਿਲ੍ਹੀ ਸ਼ਿਲ੍ਹੀ ਸ਼ਿਲ੍ਹੀ ਦੀ ਜ਼ਿਲ੍ਹੀ ਸ਼ਿਲ੍ਹੀ ਸ ឃ ਵਿੱਚ ឃ 3 ਕਾਂ ਜ ਵਿੱਚ ਸੀ ਸੀ ਸੀ। ਪ੍ਰੈ ਮੀਰ ਵੰਬੇ ਅੰਦੇ ਅੱਧ ਨਿੰਘ ਅੱ ਦੇ ਅੰਦ ਨਿੰਘ mg พื้นรุงษา งหาพ่ะ เว็พ เห็ เจ็พ ำ บ่ รู ชางา

295. Then the king of Manipur proposed to give his son's daughter in marriage to Chāo Shungeuphangāmmung. She was the daughter of the elder brother of Kuranganayani. Our king agreed to marry the princess and offered land for her residence. A large number of Manipuris were putting up there. Afterwards, the Manipuris went back to Manipur. On the day, Dāpplāo of the new year, lākni, Khāmung oc-eured. The Deodhāi Pandits made a new calculation for future reckoning of time. During the same moon, the king ordered to give command of the army to the Nyāisodhā Phukan of Jalambatā family. Then Medhāi Dihingiā Phukan of the family of Kechukalia Bargohain was ordered to go to Namruk and to keep striet guard on the silver and gold treasuries there. In the month of Dinching (Ághon), the Ahom Sāstras were worshipped. Kalika, Maheswar, and the great drum were worshipped. In the same month, Phikhankhao (the goddess Lakshmi) was adored at Charāideu hill.

296. Then the Mataks and the Chungis gave battle to our army in which Lahkar Nagā Barburā was killed. A great number of our men fell dead in the field. Our army retreated and halted at the side of the Dibru river. Phukans, the Rājkhowās, the Hāzarikās, and the Saikiās held a council and after proper deliberation sent the following words to the king, "The Mataks have taken shelter in a deep forest where they have erected a stronghold and dwelt in. We have not been able to surround the jungle. Our army could not get victory at the side of the forest. We have, therefore, not been able to fight and win, so we refer the matter to Your Majesty for advice." Thus being told, the king called in the three Dangariās, and other Phukans and Baruās. The Dangarias and others after a long discussion said, "The Deodhāis should be consulted. The Deodhāi Pandits should be asked to tell who should be sent to war. The Deodhāi Pandits were

297. v wo w w w o w w m m m k જારે મુંદ્રા મું મુખેર માં કે માર્ક માર્ક માર્ક क्र मीय में प्रमास के अर्थ भी के प्रमास के พบิ द ท ท เชโล พริง ท ปา ลาท์ ท้ ช่ ๕๛์ ช่ นุ หา เรือ์ หา ซีซี พู พณิ พโอ์ ที่ ทุ้ง บุ้ นุทน์ ที่นิษ นุทน์ ซึ่ ธ प्लाहि भी है दे हैं दिए के कहें ए m \ an ह พใช้ ห้า พริทา บัลเชิ ส พุทา คุลิ ส พลา ชบาด ชน หา พาทา นานุ ซ ช ชาก ญฑ์ พุธิ ๕๑ ปพา ห ผ ห ต ห พา เพาหู เฉพลิ ปิชิ จาช เพลิ ปุง หลัง บุ้าชา พชิ क राज्य में मेरि ए क्षामं के पा करि พ ๕ พย์ งพ พ เช่ย ห พ เพ ห พ वर्ष करण वर्ष व, नमा नमा वर्षा महि महि व् ฟพ์ เขา ปริบติพ พ ซ เปลิ พริเ พุ of ห้า ช่ะ เซเล็ หาะ รุธิ เร พ่ง เม หา้า ક કેર કર્મા અર મે બમે માં મું મા પર્ ખીર્મા નદી માં જીવે ઢે, માર્ધ માર્ક માર્ક

allowed to accompany the Phukans. They should, now, be called in and ordered to find out a good day for going to war." The king called in the Deodhái Pandits and asked them to examine the legs of fowls. The Deodhai Pandits examined the legs of fowls and said to the king, "You are to offer sacrifices to all the gods and a white cow should be sacrificed in honour of Indra. If you do these things, you may, then, send an army to war and the victory is sure to be yours." Thus spoken, the king sacrificed a white cow to Indra and worshipped all the gods after proper repairs being done to the Then the Mādukial Burā temples. Gohāin and the Barpātra Gohāin, the grandson of Läko were made commanders of war. Some Deodhāi Pandits were allowed to accompany them.

297. Then the Dangarias marched against the Mataks. They arrived at the side of the Dibru river and stopped The two Dangarias and all other Phukans and Baruas, consulting together, entered into the forest where the Mataks were dwelling in a fort in the deep part of the forest for a long time. Then the Na-phukan, the Nyāisodha Phukan, and other Rajkhowās, Hazārikās, Saikias advanced in one direction and attacked the enemies. One Kuar being commander of a body of men attacked the Mataks in another direction. Nyāisodha Phukan fell dead in the field of battle. A great number of our men was killed. The Phukans and the Rājkhowās retreated. The two Dāngariās and all other Phukans and Baruās wished to fight with the Mataks, surrounding the forest in which they dwelt, All the Mataks and the Chungis were in the deep part of the forest. Dangarias, the Phukans, the Rajkhowas, the Hazarikās, the Saikiās, and all others gave battle to the Mataks surrounding the forest in which the Mataks were living. One Lepheraparmanand, one Hambhu, one Sripati, and many other chiefs of the Chungis fell dead in the battle. Then one Nomal made himself

નિર્જા નિર્જા કર્યા હે કરે જે જે કર્યા છે જે भी के निणा वर्ष पर्वा कारी भी निणा व्यामा 1 บู้ หา้ จาว นุษณ์ บู๊ะ พงโนา จุนา์ พน้ หา้ ໝູຮ ฟได์ ຮ ພຸບ ພໍຮ ຮ ห ษน แบบ พดเงา หุ้ดับ พ่าง พ. ๕ เราชิ เป็น พริ ซ หุ้ พั માં માર્લ & નિયા માર્લ માં માર્લ માર્થ માર્ય માર્થ માર્ય માર્થ માર્ય માર્ય માર્ય માર્ય માર્થ માર્ય મા ធុម្ភាស៍ ឃុ ៩៩ ន្ទឹស៍ ស្ល័ អាត៍ មុ ្ស ស្ត្រិត भा भे नेपा लाम महि भर्र ले भेरि ए। ਮੀਏ। ਪ੍ਰਾਜ਼ੀ ਪ੍ਰਾਜ਼ੀ ਮੀਏ & ਲੈ ਫਿਪਾਜੀ ਨਾ ณชิ พ่ ง ฟท์ ห์ หรือ ป < แบท์ ห์ พ่ง หาง भें के कि एवं मेरि हैं के के के अप Lym ที่ ดหี พ่ งพ ห่อ พอ แบบ ห่อ में भूटे वी फर्निए फ्रूपि मीर्न मोर्न फर्निए। พชิ ฟ ผูษท์ ਕਾੰਦੇ ਕਾੰਦੇ ਕਾੰਦੇ ਦੀ & ਸਾਂ ਅੰ

298. y tho kis who we am wis फ्र का मही भीन फ्रांमी भी भी फ्र का भीने भारे भीन ਲ੍ਹਾਂ ਮੀਏ ਲ੍ਹ ਜ਼ ਲੰਗ ਲੂੰ ਕਰ੍ਹਾ ਕੁ ਤੂੰ ਸ मिया में प्रति है में हिंदी के के के मिया में प्रति में मि W' \ પું માર્મા માર્દ કરે & માં મા મા માર્દ ને પા me win the ow the we out aim vie ນວ໌ ໝໍ ນະ ຮີ ປະ ໝຸ ສາ ເ ບໍ່ ກາຍ ນາກ ເວຍ ພໍ માર્ક માર્ક માર્ક માર્ક મીઈ ને & wi ને માર્ક પટું પટ્ નેમાં જા માર્જા માર્મા મહિમાર્થ માર્મા જારા અર્ધ บอูที่ผิกเลิร สหาเร็หา เบูสา พอย พพ์ พนิ dwn ษา พู a นู นับ หา LE WE LE & whi at wown who we काइ मीहा भी है हैं। जा फ मह के फिर्फा ล่า ชาง เห็น เกา การ การ สาราช เกา เริ่ม व्यह मार्ट मार्ट कार्र प्राप्त के मार्ट मार्गिका है? ਖੰਜ ਕਾਰੀ ਹੈ ਕਿ ਹੈ। ਪਰ ਕਿਸਾ ਕਾਰੇ ਸ਼ਰੇ ਹਰੇ ਪਰ । นุท์ พ่ พ่ พ่ พ พ พ พ พ พ ซ ผ พ ฟ ฟ ซ king of the Chungis. A great number of the Chungis floeked around Nomal. After this, they entered into the deepest part of forest and took shelter near a hill. Our army made a hot pursuit after them and eaptured Nomal at the side of the hill. In the latter part of the month of Dinhā (Chaitra), a great number of the Mataks and the Chungis were captured and massacred. Having heard the news, the heavenly king sent some Katakis to the two Dangarias, the Phukans, the Rājkhowās, the Hazarikās, the Saikias and all others to tell them to come back with Nomal. They being ordered, the two Dangarias, the Phukans, the Rājkhowās, the Hazarikās, the Saikiās, and others came back taking Nomal with them and produced him before the king who was then living at Rangpur. The king made to press Nomal's feet, liands, head, and breast and then cut his body to pieces with a dagger.

In the month of Dinship (Bhādra), the Barbaruā, his brother the Choladhara Phukan and his uncle, one Baga Deka and his two men, the Nyāisodhā Phukan of Jalambatā family, the deposed Barhatkhowā of Keehukaliā family, the Sadiyākhowā Gohāin of Burāgohain family, the son of Matak Bargohain, three Kuars who were the grandsons of Chāo-Shuremphā, the son of the Dhekiāl Baruā, the Duarā Rajkhowā of Lukkhākhun family, and the Ghorā Barua of Lāmā Dādharā family conspired against Chāophā Shunyeuphāngammung. In the month of Dinship (Bhādra), the king left Rangpur for Garhgãon and remained there. king worshipped Langkuri (Siva). heard the news of the conspiracy and made the Deodhāi Pandits offer Pāng (things offered in a raised platform) to the gods and examined the legs of fowls. The Pandits examined the legs of fowls and found it unfavourable. The Deodhāi Pandits told the king the contents of their calculation. Thus spoken, the king came back to Rangpur in a large boat by the Dikhau river.

નેમા મીર્ષ માં મહાંખા & જ જ મેં निर्देश कर निर्देश के कि एक निर्देश कि निर्देश of me and wolve is m is well of พุพิ พุพิ พิธ์ ษ์สุ ส์ ฟ ฟุพ์ พิธ์ หรืด์ ห નમાં મારે પહેર નજી મહેર નમાં મહે પ્રાથમિક ปริบุสา บุทธ์ พื ฟอ์ บุส บุทธ์ เอสา บัญศฑ์พงิษาทุ เฉลา บั เอ ฟท์ เอ ง man เอ ส เ บ ร หมูท์ หมู่ติ เอโ พ พุธิบ ชุ พุธิ พชิ ซ ปิชิชิธิ พุพ พง์ ชา พชิ พุ สา บู ดา ษ์ล พุ พุพ พนิ พธิ พธิ พธิ ชอา พชิ พุทิ ษนิ ชพ मीर्व भा अर्था अर्था भी भी भी की की भार मिर्व प्र मा भी वारे भी ने ने भी वह भी वह की मह પૂર્ણ ખૂર્કા માર્પ પા ભૂ દિલ મુદ્દે માર્પ કર ปษาหน้าที่ บริทิตินานหองปอาทุธิ अद्रे फ्लाई भी है mह ने भी में कहे पह ए ฟพ^เ พริ บ

great fear of being molested on the way by the insurgents. In the morning of the day, Tāoshi, the king captured the rebels, namely, Bhadrasen Barbaruã, Neogphukan, the Cholàdhara Phukan, the Nyāisodhā Phukan, Baga Naga Barā, the Ghorā Baruā, the Dhekial Phukan, the three Kuars, the deposed Barhatkhowa of Miri Bargohāin family and the Matak Bargohäin of Garudharia Bura Gohain family and put them to death at Bhogbari in front of the gate to Rangmahal of the brick-town (Rangpur). The deposed Barhatkhowa was strängled to death with a rope round his neck. The Dihingia Phukan of Tāimungiā family was made Burbaruā.

299. Then in the month of Dincipit (Ahin), the king proceeded to and stopped at Garhgaon. From Garhgaon, he came to and halted came at Suffry. Remaining therefor four days, the king planted an Aubar at Doikāorang on the day, kāpshinga. Next morning, the king proceeded to attach gold strings to the Aubar, mounting on an elephant with a gold howdah on. On both sides of the king, the female slaves were scattering down silver coins to all. The two kuaris of the king accompanied him on elephants. The king after performing the ceremony came back to Charaideu. There he performed Rikkhvan ceremony worshipped the gods. Sáiphâ and Umphā ceremonies were also performed. After this, the king came back to Täimung and stopped there. In läkni Rāingi, (i. e., in 1770 A. D.), in the month of Dinching (Aghon) the king came to Garhgāon where he planted a

Bātbar. There he sacrificed a buffalo to the gods.

ด งาง พุธิ พงโท พริลิษา น ชาง หลิ หา บาทลิ ฟอิริติกูก หา้ด พ้อ ਅੀਟੀ ਅਦੀ ਅਵੇ ਅਦੀ ਅੀਟੀ ਕਾਂ ਦੂਜ਼ ਕਿਸ**ਿ** ਅਦੀ ਪਹ भिष्ठ अर्थ अरि भूभी भिष्ठ भूषे र भी र & พบิ & ห นธุ์ ส พอเอา พา พอเอา พ้น รู ชิติ ปพ พอง หางจัรนิ พ พชิ พติ & 1 w 4 w 6 m 4 a w & & 6 a min ກາງ ບໍ່ พอ๋ មួធ ਕਾ ਚੀਏ mਏ ਘਾਓ ឃ<mark>ể</mark> ໝໍ निर्णा निर्णा के कि कि कि ले भी र ए कि ਅਦੀ ਅੰਗ੍ਰਿਹ ਸ਼੍ਰੀ ਅਹੁ ਸ਼ੁਰੂ ਸਮ੍ਰੀ ਅਹੁ ਸ਼੍ਰੀ ਅਸ਼ਿਵ ພູບູ່ & ຄົນຄົນຄົນກາງ ບູ່ ທີ່ຄົນທີ່ສ ਮੀਏ ਦੀ ਮੀਰ ਵਿੱਚ ਅੰਦੇ ਹਰੇ ਦੀ ਅੰ ਚੰਕਾਂ ਹੈਆਂ พล์เอา ณี จาง เหล็ จาง เรื่า พร น จาง भि भार ए दिल एवं भार में के निया मार्भ พุทัย ทั้ง ห็ย เอท์ ล่ देहि น เ ห द देश भूकी भी निर्ध में भी भी निर्ध भी भी भी भी प्रि mg to mit we we at dw ym we die บินิว พอโพา เรีย ปุ พู ปพ ปุ่น หาวา

300. From Garhgāon, the king came to Rangpur. In the month of Dinshipit (Ahin), the Barpātra Gohāin of Leshengiā family, the Na-phukan and one son and one grandson of Tätängsheng Bargohāin made a plot to do mischief of the king. Being informed of the conspiracy, the king sent immediately some Chāodāngs, Dalākakhariās, and kukurāchowās to put the rebels to death. The plotters were, accordingly, put to death at their respective homes. The Mahanta of the Dihing Satra was also amongst the plotters. His Satra was surrounded and he himself was made a prisoner. Theguards king appointed from amengst the Chāodāngs and Dolākākhariās to keep vigilant watch over the Dihing Mahanta's house. Then in lakni, Mungmão, (i.e., in 1771 A.D.) in the month of Dinching (Aghon) on the day, Plekmit, the king proceeded to Garhgāon from Rangpur. After six days, on the day, kāmāo' at the moment Shuknā, the king raised the floor of Patghar (a building with a raised platform). the moment Jamnairek, the holes for placing king-posts were exeavated. At the moment, Labanlung, the king-posts were washed with water and then the posts were put in the holes. The king eame back to Rangpur.

301. Then in the month of Dinpet (Ahin), the people of Narayanpur assembled together and coming to the heavenly king, complained to His Majesty, against the Kalita Phukan. They said to the king, "The Kalita Phukan has been oppressing us. We pray Your Majesty to make an enquiry as to whether the Kalita Phukan should not be taken to task for oppressing us. Your Majesty, then will be able to know who is guilty and who is not guilty. But if you do not ask the Kalita Phukan, we will have no remedy. If you always show favour to him, we, your slaves, will be ruined. We deserve your favour as our forefathers came down along with your forefathers. Being favoured by you, the Kalita Phukan has

302. บ่า นทนิน กรูป ปพ ๕๔ กา พุธ หนึ่ง พ้า หา้า บ้านอุกษ์ ริธินใจ นาทุโล นาท์ ช่ งบ์ ห พุท์ งห์ พ่อ์ พรุ่นด์ พ่ राष्ट्री भी भी कि के कि की है निष्ट्री की कि ਰਿਆ ਅਤੇ ਪ੍ਰੈ ਅਤੇ ਦੂਜ਼ਿ ਅੰਸ਼ ਦੀ ਰੀਆਂ ਨਾਂ ਪ੍ਰੈ **%**। นุดง เฟล็ง บู่ ห่ พลิพลิพลิท ์ห์ พํ ๙ WE dw mo by b La a E a h w m ੍ਰੇਗੁਣੀ। ए ਪ੍ਰਾਥੰਸ਼ ਸ਼੍ਰੀ ਸ਼੍ਰੇਸ਼ ਅੰਗ ਦੇ ਹੈ ਕਾਂ दें ल की की दि के मारे ए की भी की दिन ए พ देव พह में जम लह वह फू พह ซิด์ บ फर्तका भी किया मिल मिल भी भी भी कि માંમાં પણમાં માર્ગ છે? ભારે માં પણ કરા પણ મેરિ พา บ้ พ พริ พอเอา ปพา เอา พา wहि ए wow दैंका निमा दिनमा भेरे मं ช้ ห น ๕ น พ่ ห ห พ่ พ่ จพ่ หง่ พอ์นาา อาห์ นา เจ็ 🖧 โฟฟ นิดชิท"

been oppressing us." Thus being told, the king considered the matter seriously and thought that there would be no safety unless some steps should be taken. The king called in the Kalita Phukan and after due consideration made him take an oath. Then the three Dangarias, the Barbarua, and others also made him take an oath of fidelity. They said to him, "You must, now go to your home. If you again oppress the people, we will not allow you to go with impunity." The king, then, offered silver and gold to all the great men of the village. The Kalita Phukan went back and took up his abode in Tamulbari near the river Tilão.

302. The Bhitarual Phukan seized the bodies of two foreigners. He made them over to some Chaodangs who took those two persons to Khārupindhā and put them to death. Then there arose a question regarding the selection of a spiritual guide. The three Dangarias, the Barbaruā, and the Na-Gosāin after holding a council spoke in favour of the Bhattacharya Brahmin Gosain (Parbatiā Gosain). The king sent some Katakis to call in the Gosāin from down country and established at the side of the tank, Jaysagor. The Bhitarual Phukan was directed to have necessary buildings erect-Then in the month of Dinruk (Baisākh) a beam of the principal house of the royal residence gave way. The king found fault with the Deodhai Pandits. The king left the house. He collected the Sabhā Pandits. He called in the Deodhai Pandits and asked them to examine the legs of fowls. The Deodhāi Pandits examined the legs of fowls and said, "The spirits of the dead have taken shelter in the house, so the beam has given way. If you, now, offer sacrifices to the gods and the dead, everything will, then, be right." The king ordered the Deodhai Pandits to worship and

303. บุ ทิธิ นาทธิ งาก เป็ด (หโพ) พื พ้ พิที ชื ผู้ ส พ โ ส ส ช อิน พ น ษฑ์ स् भी भी । सि नेभा ए वी भी नेभी क्रिके માં મહિમાં હૈંદા માં જેમા હ માં માં ปพ บริต พอโพา ปะ หั หรี พอโ พา บริต บา พาโอ ปาก หนูที่ หนัน หนัน หอโ พื้น หนู้ หา้า फिर में mo dm में छैं। एति की कैंति परि एक मू ए पे पे भी उर ए man mlo a भूष भूभ भू भार ए ए का की की की बी WIT अ में भी ए एं एं मी अ मी ने भी υ, દ્રાપિર છે છે ਕਿ ਆ ખેર દ્રાપ્ત ปพา ชติ ชติ พงโอง พ ชติ พงโอง หา वार भार के भार भार कि भीर भार भार भारि भ वार फ्लाहे फू बला फ्लाहे भी ह £ ਫ਼ੈਓ £ym £w ਮ ਪੰਜ ਨੀ ਲੰਜ ਅੰ ਕਿਓ મીઈ માર્ક પ્રાપ્તિ પાર્ટ માં માર્ક માં માર્ક માર્ગા માર્ક ซ่ ดี พำ พ่ จพา พะ พุษา พงพา พาง ษติบุ พ่อ พ่อ ษง พง พติพ พาง ਮੀਰ ਕੇ ਅੰਡ ਕਾਏ ਅੰ ਮੁੱਬ ਕਾਏ ਮੀਏ ਵੱਥੇ m ਮ;

offer sacrifices to the gods and to the dead in the principal house. The Deodhāi Pandits performed the ceremonies accordingly. In lākni Plekshi, (i.e., in 1772 A.D.) in the latter part of the month of Dinshipshang (kāti) the king removed to Garhgaon from Rangpur. In the month of Dinching (Aghon) on the seventh day of the rising of the moon, on the day Rungmão at the moment Labanlung, the king ascended the Patghar and offered presents to all. The king passed a month and a half at Then in the month of Garhgāon. Dinkām (Puh) the king came back to Rangpur from Garhgaon.

The Kalita Phukan, being driven away, dwelt in the village Tamulanibari, near the river Tīlāo. thought of making himself independent. He collected the people there and made himself king under the name, Mirhang. He proclaimed that his future generation should be termed "Chão Mirhang," when he had made himself king at his home in Tāmulanibāri. He erected a fort there and dwelt in it for a considerable length of time. Then he came to his home at Kechāmāti and stopped He collected all the people of there. the north and declared himself to be their king. Assuming the title of king, he appointed Burāgohāin, Bargohāin, Barpātra Gohāin, Phukans, Rājkhowas, Hazarikās, Saikiās, and Baras from among the people assembled. He made a throne and ascended on it. He, then, made preparation for conquering the country. A number of people declined to accept the Kalita Phukan as their king. Now, the people of all the towns and villages of that side, being afraid of the Kalita Phukan, paid him homage and accepted him as their king. The news reached the heavenly king. He became very much infuriated with rage and called in the three Dangarias and all

พ ป ป ที่ พ่องเอ เอเทลิ จากเชื ล หา้า ว่า พ.น. หอุเทา ผู้น ง.ก. เพ้น หน้า นั้น พ่า พิณา บุ้านชิพอ์ ฟพ สิพา พ พอ์ น कि मिरी कार्म के कार मारे मेर कि करि m द प्रीति कि माद का भारत का रे ने का निका 🌊 ભાર્ક છે. ખીર્મા માર્જ અર્જા મેઈ માર્ક કે પ્રદુર્ભાર્ક ปากเข็ an หน้ an หน้า หน้า หน้า หนู เราะ हैत उप क्रम में मुंच के भी भें के का का कि พุ่ง บุ้นงาร์ต หา พ ชติ หวุดิ พ ์ หวุริ พ พา ชน ทุ ชส์ พอโนา ฟ นาทน ป พาทิ พน พ หล นุส เ นุทธิ์ ปริทธิ์ พ ਅਸਿੱਧੇ ਅਸ ਅਸ ਲੈ ਅ ਸਿੰ ਲੈ ਸਿੰ ਲੈ ਜੀ ਲ สา พองพอพาพุทิพยิพองซ พชิ ๓๔ वाह भी है जा। भी भी कही भी। भाग भी म्हिस निका निमा कर्म कि स्वा मि मिस พงัพ บุชิ พิท์ ณชิ ณ; ณ ปพ พท์ ช่ ส์ พ่อพุพ์ ๓๐ บุพา พ่า พ่ ส์ ๒๐ พ่ भी भीभी। एँ भींद्र ए का मर्भ म एडे ભા માર્ય જ માં નહીં માં પૂર્વ પાર્મા પહે भी हे जी है। ए भी भी द भी भी फार्मी भी है की मेल लेल मेल ही कि व्या में में कि मेरी में भेर मेमरे कर मार् मेरी फार्म भे में वाँगी वार मिस् ने मावार में में मेर की भी भी พให้ เ บุ นุพุธิ พัติ ป นุพ์ พัติ พง์ นุริ M mig to to often min of My Lie to M' no है पर प्राण्डि प्रांति भी । आहे अहे फिल है है औ พง์ พง ซื่ซื ชอง พัพย์ ห์ หา หใพ้ บ

304. તે માં કે દેવે પ્રાપૃત્વ નિયા મહતડ્ડ નેમાં માં મું માં ઈદે મહેદે મે ઇડ્ડ પ્રાયાભી મહિદ્દા પ્રાર્થિ માં નિયા મહે મું ક્રિયા મે પ્રાર્થિ પ્રાર્થિ મહિ મહિ નેમા નેક પ્રાપૃત્વ મું મહિલ ને નેમાં ભાદે માં, બા અદિ મું ક્ષૃૃૃ્ ભાદે માં, ક્ષૃૃૃૃ પ્રાર્થિ પ્રાર્થિ મહિલ પ્રાર્થ મહિલ પ્રાર્ય મિલ પ્રાર્થ મિલ પ્

other Phukans, and Baruas. The king consulted with them and decided to send an army to capture and put to death the Kalitā Phukan. The Dāngariās and all other Phukans and Baruas advised the king to send three bodies of men to attack the Kalita Phukan in the front, rear, and centre so that he might be captured and put to death. The king agreed to the proposal of the three Dāngariās and all other Phukans and Baruas. Then in the latter part of the month of Dinhā (Chaitra) on the day, Khutcheu and on Hindu Sombar (Monday), the king sent down the Deka Phukan of the family of Lahan, Edhai Dihingiā Phukan of Kechukaliā Bargohāin family, the Salal Gohāin of the family of Tātāngsheng Bargohāin, and the Marangikhowā Gohāin of Japarjal family at the head of an army to fight with the Kalita Phukan at Kekorasala. Then the king made Garaimaji Bartamuli of Tämuliduär of Länmungkhru family and one Rajkhowa, the commanders of both the land and naval forces. One of the family of Rangachila with two thousand men was ordered to accompany the commanders. They were told to attack the enemy in the front by crossing the river Tilāo at Murkatā. The Na-phukan of the family of Madukial Bura Gohain family was given the command of a body of men. One Bhakat Charan Hilaidāri Kuar was ordered to accompany the Na-phukan. They were ordered to charge the enemy in the centre by crossing the Tilão at Săngidimayāl.

304. Hearing the news, the Kalitā Phukan fortified the three passages and remained in his territory. Then the Salāl Gohāin, the Marangikhowā Gohāin, the Dihingiā Phukan, and the Dekā Phukan advanced up. Garaimaji and two Rājkhowas marched down and surrounded the fort in which the Kalitā Phukan was. The Na-phukan and the Kuar Senapati

ma is and we dow of by and of the ชิชิง ชุ ซุพฺลิ พิลิษา นุพิ หฺลิ ๙ ฬลา ชบาง คุณ หุ หุ งหุ หมู คมู คู นู หู ง નિક મિં મુદ્દા અદિમે છે મું છે છે છે છે છે ਕਾઈ ਅੰ ਕਾਰੀ ਕਿ ਅੰ ਅੰਸ਼ ਜ਼ਿੰਹ ਜ਼ਿੰਹ ਸ਼ਿੰਹ ਸ਼ਿੰਹ ਜ਼ਿੰਹ ਦੇ ਕਿ ਦੀ ਦੀ ਆ ਜਿ ਕਿ ਦੇ ਸਮੇਂ ਲੈ ਵੰ ਲਿ ਜੂ ਅੰ ਘੰ6 ਅਸ ਦੇ \ W ਦੇ ਦੇ ਆਏ ਲਗਾ ਨੇ T ບາ ቀາກ ເນືອງ ທີ່ ກຸ ທີ່ ອີຮີ ອໄໜ້ ເວຽ ເນື ชิธิ์ บำ พ่ำ พุ๋า นุทธิ์ ชาก พื่อง (พ่ สำ พุ นอิลิน งาบ เอ่น ชู ซู ซู ซู ซู ฉู งาน พาคุ ฉู પેમ mi માં પે પા દુધિ તા લા ના મા नम् नेष्णामा एवं नम् निष्णामा ए ए भी M LE at ve 124 Le de de de de de de พื พชิ พุทิ หุลิ ปพลา ปบาล ปพาสิล फे m र देश मर ने भा भी कर कि भी कि की है। मिंद्र मिंगा भीका भार्का ए m; w &6 दे की कि प्रं पेरा कैंपै लदा एँ भें भिर्ट भारत พา ปรา พดิ ษ ; สิธิพ ปรา พุทธิ ทา कार भी निमा निक्ष के मार्थ के प्राप्ति प्रा ชบเล็บลาง นอทห์ ชาก เของ เกลา เรื่ พ; พ, ४५ ४ ४ ४ % พ. द्वा บุ พชิ พุพิ वर्ष निर्फा निर्मा के या के भी है भी है मह में यह यह ปาก พืช เ ชน wmi ปาก พืช ปาง ငြို့ ကို က က() မိုလ် ကို တို့ပ် ကုပ် ကုိ ကို ကွက် फै. इंटी रेग कार इंटि एटि एवं भे मा म พิพ์ ห้ง บุ ัรบ์ ร ห หใช ณช พ ปพา ป ด อธิบท์ เรียงหลางเกลา อธิงหลา ชาวูลา รัชโร คินโชพ์รัพโร็พโซ น้ ปล จาก เข็ดง น้ เช้ ห ข่าง ห พ่า wit am romis om was man vo ms જાઈ તૈ રૂં નેદાઇ; નેનાદા પ્રુત પર્વિ માં พ์ พอ์ ณิ พอ์เอา พำา

crossed the river Tilão and surrounded the enemy's fort. From three different directions, the two Dangarias, the Phukans, the Rājkhowās, the Hazarikās, and the Saikias surrounded the enemies and made an attack on the fort. The people of the towns and villages, who paid homage to the Kalitā Phukan, through fear, fled away, leaving the fort of the The Kalita Phukan. Kalitā Phukan. being very much afraid, left his home at Kesāmāti and took his abode in the house of one Kalita Dafala who dwelt in the village of the Dafala's domestics. Then the Kuar Senapati hurried to the house of the Kalita Defala but he could not find the Kalita Phukan there. Kalita Phukan fled away and took shelter in a jungle near the hill Japaripitā. The Salal Gohāin, the Marangikhowā Gohāin and all other Phukans and Baruas surrounded the forest, The Jāparipitā. Kalita Phukan fled away and took shelter in Dhekerighuri. The Kuar Senapati captured the Kalita The Kalita Phukan at Dhekerijhuri. Phukan offered two boxes full of silver and gold, some gold bangles, rings, earrings, necklaces, some copper vessels, three pairs of silver jars, one gold chain and one Hengdang (a sword) as bribe to Kuar Senapati. Having had the offers, the Senapati shewed favour to the Kalita Phukan and let him go unhurt. The Kalita Phukan fled away and took shelter in the hill Rungagara. Hearing the news, the Phukans despatched a Kataki to inform the king of the matter.

305. พงโพโ เร็พ เรียนิสพา พาโพโ พืช เช็ณ อุทธิ เร ชหา ชบเล้า พชิ ซเ บุทธิ์ ปุฑา พืณ (พืช ชชิ รู ที่ ษ (ปุฑา หรือเพล็น ห์ ห์ ห็ง เร็จ ๆ พา เช็ณ (ห้า ห้ พ ร นาท์ พ ซ ซ ซ พ พ พ พิงิติห์ หาง บุ้หา พิงิ ค พิงิ พุ พูชิ મિક્ર જાળક જોમાં મોર્ક & કેર જળ જો ਕਾਈ ਅੰ ਕੀਆਂ ਲਿਊ mia ਪ੍ਰਦੇ mia mi v' ਕੀਲੀ n काहा है नकार ने निकास के नकी के ਹੋਈ ਅੰਠ ਰਹੇ ਝੇ ਅਫ਼ ਆ। ਅੰਗ¦ ਅੰਫ਼ ਹੈ man บ m ; พูล ล ล อริ m ธิ พ พ ธ รุธิ ชีพ์ (พ. พ.) พ.ส.พ์ พัพธ์ ปพา หยือ (พ. ชัย์ है का की पर भी भी भी भी भी भी भी भी भी है। की महिना का की भी बार के आहे एवं कहि भीरे भाव भे भे भार भे कि भी भी है भी ਦੀ ਉ ਅੰਜ਼ ਹਜ਼ ਅੰ mo dmi ਲੋ ਪੀ ਮ ਦੀ ਉ ਮ ਹਿੰ ਕੀ ਪ੍ਰ¦ & ਮੀਏ ਅੰਜ਼ੇ ਘਾਲੇ ਕੀ ਘ ਅੱਹ ਨੇ क में मेर मेर प्राप्त कर कर कर कर कर कर कर ਆਉ ਨੂੰ ਦੀਆਂ , ਹੀਆਂ ਛੇ mậ । ਛੋਏ mã ਪ੍ਰਦੇ พระ ชน ธ ช นช บู้ &6 ซ ฟท์ รู่ห์ मिंद्र ने ना भी करें दे के मी है के मी है क ชล พ. พ้า ปริชล์ 26 2 พ์ ชชิ รู้ พ้า लि मिरी भी भर्र भिर्म हिंदी के प्रा प्रीपरि भी औ 26 4m w m ng में भी भी की की ยา ย์ ๔๓ พ่ะพัส ยใชิ ๕๑ับ

305. Thus being informed, the king sent Katakis blaming the Phukans and the Scnapati. The Katakis came to the Phukans and said to them the following words of the king, "if the Phukans eannot succeed in capturing Kalită Phukan, I shall enlist them among the Kalitas". Having heard the words of the king, the Phukans became very much afraid. Then the two Dāngariās, the Phukans, the Rājkhowās, the Hazarikās, and the Saikiās held a council and after a long discussion decided to proceed to and surround the forest on the hill Rangagara. They proceeded accordingly, to Rangagara and surrounded the forest but they could not find out the Kalita Phukan there. The Kalitā Phukan fled away and entered into the village Khangiā belonging to the Miris. Halting there, the Kalita Phūkan offered silver, gold, and cloths to the Miris and said to them, "if you join with me in fighting and never forsake me, and if I may get victory, I shall allow you to have the rule of the northern part of the country". Thus being told, all the Miris came down to Khangiā and consulting together said to the Kalitā Phukan, "if we join with you in devastating the province, it will not bring good to our country. You must take back the presents of silver, gold, and cloths which you have given to us and you must not remain in our country ".

306. Then the Kalitā Phukan came to and stopped on the hill called Luthāo. The Phukans got the information of the Kalitā Phukan putting up in Luthāo. The two Dāngariās, the Rājkhowās, the Phukans, the Hazarikās, and the Saikiās consulted together and sent a selected body of men consisting of the Hazarikās, the Saikiās, and the Dhanudhariās against the Kalitā Phukan. The Chāodāng and the Kukurāchowā Baruās were also

√mા મ પૃષ્ઠ મીમા મ માર્ગ પ્રાપ્ટ મી દે นุพนุ๊ นุพนิ ปิชิ พ์ คชิ พ นุ ส รุ่ ซเล็ง หุ้น จุจุ พู้ ซเล็น หู้ หา้ เก็ง บุทฺติ ๔๓ หอง หอง หอง ประวัติ หูติ หอง พ พ ง ง พ; ซใช ซใต นุ พใด์ ซด์ พ ง ุ ริชิยา พุชาด์ เกิด พองเอา ชุมอุง भीर बेलवर रेव का बेलका रीरि रेव का रेकर व દ દેઈ દ્રામાં અદે ખી અદે જાદે મેં લેઇ ທີ່ຄົນໄດ້ ພຣີ ໝຣີ ໝູ່ ສື ພໍດີ ຊື່ນີ້ ໝໍ & ຮີ ณ หาย หยาง พายาทำ ซาท หาย หาย พ้ง ๒ พริ บุ พง พริ พริ บุ พง พริ บุ ทิธิ เอทธิ พ (& เมพ เมทิ เบริ ณ ชิชิ เอ તા મહે છે, માર્ષ માર્જા મહ પ્રાથક માં મહે น ส ร ท พุธิ ชน น พอ พ ช ซ ๕ พุธิ & p dm p m เป็นเป็น M เกา เกา ा प्रति वेश हे स्थाप के प्रति हे जे जा र्ना परि भी पर्रा कि ए के m; हि दि או של ע וויי אולן מל אה אינו บุทธิ์ ๑ m เช็พ รู หา พาท์ ๑ m เบร เบรา พนิสิธิสพาสิริหัน พ. พ. พ. เ บินิน พู่ดี ประกู พู่ดี เอเน็น หู เ mf m \ w & द पि m dw p v w \ w b q บุทห์ บ พ เ ๕๔ ๓ บุทห์ จาก พล: भी महं क म्लूमहं म्लूड म्लूमहं की ने ना मर्वेड ณฑ์ พอ์ พบ พอ์ พชิ ช & & พื่า फ्लाइ फ्लाई भी हे की एँ दि लाई एडि लाई भी ขุนโท พธิพ(เ ห็งที่ หู ชิติ ฟพ์ พอโทา หา พูโ พิล์ บา

sent. The two Dangarias, the Phukans, and the Rajkhowas remained in the forest and ordered others to surround the jungle on the hill Luthao and capture the Kalita Phukan. In the month of Dinchit (Jaistha) they arrived at Luthão and surrounded the enemies on all sides. The king heard the news. some Katakis to the two Dängariās, the Phukans, the Baruas, the Rajkhowas, the Hazarikās, and the Saikiās to tell them to capture the Kalita Phukan alive, but if he could not be captured alive, his dead body should be brought to show to the people at large. Hearing the order of the king, the Barpatra Gohāin, the Burā Gohāin, the Kharghariā Phukan of Tāimungiā family and the Choladharā Phukan, the son of Bargohāin consulting among themselves sent some Katakis to the Phukans to tell them to bring the dead-body of the Kalita Phukan if he eould not be captured alive. Thus being ordered, the Phukans surrounded the hill Luthāo where the Kalitā Phukan was putting up in a fort. The Kalita Phukan was ready to meet our army at Our men surrounded the Kalitā Jāphā. Phukan as he was sitting on a Pira (a stool). A number of men was with the Kalita Phukan. All of them fled away. The Kalita Phukan was put to death. The dead body was conveyed and shewn to the Dangarias, the Phukans, the Salāl and the Marangikhowā Gohāin. The Phukans and the Rajkhowas, consulting together, sent the news to the heavenly king. Thus informed, the king was very much pleased.

307. ບຸ້ນຮົນທົນເພູນູ້ ທູ້ ລ ນທົ น วง มี มีเมื่อ มี มี มี มี มี มี มี มี มี พอโพโพา หรือใจพ. ๑๑ ๑ฬ ๑๐๐ ธำ พอโ ਲਾਊ ਮੀਊ ਪ੍ਰੰ m (ਘੂ ਕਾਂ ਮੂ (&ਊ mੈ) ਪ੍ਰਾਜ਼ੀ තු තුණි එදි ද සීදි දෙවුණ ත් ශදි හී लिसि मर ए वर्ष ने कि पूर्व मही भी हिस में के મીઠ માર્ક મીર્ક મેર્ટ પણ કરી મે મીરે દ તા ฟพ ี ษย์ นื่ & ซี พ พ เพา ห์ หื & เพชิ ନ୍ଧାନ ମହନ୍ତି ଓ ସ୍ଥଳ ଓ ନ୍ୟାନ୍ତ ଏକ å ਆ ਲੀਏ ਕੀ ਅਨਾ ਦੇ ਛੈ ਦੂੰ ਅੰ ਅਏ ਪ੍ਰ ng mak an min dw l in wo vo vo vo to the & wh & r dr] & f mi vy mi wo Be Bu mo w an engon propon ลง พองาอา น พาลิต ลง พาลิต พัษงุ งาน ลง หชี ห de h anv \ ນ v wan & wo wo vo ปพา หอั ห่ ห่ พพา ห่ ห่ หั หั หั ખરી મીરે ખ્રામીરે અંદે ખ્રાપ્ટી છે, માં માલ માં અદ્દેશ માં માં માં માં માં માં માં માં भारत भारत मा कि कि कि मह मह मा ह ชล์ เ ปรเ เอ ๕ เอ เพื่อ ดนิด เหา ร ชล์ ช (ชชิ ธิ เ บัพชิ ปชิ เริ่นด์เอเ เ พชิ भारत मिर भारत के भारत महि सरी करी भी भी भी พื ษา พิพิ คำ พะ ษา พ บ พ ปุ พันบุช & ชิ ณ ช ชิ ช ห ษูดิ ห รู้ મારે કરિ લા ા મારે જે કરે માર્ગળ કરે พา หมูบชิ ศพา หา บุชิ เ พอ์เอา หา के की निम & निमा भी रिफा माँ। फर्शका का ਕੀ ਕੀਮਾ ਲੈ ਕੀਮਾ ਅੰਦੇ ਕੀਆਂ। ਸਦੇ ਲੈ ਹੁੰਸ਼ ਸ਼ੈ บ็ลิชัพ์ ห์ ห็า ปีชีบ บ้านชิ ประกับโ พอโทา ปอ ห็น รู้ บัน รู้ ณ้ พ่อโท निर्मा इ कीर फर्र भीर के भी द्वर ហ៍ដែ ភា ហិ ០ល៍ ជា ដុំ ឃុំមិ ម ំ ជាំ ៩ ដុំ ែ បុំ

307. The king then despatched Katakis to tell the Dangarias and the Phukans to come back. In the month of Dinchit (Jaistha) all the officers returned from the field of action. The Salāl Gohāin proceeded to Kaliābar and stopped there. The Marangikhowā Gohāin left for Marangi. The Phukans, the Rājkhowās, the Hazarikās, and the Saikiās came back to Rangpur. Formerly when Chāo-Shuremphā died, his dead body was conveyed in a large boat from Dergāon upstream the river Tilāo. From Tilão, the dead body was carried in the boat upstream the Dikhau river and arrived at Malāihāt. The Barbarua, Kirtichandra of Jalambatā family, and the three Dangarias consulted together and expressed their opinions as to what should be done with the corpse. The Barbarua advised the king to burn the dead body. The king agreed with the Barbarua. The dead body of the king, then, carried downstream the Dikhau and burnt near the Sonari-Bil by the side of the Tilao (Loohit). meantime, there was a great disorder in the country. People left their villages and there was continued struggle for a long time. Now when the country came to the normal condition, the king asked the Deodhai Pandits to examine the legs of fowls. The Deodhai Pandits, accordingly, examined the legs of fowls, and found the calculation unfavourable. Two of the learned Deodhāi Pandits said to the king that formerly in the days of our forefathers, the dead bodies of the kings were entombed on the Charaideu hill and mounds were ereeted over the tombs but in the case of your predecessor, his dead body was burnt down only. This action, they further said, was not good and so there was disaster in the country. The king agreed with the Deodhāi Pandits and asked them to do what they would think proper for the good of the country. The Pandits said that they would worship the gods and then an effigy of the deceased king would be entombed on the hill after having performed necessary ceremonies. Then in the month of Dinehit (Jaistha) the Deodhai Pandits got a gold effigy of the late king con-

structed. They, further, made another effigy of straw. On an auspicious day the Deodhāi Pandits and the Sabhapandits proceeded to the side of the river Tilāo and burnt down the straw effigy. Then Rikkhvan ceremony was performed. On the day Rungkeu eight buffaloes, ten fowls, and a large quantity of wine were offered to gods. Then the remains of the effigy was brought to Charāideu hill and put into grave. For ten days meals were offered. On the day Kakeu, sacrifices were offered to all the dead kings together.

พท์ผู้ พณ์ ฟ ปิง นู้นี้ เดา थेर्गा भीर्ग भी काई भीर ने भी भीर एह mun of ym w 6 & 4 w & at 10 be พุ่ง บุ้นา รู๊ะ เอา ซิเ น้ พุพ พร์ พริ ทน์ นฤทน์ หน่ง ชั้น ซ เ ๕ เ ซซ เช ห้า ปิง สิ พุ พ พ พ ผู้สิ พาง บ พ พ พ พนิ พ (หนิ พุทธิ์ ษ ห ดหิ ชิ้น พุทธิ์ พุชิ फ् र्मा इर्ड रे रे रे प र्म रिंड फ अ रेमा की เอก์ ที่ หา้า พงโนา ๘ ที่ ปรา พริ นา ที่ เพื่นใบเบ้น ที่ เพื่น เด็งไพโ ที่ ๑/พา ณ ๑/พา ษ์ร น ณ พา ณ ๑ ๑/พา मुटि यू है भी। भे भ ने भा भी ने ना है न વારે €ા માટે મળે કે પણ જેમા જે**ના** પૃથ્વે પણ นา พริ ร์ จพ์ พ์ พง์นา ชา ล จพ์ ปุ่นิ พุพ (รุ่ฐา ลา ๙๙ ทุ เห็น รู พำ พืบเบ้นเอโษเฉลงค์ ค่น นินเป็นไ के कि का जिलेक में में के के में कि निमा अर्थ निमा भी कि अर्थ निम्ही से अर्थ कि अर्थ किरा के के में के भी मिला में के के के में พืชชีพืบเบ็ลเต็บู้พง์พง์พาเพชี

308. In lakni, kātsheu (i.e., 1773 A. D.), in the month of Dinship (Bhadra) on a Hindu auspicious day, the heavenly king Shunyeuphā, got the king-posts of the principal royal house at Rangpur put into the holes. In the latter part of the month of Dinshipit (Ahin), the Barphukan of the Sandiqui family became very old and weak to do further service. His services were dispensed with and he was allowed to take rest at home. Then the Deka Phukan of Lahan family, called, Domāi, was made Barphukan and sent to remain at Harāighat. Then the king summoned the Deodhāi and the Mohan Pandits and also the Brahmin and Ganak Pandits. Majesty asked them to consult their astrology and tell him if it would be good for him to stay at Rangpur or at Garhgāon. Accordingly, they consulted their Sastra. The Deodhāi and Mohan Pandits said that Garhgaon would be the proper place for the residence of the king but the Brahmin and Ganak Pandits said in favour of Rangpur. heavenly king accepted the decision of the Deodhāi and Mohan Pandits. In the month of Dinching (Ághon) on the day Khutcheu, on Hindu Budhbar, the heavenly king left Rangpur and came to Garhgāon. During his stay at Garhgāon, the Brahmin and the Ganak Pandits said to the king that His Majesty had acted according to the advice of the

ण मि ए ए ए निष्ट्र मेर के क्षेत्र नेमा परि व्यह रहेर कह वाम क्रांका मह रे विमा જ્ના માર્જ નિર્મા જ નેમાં મારે માં મેર્જ भीर्य भीर्र व ने में भीर या न वह के कीर พุพา ปริ ชนิ พิจ์ ชพ ชนิ ปริทิ พนิ พริ ณº เช็น พพ์น พัน พโบ พพ เ ซ ๙๕เ निया व निया के निया महि ये मर या निया मि ਆ । ਮੀਰ ਅੰਸ਼ ਸ਼ੇ ਲੇ ਕੀ ਦੀ ਮੀਏ ਘੰਸੀ। พ. พ. ชน ชนิ พ ชนิ พุทา ปหาสิ พ ช ; निया भी भारे बारे निर्म भीरे दें भी भीरे। ખૂર્બ કરિ પ જે કરિ ભ માં માં જે બે પૃક્ क्यारी भारत भी वा के कि कि भी भी भी कि าร์ ดาชิ หว้า พาพา อา ชรูา หงา เร็บริ द्रीं में निर्ण फर्ट मीं कहि भी की मार्थ ਦਾ ਮਿੰਦੇ mju ; ਸੀ। ਦੁਕੀ ਸੀ। ਸ਼੍ਰੂੰ ਕੀ ਕੀ ਅ ਦਿਸ਼ พุ้น

Deodhāi Pandits but it would not be safe if His Majesty was to remain there long. Passing eight months at Garhgaon, the heavenly king came back to Rangpur in the same year on Ahom day, Plekshān and on Hindu day, Brihaspati (Thursday). On the very day, the king's mother fell seriously ill. After nine days' suffering, the king's mother expired on Hindu Sanibar (Seturday). In the very day, the dead body of the royal mother was burnt on the funeral pyre by the side of the Dikhau river. A few bones were taken to the Engera field and entombed there. On the 10th day, the Daha ceremony was performed. The Hindus were given milk, curd, plantain, and sugar-cane and the Ahoms komal (soft) rice, and fried rice to eat. At the end of one month, all the Gosains were called in and the Shrāddha ceremony was performed at Rangpur according to Hindu custom.

309. The old year passed, and the new year, lākni, Khutshingā, (i.e., 1774 A.D.) came with the month Dinching In the month of Dinkam (Aghon). (Puh), the principal royal building was completed. In the first part of the month of Dinsham (Magh), on Hindu Mangalbar (Tuesday) and Ahom day, Rāishingā, the heavenly king came to Sonarinagar from Rangpur. Then the Na-Gosāin and a large number of Brahmins after having had a consultation among themselves said to the king, "you should worship the Goddess, The Goddess Lakshmi is the all-Tārā. powerful Tārā. If you worship the Goddess, she will be pleased, and will bless you." The king consented to act as advised by the Na-Gosain and the Brahmins. The king, then, collected a large number of Brahmins. A number of Brahmins did not come. The Gosains and the Mahantas did not attend also. In the month of Dinsham (Magh) on the Hindu Deobar (Sunday) the heavenly ทั้ง ปุ ท (เอรี บุ่น บ ใ พ เ พง พิชี พง์ मिं परि मुं भी। भी हिंदी भे फर्र परि फा ਾਂ ਨੂੰ ਮੀਏ ਆਂ ਪੇ m' ਕੇ ਲੈ ਜ਼ ਕਾ ਅੰ। ษติ พพา รู้อ์ ซอร์ า พชิ ณ ซติ บู่ให้ พชิ รู่ ปิโ ชนิ รู น ทูบิ เป็น นู๊น เชอบา ท์อ์ ທຸງວາ ກຸນ ໜ້າ ຮູ້ຊື່ ກໍ ສໍ ສະ ສະ ສະ ສະ ສຳ ສຸ ສາ ณชิ หว้า พ้า ปอง ผู้นั้น "ปนิทาง หา้ามีทั મુદ્દે મેરી મીરી યુ લાઈ છે છે પે m; પા ने कि में के में के मी के मी के मी कि निर्णा किला मार्ग भी के के के मार्ग भी है। भी में प्रा भी บล दर्भ m wown rala भ w dw दर्ध के พ พุบ

king proceeded to the side of the river. Tilao (Lohit). On the day Plekshinga, an eclipse of the moon took place. The king offered twelve hundred cows and a large quantity of silver and gold to the Brahmins at large. On the day Kakeu of the month, Sengdeu was worshipped. From Sonarinagar, the king came to Tengabari where he stayed till the new moon day. The idol of Seng was taken out of the box and washed with holy water for two days. Then the king came back to Sonarinagar on the day, Dāpkeu.

310. પા મુદ્દ મે મહીં જા માર્ક મીરે મામ ; ਹੀਆਂ € ਅਦਿ ਘੈ ਅਦਿ ਅਦਿ ਅਦਿ ਅਦਿ ਅਦਿ ਅਦਿ ਅਦਿ mg w6 & wg wg h ਦੁਸ਼ ਸੀ ਨੀਸ਼ ਅੰਗ ณฑ์ ต ๓ ชนิ ที่เบิ หรืย ปาบ พองับา พริง เช่า บาชี ปริ ชพ์ พุท์ ชลิ พุท์ ชาลิ พง พา यह भार्म भारत भारत के भारत है है। भारत यह का भारत है ਅੰਗ ਅੰਦੇ ਕਾ ਮਿਲੇ ਅੰਦੇ ਸ਼ਿਲੇ ਲਹਿ ਲੰਘ ਨੇ ਵੈ พง์ หยิงขึ้ง พัฟิชิพทา เอท์ ชิ น้ ผืพา ชน รบิ &6 พิ พอโซา พาง ห ว วิ ฉิ ฉิ निर्धा मेर की की मेरी मेर निर्धानित พุทิพด์ เชลิ ชิ ปิล์ พ้ด์เอเพลา ห่า ບໍ່ ພູ & ພູ ພິ ຊິ ຮ ຫົກ 🗸 ໜ້ ຫຼື ໜ້ ຖຸ້ ພິ ຮຸ້ ພິ ຮ स्पे रे अरि भे भरि होता सीर्व होते भा एत क्रिक के वह के निर्देश के पर के कि ਦੀ 6 ਵਿੱਥੇ Lym ਹਵੇ L't w at 1 w be wow लीहि ए (प्या भीरी। एहि भीर्भ भी भीर्थिए।

310. While living in Sonarinagar, the king made preparation for the Karnabedh ceremony of his son, Säring Rajā. For seven days, water was fetched from the river Tilao with beating of drums, blowing of flutes and horns and striking of gongs. The body of the Saring Raja was washed with the water thus brought for seven days. On Hindu Brihaspatibar (Thursday) and on Ahom day Kā-ฟพาลง เพชิ คง m, พลิ ปพา บิทิ L mut, Karnabedh coremony of the king's son, Sāring Rajā, was performed. The king, then, worshipped Seng after washing the idol with the water of the Tilāo and the Barnadi. The king did not allow the Hindu Pandits to have a look at the idol of Seng. The Hindus on the side of the Tilao assembled there. On the day Dāprāo, the king proceeded downstream and arrived at the mouth of the Sobansiri river. Therefrom the king and his son came back. On the day Rāimut, the king fell seriously ill. The Sabha Pandits examined the time to find out if the stars were favourable to the king. They worshipped the gods to propitiate them. In the month of Dinhā (Chaitra), the heavenly king came back to Rangpur from Sonärinagar. On the day Plekshinga, the people of Taimung met the king. In the month of Dinruk (Baisākh), on the day, Raingi, the king came to Tāimung (Díhing) from

311. บู้ หาติ พาซิ พุพา ชติ ซึ 🕬 🏖 ने भरवा फे फरि वा मह man में एहि फर्माह भिष्ट भा भिष्ट के भिष्ट के निष्ट मिष्ट में નાજ દાં જે જે જે મીરિંદ જે પીરિંજે પૈક જે ਅੱਹ ਨੂੰ ਘੁੜੇ ਅਨੂੰ ਲੂ ਲੂੰ ਕਾ ਕਿਸ ਵੀ ਕਿਸ พิชิ พำ ชนิ รูบ์ ๕๑ พิจิเจา ชนิ พิ เลชิ m no of od din ran i r du de t ឃុំ អាត្រ ដ ឃុំ ឃុំ ឃុំ ដ កំ កាំធ្ល ដ កំ កាំធ្ល ក ឃុំ निक्ष निक्ष निक्ष भिष्ठ भी भी कि कि कि कि कि है। एर्ड की मुखे की परि में फूर की। พธิพพา ฟ หา ปหา ชนา ชนิ พ ชนิ พ้ ਲੀ ਅੰਗ ਅੰਗ ਅੰਗ ਅੰਗ ਨੇ ਮੀ ਦੇ ਪੁਰੇ ਆ ਅਹ मिन भी एकी एकिए। भी द्वी भी भी एक एकिए พริง เอริชใติ ห์ ดึ บู่สา พังา พ ห์ क मही का वाह भी है मा भी निम मिह वा में के वाह भार्मा १ फर्काण नेमा पर्ट एँ भार वा માંડ્ર મે નામાં માર્જ હૈ છે માં કે પ્રાંત્ર માં કે માં માર્ય માં માર્ય મ मूर्क भीर् मुद्दारा के नेमा की नेमा भीर कर n' or w Lt 18 wow w a the om ชช์ รู้ เ บู้ พัติ บุตเพื่บเ คร คริพ ซึ ાં જીતિ મહાંજા વર્ષ કરા મહે મહાંજા જીમ નેમાં જીવા મેરે જે જે મી મારે પ્રાથમિ મેં ખૂરે પૈક્રુ અર્ટ ર્જા ખૂર્ભ ખર્ક **પ**ર્ણ જે र्ण भारती निमा भी अहि भी भी भी भी में मि · H ਅੰਦੇ ਨਾਊ ਪਾਸ਼ ਅਹੁਨਾ ਦੇ ਜੇ ਸਾਜ਼ ਅੰਦੇ पा निर्भा ए प्राप्ति ने भी है पर् निर्भा ए બાદિ છું છે છું ખેઇ ઢાં જે જાદ જિલ્લો મું દ พริ พชิ ตชิ พท์ตื ท์ติ พ์ท์ พ้ พท์ติ ห้ ારી તેમાં છે હતા મ નિર્મા પ્રદેશ જે પા

Rangpur. On the day, Plekshi, the king proceeded to Charāideu and offered sacrifices to Sengdeu. There the king had a free talk with the people about their welfare. On the day, Rāicheu, the king came back to Rangpur from Tāimung.

311. On the expiry of the old year, on Hindu, Brihaspatibar and on Ahom day, Kātmāo, the king ascended the great royal house at Rangpur. That was an evil year called "Khāmmung". People were to suffer from illness due to effects of evil spirits. The Deodhāi Pandits were not consulted. On the day, Daprão, and on Hindu Brihaspatibar, the heavenly king got a tank excavated in the Jerenga field. On the very day, the king came back to Rangpur after completing the tank. In the middle of the night, the king fell bad-The Deodhai Pandits offered prayers to gods and the Hindu Pandits performed a Sabāh (songs are sung in offering prayers to God). After eight days, the king came round. On the day, Tāoshi of the year Khāmmung and on Hindu Budhbar, the king offered silver coins, cowries, cloths, and chit cloths to the Brahmins and the Ganaks. females were given Mekhlās (female under-garments). Gifts were given to all on the oceasion of the dedication of the tank to the deceased royal mother at Alikekuri where the king could not go in person. In the month of Dinship (Bhādra), the Deodhāi Pandits said to the king that the stars were not favourable to him that year. The Brahmin and Ganak Pandits also said the same thing. The king asked the Deodhāi Pandits to do something to remove the evil effects. The Bailung Phukan and his brothers of Malāo family and all other Deodhāi Pandits consulting together offered prayers and sacrifices to the gods to do away with the evil effects of the year, Khāmmung. All the gods and spirits were worshipped and Rikhvan eeremony was also performed. After this, all the people bowed down once to pay respect to the year Khammung. The king felt himself relieved of evil effects and paid homage to the gods by bowing down his

અઈ કું જે મુદ્દે જે મીઈ √m પ્રદે ઉંદ પ્રદે <u>1</u> พชิ พง์เอา ซี หา ซู า พพ์นี้ หัว ปริ หเพ่าเ

312. บุ หา พช แช พพ์แ็ พ์น์ ป ชน์ ณ์ พนิ งพ์ เ บุ พชิ นาทัย ช พชิ พ์ พงโพา ซซิ หำ หรืาที่ ชพโ พพ์เร็ พูโน भ दे मुँह रा का क कहा की भी भार भार भी ບຄົກ ທີ່ ດາ ປີຮີ mຮ ກໍໂຄ້ ດຸ ດຳ ປຸ ເນົ દ્રિંદ અદે માર્મા દ્રિંદ બેના દ્રિદે જે જે મીરી 1 भी 6 में फ o फिए फ हि ए m; at a 2 भी है ए म ਅ ਸੰਗੀ ਅ ਵਿੱਖ ਪ੍ਰਮਾਂ ਸਿੱਟ ਸੀ। ਸਿੱਟ ਸੀ ਸੀ। ਪ੍ਰੈ ਅੰ ਅਦੇ der w & w ਅਦੇ ਅਦੇ ਲਿੰਬ ਕਾਰ ดเชิน งาน เรื่อย รถ กั พงุดเกา หนุน ਕੀ ਕੀ ਕੀ ਦਿਸ਼ ਦੇ ਅ; ਕੀ ਮੀਏ। ਪ੍ਰਸ਼ਿਸ਼ ਸ਼ਿਆ m' & ए निमा मार्गी हैं है फे अहि वह वह अ है भी किर के की निर्मा भी भी है। ชลิ เชือ เชื่อ เชีย ลงที่ เรือง บ้าท์ลิ ลื ลลัก व्यक्षि कि ए कि कि कि अं मिंद्र भी कि अं भी भी है દ & જામાં માં અ જ વર્ષ &માં વર્ષ જેવે ! પોઠ ห่ พ่อ ซิท์ ฟษา ๕ ฟษา พ่ชิ ษ รุ่ เข้า พ่าทำ Charaideu in the month of Dinching ਝੈ। *ਪ੍ਰੈ ਖ*ਾਰ & ਼ ਖਾਰਾ ਅੰਦੇ ਸ਼ੂ ਰਾਜ਼ ਸ਼ੂ ਆੰ ਆਂ 100 will में नि. की नि. महि भी मी अह ชิยิ เ บุ พิติ รูนิ พิธิ พงโบเ บ พ; ผลัก หูงพืชใช้ ณ รู จพา ปอง พ พ พ โ บุ พุท พอ ชล หุด พ พองาง ช พ; สโล भे भीरे वा दें ने का भीर्व भाव कर का फे บาท (งาง ์ ผริ เวา ปิ เ เร็น พ พ งษา พ บา บุ่ยา ค์ บุ๋ พใพ์ ษย์ ห์ พง์เงา พํ พง บ พ ฟพ แช้ พ บ บ พ ห พ ช พ เขา mm a' p de L de w' w' w कंदर भार्म लें निम की निम भी का मार्थ √m दर्भ m' द & ए दर्भ m' n भ a Min พง พงโนา พง ค่ ชั้น งพ์ บ่ พ. หัน ชชิ

head. Lākni Khāmmung was thus removed.

312. Then the new year came. On the day, Tāoshān, the Bāilung Phukan advised the king not to offer sacrifices to the gods. In lākni, Tāoshān (i.e., in 1775 A.D.), in the latter part of the month of Dinshipshang (kāti), the king proceeded to Taimung. On his way, he was informed that a screech-owl perched on the royal residence at Tāimung. The king came back and thought of asking the Deodhai Pandits to examine their Sastra to see what would be the effect of the bad omen. He called in the Deodhāi Pandits. They performed a ceremony to remove the evil effect. On the day, Dapplao, the king came to Taimung from Rangpur. In the same month some bad omens took place at Suffry. Suddenly some monkeys fell down from the sky. In the same month some boiled rice sprouted in the Tengabari. The king called in again the Deodhai Pandits. They examined the legs of fowls and asked the king to offer sacrifices to the Goddess. Then the king performed Sāipha ceremony at (Aghon). One day, the king expressed his willingness to go to Sonārinagar. In the month of Dinshi (Fālgun), the Brahmin and Ganak Pandits advised the king to go to and stop at Sonārinagar. The Deodhai Pandits after examining the legs of fowls twice or thrice said to the king that the beginning of the year was not favourable for the king to go to and remain at Sonārinagar and that the new year was not good for offering sacrifices to the gods. Thus spoken, the king found fault with the Deodhai Pandits and made them take an oath touching the great drum. Then the Brahmin and the Ganak Pandits advised the king to go to Sonārinagar after four days from that day. On the Ahom day, Plekcheu and on Hindu Sombar, the heavenly king sent in advance to Sonārinagar his followers and attendants.

313. ชิโด์ ชิโต หนึ่ เช้อโลก หู้ ชิโต ปุ่นโ หมูที่ หนั หอง หอุรี ณ ชั่น หมูริ หนุที่ หอุง์ न्य महिला माँ। भीर माह भीर फे फरि ला ທາ ປີ ພູ ພູ ຮາ ພໍ ປີ m ເນື ທີ ປ່າ ປີ ທ່ ປຸ પા રૂં મીરે દું મંદ્ર મીરે જોઈ તે જાળ 101 10 માલ મહ જૈરા 101 માઈ દિવામાં આ W11 છે ਚੀਆਂ ਚੀ ਆ ਨਾਂ ਹੈ ਫਿਏ ਆਹਿ ਫਿਏ ਨੂੰ ਲੈ _ਪਰ ਸ਼ੁੰਪਰ พา ชู ช่; ห งพ์ พุธิ ณ พ่อ พอพ งห w' o' Li wai w w w &m dw wis भिर्म कि निम्म कि अर भी निम्म के मिर्टी หาท์ พ้ ปี พ้ ณ ฟ เ m; พาร พาริ พาริ ทาร m; ឃុា ឃុំ b ਨ mi ਸਿੰ ਪੰ ਚ ឃុំ ឃុំ ฟพ์ เ บุ๊ พัติ เซ็ ซ็ซ ห้อ เชือ์ สํ พุ หํ भीक रेम के मेरी जाति हैं भी भी कार के ๕๕ ๙ ๙๚๕ ษณ์ พูพุ่า ๖๘ พง์พ_เ દુષ્ટિ નુમ માંમ માર્ગ માં મુશ્કે માંમ માર્ક મ £บิณ (พัณ ์ พัง หนึ่ง พัง พัง เขา ने मा परि ए मार् वर्ष महिने । परि प्रकृति। દિર્મા મે માર્ટ પ્લાફ માર્ટ નામાં પણ નામાં พุธิ พุทธิ์ พุ ๒ ลธิ พ ลธิ พ ลพ พ ทำ જે at La wit mit and or are w' Le wit £ชิ เข้า พอ เพอเลา ปพา หา เช้า เพลง เช้า ໜື່ນ L W 6 ໝູ ໜື່ຽ ma L L W 6 ໜໍ 6 ຮູ ซ

313. On the very day, the king heard the news of the death of the Barhātkhowā of Langkakiā Burāgohāin family. In Khāmjang, one Narā Deka called Ngakham was living on the border of the Chutia country. The Barechiringias, ten Chutiā Saikiās, and the Misimis flocked round Ngākhām. They made a conspiracy against the heavenly king and revolted. They set fire to the dwellings of the villagers and pierced to death the Barhatkhowâ Gohāin. A number of women and boys were put to death, and some were made prisoners. Two of the daughters of the Barhātkhowā were made over to Ngākham's sons who kept them as their wives. In the meantime, some Firingis with articles of trade arrived at Harāighat. The news reached the king. He called back his followers and attendants who were sent Sonärinagar and postponed his departure Then the heavenly king called in the three Dangarias, the Barbarua, the Phukans, and the Baruās and held a council with them in the Tup of the great royal building. After due consideration sent the Dhamdharīās, the Dolākakhariā Baras, the Chāo-dāng Bara, the Naga Baras under the Barbaruā to watch the movements of the Firingis and report to the heavenly king. After putting the Barhātkhowā to death, Ngākhām declared himself Raja of the territory on the side of the Dibru river. The Narā Dekā, Ngākhām, ordered his men to put to death the members of the family of Barhātkhowā. He made

ชิพิ & พ่อ์ บุ ศาท์ พุธิ ห์ บ ° m; m̂ พุ่ง บุ่รุซรุหษิษ(พู่พด์นาพู่เ พ พ พ พ ซ ซ หาง พาง พง จ พาง พาชิ ชพา ษ์ พาษ์ ซึ่ง ห็มหัน พาหา ਵੰਮੀ ਮੀਏ ਵੰਮੀ ਹਵੇ ਅੰਗ ਲੈ ਲੈ ਪਾਸ ਕੀਤਾ ਵੈ על אין אל דל אי אי אי מצ אינ אים me a? vi we wo win wi wo we] วอา ห หง ๕ ชิงอา พุธิ ๕ ษพ์ ๛ุพา ปหร ห ดหื เอาห์ เอ อเ ดหิ เช้า บ้าด หน้าอ જૈઈ માં માં લેખે મહે દા છે | છે માં મું મહેપ્હા रिव नेम कि में विश्व विश्व विश्व कि कि कि मीर नेम के ना भी भी कि की कि £ยี พนิ บุยี พนิ พ เพองนา ปพา พยี ਅਰੰਬਰ ਸ਼੍ਰੀ ਮੀਏ ਸ਼ੁਰੂ ਸੀਏ ਸੀ ਆ ਆ ਅਵੇਂ ਅਰੰ ਪਾਉਂ ਮੇਂ ਝੂਆਂ ਅਰੇ ਪਾਉਂ ਮਾਂ ਸੀ ਕੀ ਸੀ ਅੰਸੀ। บั นาท์ล ปริ พธิ พล เมื่ เม พริ เมท์ พลิ แร &พ์ เ นุพน์ พัน ป พน ห่อ นิย เ L कैरे m रर्क ए का mit ए wir st บุพุธ พุชิง บุพุธิ ฟิชิ บุ พุธิ หริง & देर दिएका के एका भी एका फरि भी भी & ਮਿੰ ਅੰ ਮਿੰਦੇ ਅਰੇ ਪਾਰੇ ਕਿਸ ਮੇਂ ਝੇ ਮਿੰਦੀ או על לל ה זו

Phukans and Baruas from among the Baresiringiās and Chutīā Baras. A large number of stout and strong men joined with Ngākhām. The news reached the king and he became infuriated with rage. The three Dangarias, the Barbaruā, the Phukans, and the Baruās consulting together, advised the king to send an army against Ngākhām. Then the king appointed the Buragohain of the Madukiāl family, the Commander-in-Chief of war. The Dihingia Phukan of Jāthipatiā Bargohāin family, the Na-Phukan of Rangā-Chīlā family, the Kuar Hazarikā, the Barduari, the Nyāisodhā Phukan, the Barphukan, and all the Hāzarikās and Saikiās with forty thousand soldiers were placed under the command of the Buragohain. Burāgohāin was instructed to capture Ngākhām, the Narā Dekā.

314. The time was not favourable according to Ahom calculation. heavenly king was advised to offer sacrifices to the gods and spirits and perform Rikhvan ceremony. The king paid no heed to the advice of the Deodhāi Pandits. The Brahmin and Ganak Pandits were consulted. They advised the king to send the army either on Brihaspatibār (Thursday) or on Deobar (Sunday). The day (on which the ealculation was made) was an inauspicious day. If an expedition was to be sent on that day, there would be severe loss. On a seleeted day, the Burāgohāin and the Phukans hurried against the enemies and arrived at Rangagara. The Narā Deka, Ngākhām, took possession of

ਸ ਮੁਖ ਅੰਹ ਅੰਕੀ ਆੀ। ਜੁੱਥ ਘੈ ਨੀ ਅੰ น พ่อ บ (at mo mi) mu & o v m; ਲੀ ਜੋ ਕੀ ਸ਼ੰਕਿਲੀ ਲੀ ਪ੍ਰੰਘੀ ਸੀ ਲੰਘ ਅੰਘੀ ບໍ່ ພໍ່ ຮັກ ເພ່າ ພູ ອູ້ ສ໌ ບໍ່ ກາ ເພກົ ชื ชา หันให้ หำ กุหำ ชิชิ พุฬ จ์ หาำ บัพชิ ๕ ๕ชิ พ ชะ ิ ชหาย ชากส หาย บ่ พาง หาง ชาย ผู้ พริล์ ชอ พี่ หา หาง พาง หาง าร์ บู้ ห้า หมู่ที่ ปุ่งปี นอ หรื นอ สา นุ สุ ส भ पहिं भी भी भी। दी कैरे भा रहे भिन บัพ เพ็น เห็ย ปพันธ์ เป็พโก พธิ์ m (फ्रें ने m) फ्रें भी। फ्रें वर्षा फ (रू ਨਾ ਹੈ ਅੰਦੇ ਅਆਂ ਘੂ ਅੰਦੇ ਝੂੰ ਲੈ ਮੀਦੇ ਮੁੰਜ਼ ਕੀ ਰੰ क्षेत्र व्याप्ता नक निमा भारति है। वास्मा कि देश m; wह 101 mg Lym ay wi dwi m < ໝູ ຮ ພູ หធ ໝູ & ຮ ບ m < ກ່ ໝູ ຮ พงษ์ ชง หา บุ พินิ พอ พชิ พุทธิ พุธิ ซุบ์ หำ บุ พชิ พง ป ช ช ห ฉับที่ वारीभा भौकी है है ए रहे कि भार की के भार को क्षा न्द्री m (v' r' द्रेफी क्षि भ भी है की ह พ.พ์ พำ บุ พร์พาสพ พ์ พ์ ส์ พริติ म अहे कि मा उन्ने के के मार्थ प रिकार के प्रमान ชาวเล็ พุธิ พื & ชิ หโ พ น ส หุธิ หั ห. ห. ชิชิ พล์ พชิ พโด้ เช่ ชโด้ รู๊ติ เร พัด เมชิ म के में में कि ये कि भूभ में में में में บ้ พุติ พชิ พุ ชุ ธิ์ ฟุทโล ฟุงเล้ ห้า พพิ พิษิท์ พุพพิพุทั พิชิษิตุ พูส พุ พีย พ เ เอะ เชิร์ย พ เ เอะ รับพั अभीभा है भी भार भी भर कि महिक कैंद्रे งพา พุพพ์ พุพิ พิธ์ พิธ์ ษา ห์ ๑ พ र्दे नेमिया निए। की की किए m रहे भी 6 mi b; ช ๕ พริ ช ชุร ช สช พ สพ ส พง भार् में भार के फर्डिका ने कि मह भार कि אינים אין של על על של אין אין אין אינען พ่อหพาชา

the granaries at Teji. Our men arrived at the side of the hill and set fire to the granaries. The Naras retreated to the side of the Sessa river where they prepared a stockade and lived therein. The Kuar Hazarika Senāpati advanced and attacked the enemies at the side of the Sessa river. The enemies took to their heels and left a woman and a cow behind. The Kuar Hazarika advanced and put to death the woman. A number of Ngākhām's men were overtaken and put to death. The Narās entered into the hilly part of the Chutia country. The Barechiringias and the Chutiā Barās took shelter at Dhunāguri. A number of stout and strong men accompanied the Narā Deka, Ngākhām, Then the Buragohain and the Phukans assembled together. The Narā Dekā, Ngākhām, after having had a consultation with his men, left Dhunaguri and took shelter in a deep part of a jungle on the hill. Then the heavenly king sent Katakis to call back the Bura gohāin and the Phukans. The Kuar Senāpati remained there for sometime erecting a fort. In the month of Dinruk (Baisākh), the Buragohain and the Phukans came back and arrived in Then the Kuar Senapati en-Rangpur. gaged a number of archers to seek out the enemies. These men captured a large number of the Barechiringias, the Chutia Barās, and Narās and made them over to the Kuar Hazarikā. The Kuar Hāzarikā got together all the captives and made them over to the king at Rangpur. The heavenly king put some of the rebels to death and the remainder to prison heavily enchained.

315. ບູ ປໄດ້ ຮູ້ຊົ ນຽິດ ນ ບໍ່ຊີ ການ ນາ พริ พุพา ชพาส ๒๕ พงโพา ๙ ชพา ษร m \ v 2 ਕੀ ਹ ਪ੍ਰਾਹਿਤ ਦਿ ਖੋ ਜੋ ਜੋ ਜੀ ਦੀ ਜੀ พุ่า พงิษติบุตาพัษ (ห์หา ชหา อห์ เ ਚੰਸ਼ ਛੀ ਵੈ ਲੈ ਪੀ ਦੇ ਪੰਜ਼ ਨੂੰ ਸਿੱਚ ਵੱਲੀ ਸ਼੍ਰੇ ฟพา บพ์ เพ็ฟพ์ ณ น น หัน พ์น ษา ຮູ້ສິ ກໍ ປໍ ໜ້າບູ ທ່ຽນຖາ ພ້າ ບາ ໝາຍ ໃ ກົ ณะ หาะ หาะ หาะ หาะ หาะ หาะ เมื่อง નિકા માં ને નાર્ક માં માં મહેળા મુક્તો મીહે ชนิพด์ พ่ห ผ ผ ห บ ษ เ พ ฟพ์ ชน์ માં પું મહિલામારે પા દિલે જ માં મે જ ਅਹੀਂ ਦੂਸ਼ੇ ਕੈਸ਼ੇ ਜ਼" ਅੰ ਲੂਕੀ ਜ਼ੈ ਲੂੰ ਅਸਿੰਦ ਦੀ ਅਸਿੰ र्जा भीर दे पे पे के एवं दि प्रें प्रें के कारा भागकी एकी। वाँ में में मी पीर फेर्ड एरे में भी ਅੰਜ਼ੰ ਦੀ ਅੰ ਅਰੇ ਘੁ ਘੁਏ ਘੁਰਾ ਨੀ ਕਦੇ ਅੰ ਜੀ। บุ่ย หา หุ บุ่ท ผู้ที่ สำ ผู้ ปุ พ บา บุ่ยา คิดชิพิชุ์ต์ พุธิห์ หา

In the month of Dinchit (Jais-315. tha), on the Ahom day Kāpcheu and on Hindu Hanibar (Saturday), the heavenly king came to Jerengapathar from Rangpur and encamped on the side of Napukhuri. The Gosāins and the Brahmins were called in and they performed a On the day Rāingi, Habah.Brahmins performed Hom ceremony and dedicated the tank to gods. A Nag (a wooden pole with the figure of a snake at the top) was put at the middle of the tank, Napukhuri. Gold and silver were offered to the Brahmins the Ganaks, women, and all others. The tank, Napukhuri was named Rudrasagar. After passing six days there on the side of the tank, the heavenly king came back to Rangpur on the day, Kāpsheu. The eldest son of the king, Saring Raja was putting up at Rangpur at the time. Hegot another tank excavated near Napukhuri, In the month of Dinpet (Ahār), on the day Rungmão and on Hindu Sukurbar (Friday) the king came to the tank and gave a feast to the three Dangarias and all others. Brahmins performed Hom ceremony and put a Nag in the middle of the tank. Gold and silver were offered to the Brahmins and the Ganaks.

316. In the same month, on the day Kāpshingā, the king's eldest son, Sāring Raja, was made Dekā Raja or Jubarāj (heir-apparent). In the month of Dinkão (Sravan), the king's eldest daughter was attacked with small-pox at Rangpur. On the day, Khūtshān, the king removed his daughter to the side of the tank, Jaysagar. She was kept in a building near Devighar. The mother of the princess was Parbatiā Kuari and she was of the Mechagaria Bargohain family. On the very day, the king proceeded to Diling and stopped there. The Brahmin and the Ganaks said to the king that it was not proper for him to stay at Dihing. The king then came back and remained in the city of Rangpur. After sixteen days, the king's daughter, who, suffered from small-pox, expired. Her dead body was put into grave at Bhogbāri. The king also got the disease. The high officers assembled together and

said that the king would be all right. The king himself was not hopeful of his recovery. Thus the king passed eight days of the month of Dinkām (Puh). In lakni, Rāicheu (i.e., in 1779 A.D.), the heavenly king, Chāo Shunyeuphā expired. He ruled the country for full fourteen years.

317. ນາທົ່ນຄົນ ກາໃຄົນຄົນທົ່ວ & ຮີ ณ หาง เช่า หาง เบา น ณ หางหางหาง म्यूर्ण भार कार्म ए किए भी भी भी भी ए ए यार्स यह का भी कि भी भी पह 101 कहा พ้พ สู่ ซใช้ พุฬ หน้า ค่า ฮ่าต้าง ห้า mig ह भे फर्र ए राष्ट्र भी है। राष्ट्र भी पार บุทเติบุทเชิดเชินใ หนิยัง พิเดง रत् रजूरि भी है रज्लाई प्लाभेंड भी है अहे भें भी บ็ติ 101 ชนิ พ้ พ้ พ้า ชนาพ หว้า บริบัติ હુલ જ નાઈ જઈ હુલ અર માં ઢ માર્લ માં છડ र्फ र्याण एरि एरि माण भी कुर्ल भी द् निक मिल के मार्र कि एवं के बे भी वारे यह जिहि हुई जिहि के भी कहि की है हि का के พุทธิ เร็ พให้ คำ พัน เพื่อ เพื่อ เช้ พำ พี รู้ติ หา แ

CHĀOPHĀ SHUHITPUNGNGAM MUNG ALIAS GAURINATH SIMHA

The eldest son of the king was made king. The body of the deceased king was conveyed to Hātikhok Barghāt of the Dikhau river and burnt down on a funeral pile. The ashes and bones were carried to Engera field and put to grave. On the 10th day, the Hindus were entertained with milk, curd, plantain, and sugar-cane. The three Dangariās and all other Ahom Phukans and Baruas were entertained with fried rice and fried cakes. On the very day, the Dahā ceremony was performed. At the end of a month, all the Gosains were called in. They performed a Sahāb with great pomp. The Shraddha ceremony was performed according to Hindu rites. The king offered gold and silver embroidered cloths, gold, silver, land, small and large Pirras and Chalpirās to the Brahmins. In the same year, an earth-mound was erected on the grave of the deceased king.

318. The Bargohāin was at Kachuhat hill. Two of the domestics of the Barbaruā complained to the king that the Bargohain was forming a plot against the king and that he was not in favour of accepting him (king) as their king. The Barbaruā confirmed the words of his domestics. The king believed the Barbaruā. He arrested the Bargohāin and

एक एक के प्राप्त में एक एक प्राप्त के प्राप्त के प्राप्त के प्राप्त में एक एक प्राप्त के प्राप्त क

319. ਪੈ ਅਸੰਬੈ ਮੀਏ ਪ੍ਰੀ ਲੈ ਫ਼ੈੱਬ ਹੈ ਐਸ บุทิ ฟ ทำ ป พท์ผิด (พ พผิด ใ นิธิ क नमा भरे भाषा नवा केम , फिल्मा भेड าอิต์ พอิ า จาก พืช เป๋า ดิช พุทิ ดิชิ प्रेष्ट कार w du w । m; म do &m; ที พุ่ง ชุ่นพ์สิปท์ชี ปิอ์ ชุ๊ล์ พ์ พอโด भी है के वे निमा भी फिर्फा भी फरि म्हि ห y ห & ห งพ ทอ ห พ ซ์ท งเ नित्र के कि की दि दि हैं के एरे भी करे પ્રેઈ પ્ર જે જીવિ દ્રિવ માં હ પે મા છે, અને માર્ક \ હું માર્ટ કે માં કહિ છે. તેમાં ત્રા માટે સંદે न्या भार वह भारे के क्षिक है अहै औह वरि win dan & છે છે ત્રી હતા છે માર્ક તા £ท์ห์ เอาต์ เบท์ เบล์ บ็ล์ เอาต์ อู ปล์ บู้ ਮ ਲਿਆ ਅਦੇ ਲਾਹਿਹਾ ਅਹਿੰ ਸੀ। ਪੀਲੇ ਵੇਂ ਦੀ ਦੇ। £ પર mg પાર વર્ષ મુદ્દ મીરે જોદા પર mg ਅੰਦ ਘੇ ਅੰਦ ਚੈ ਗ ਮੀਰ ਗ ਰਾਫ਼ ਸੀ ਸ਼ੁਲੀ ਸੀ भीर भेर्ना कर है है दिन के नेपा सूरी करि भी งหา หา เมื่อ เล่า เมื่อ เกา เมื่อ ਲੀਆਂ ਦੇ ਕ ਮੀਰ ਕ ਹੁੰਦ ਮੀਰ ਘਾ ਸ਼ਿੰਦ ਤੂੰ ਸਮ੍ਰੀ บริ ๆ ฟอ์ บ ่ พ่อโพา เชโร เรียง เพื่อ พ้อ ਰੀ ਲੈਵਿ ਅੰ ਹੀ ਆਪ ਨੇ ਅੰਮੀ ਨੇ ਪਹਾ ਹੈ put him to death. The Bargohain's sons, the Choladhara Phukan and Bangali Phukan were beheaded. All the properties of the Bargohain were confiscated. The youngest son of the Bargohāin was driven away to jungle from Parbatia Kuari of the his home. late king, Chāo-Shunyeuphā, was driven away from her residence in Garhgāon. Her daughter was driven away to Garudharīā. The Kāthkatiā Baruā's eyes were extracted and sent to exile. His two daughters were beaten to death. His properties were confiscated.

319. In lākni, Mungplāo, (i.e., in 1780 A.D.), arrangement for the preparation of a *Holong* was made. For seven days feasts were offcred. The king posts of the Holong were put. In the same year, the Dihingia Edābariā Barbaruā offended the king. The Barbaruā and all his sons and daughters were driven away from their home at Edābari. In Lākni, Plekngi (i.e., in 1781 A.D.), in the month of Dinshi (Falgun) the king prepared himself for ascending the Holong (Singarighar). The king, mounting on an elephant with a gold howdah on, proceeded to the temple of Chumseng (Chomdeu). On his arrival at the temple, the king got down and conveyed Chumseng on his neck. The king again got on the elephant and came to the Holong. There, dismounting from the elephant, walked up to the Holong. The king washed his body with holy water of the Barnadi (Brahmaputra) and then, putting the royal dress on his body, ascended the Holong and took his seat on a throne. The Bailung Tirual Phukan of the family of Dekā Phukan named the king as "Chāophā Shuhitpungngāmmung. Cannon was fired very often on the occasion of the coronation ceremony. For seven days and nights, drums were beaten, gongs were struck, and flutes were blown. All the people amused themselves. At the time of ascending the throne, the king pierced to death a buffalo. All the great men of the country were entertained with feasts for seven days. At the end of seven days, the king took the image of

ાગ મે જુમાં માર્લ જૈલ માર્લ મીઈ મે જે √ છા & તમાં મેરિ mi મું મું પણ પછે મેરિ છે મું પ્ર ਪੰਦੇ ਪ੍ਰਾਹ ਕਾ ਕਾ ਦੀ ਦੀ ਦੇ ਸੀ। ਹੈ ਅਸੰਥੈ कर में भीर् में दिल किए एक की की के ms ช พุ ๔๙ ธุ์ พด์ ๕ฺธิพ ซ พ์ เษ าวิท คर เชื คर พำ พอโดา ที่เป็ พา หาง ส พ าวิช พ า ง หาง ดาชิ ล พ ชิ ส भूर दिए एँ भू पूर कि भीर घूर भाम 10 द भूत पूर्व LE H WE WE WI HO BO WOOW UM LE หา บาง ฟอ์ ซิติ หาพ พ ล ื ปา บา พชิ ว พำ บำพุพ พง พ พงพา ว พชิ พุห ਨੂੰ ਜ਼ੁੰਨੂੰ ਸ਼੍ਰੀ ਅਤੇ ਸ਼੍ਰੀ ਨੂੰ ਨਾਂ ਪ੍ਰਸ਼ਾ ਸ਼੍ਰੀਜ਼ ਸ਼੍ਰੀ ਨ ਸ਼ੁੰਝ ਮਾਰ੍ਹਾ ਵੇਂ ਆਈ ਹੈ ਸੀ। ਸੰਸ਼ਾ ਲੇ મા મે મા પણ મા પાં પા પા પા પા પા પા પા भीर ए व नमा का हिंदी में भी जी की मां की किरा की भी में भी की नेक की મીઈ 11

Chumseng on an elephant and put it back in the temple. All the officers were given gold ear-rings, gold bangles, and gold embroidered cloths. The Pandits were given gold ear-rings, embroidered cloths, kunbin (Tangāli), and kunkhā. Gold, silver, cowries, and waist cloths were offered to the women and the child-In the same year, the king proren. ceeded to Suffry to plant a banian tree on the hill Daikāorang. All the gods and the spirits were worshipped. The king took a bath in holy water brought from the Brahmaputra. Thereafter, the king put on the royal dress and planted the banian tree. All the Bailung Pandits were given silver and gold. Next morning, the king mounted an elephant with a gold howdah on and proceeded to the place taking Shāichengmung (Sengdeo) on his neck. The two queens of the king on a female elephant accompanied the king. They offered silver, gold, and cowries to the females. The Pandits were given silver, gold, and cloths. The king performed the Saipha ceremony and worshipped the gods. Then the king came back to and halted in Rangpur.

320. Then in the same year, in the month of Dinchit (Jaistha), the Moāmaria-Mataks rebelled and set fire to the royal house in the night time. The king fled to and took shelter in the brick building. Soldiers were immediately collected to fight with the enemy. The Kuaigayā Buragohain and the Bāilung Siring Phukan employed themselves in collecting fighting men all over the country. The Mataks assembled on the side of the city of Rangpur and stopped there. The Dihingia Phukan Bhuluā Hazarika were killed. The Maduriāl Bargohain fled away. Kenduguria Barpātragohain fled to Gauhati. The Barbarua ran away and took shelter on the side of the Tīlāo (Lohit river). There was a great consternation. The high and low officers took to their heels and entered in different parts of the country to save their lives. The Buragohain and the Bailung Siring મેં જેમાં જે પર્વા માર્જ અમાં માર્જ પાર્ટ મીર્જ " ਅਤੇ ਅ ಹੈਵੇ ਅਸੂਸ਼ ਕਵਾਂ p ਅਹਿ p ਦੇ ਅਹਿਹਾ में ने भाभ के दि भी भिर्म कि वे पा पर वे भी की મહેલા મહેલું જે મહે માં મહે લામાં જેમાં वारे निम द्विमा भी एक मारा भारे वार्मा भी भीर्भ बेका भू भी भी भूम क्षि मिंह मिंह भर्व ਪਾਉ ਮੀਏ ਅੱ ਅਗਾਅੀ ਅੜ੍ਹੀ ਝੂੰਏ *ਅ*ੰ ਮਾਂ फ्लाई मारे ए भारे फ्लाई नेही भी करें & હૈરે દ્રિપ્રેમ દ્રાપાર્ક પ્રાર્થ માર્પ પ્રાપ્ત માર્થ માર્પ જ્જાં અદ્દે ખીમાં અદે ખેર ખેર ખેર જોઈ જો พื้น (๑๘ น น งให้ พ.บ. พริ ณฑ์ พ.ศ ท์นิท หลัง พ. ๕ พนิ ชลา พนิ นนิ งา ลา मारि नीकि मिंह के का की माहि मारि ने ना कि ਪ੍ਰੀ ਮੀਰੰ ਸ਼ੰ ਪੰਜ ਪੰ੍ਰਾ ਅਰੰ ਘਰੇ ਮੀਰੇ ਫ਼ੈm मा में भागित भी भाम भी की भा भरिष भी 6 फू में में के म कि mi फ भी 6 फ में ਕਾਊ ਅੰ ਫਿਊ mg vg mg ਲਈ ਅੰ ਅੰਫ ਅੰ भी भी भी महिमी । अहि मार् ए भी है ए पर ชา ค่ พื พริ พา พริ คท์ พงโดา เงติ ช่าง เมื่อ เมื अह पहुर अह फ, अह माम अह मार अह प्र ด" พริ พ พาเ

Phukan found out the king in his shelter in the brick building. Then they offered prayers to the gods and summoned the Deodhāi Pandits to examine the legs of The Pandits accordingly examined the legs of fowls and found the calculation favourable. Then preparation was made to fight with the enemies. The Buragohain and the Bailung Phukan were given the command. The Hazarikās, the Saikias, the Barās, the Hilaidaris, and the archers were collected and put under the command of the Buragohāin and the Bailung Phukan. The whole body of men assembled on the side of the Jaysagar tank. The Mataks attacked our men at the principal gate of the city of Rangpur. The Mataks were totally defeated. On the very day they fled away. The Buragohain called in the king to the city. Katakis were sent in all directions to call in all the officers to the city. When all the officers assembled, the king asked their advice as to what was to be done in regard to the Mataks who had revolted again. The officers unanimously advised the king to massacre the Mataks. advised, the king ordered to put the Mataks to death without discrimination. Accordingly, a large number of Mataks were put to death with their sons, daughters, and grandchildren.

321. In the same year, in the month of Dinshipit (Ahín), the heavenly king went to Garhgãon and planted a Bātbar. There he offered sacrifices to the gods. From Garhgãon, he returned to Rangpur and passed sometime. In the same year, the Bāilung Pandits planted a baniyan tree at Malāi Deoghar and a peepul tree at Homghar. They worshipped the gods and offered sacrifices. In lākni kātmāo (i.e., in 1872 A.D.), in the month of Dinshi (Falgun), the marrriage ceremony of the King, Chāo-Shuhitpungphā was going to be celebrated. An arrangement to fetch water

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322. ช พท์ผ ๓ (ส เริ่น ๓ พา พา พา ช ว નમાં જો! માટું મળે માં ઉ જાદું મું જો का एक का का माद्दे भद्दे करि एक का भे क เช่า หัพล์ พื้นปา พอโนา ผู้ที่ คริสษา र पमा भी रि भी भी अपि का दि दें भि भी का दे માં પ્રા પ્રાપ્તિ છે હિંદ પૂર્મ พรา พราพชิพชิ พทาพง์เกา พ พชิ บ ปิง จพ แชิ พ พ พ พ พง พงโดง เอลิ พ मार्म का भी है कहाँ परि भी किह पहें प्रामुद्दें भारि । ખ પર મિલ જાણ કે જાણ જાણ જાણ જાણ માટે મા क्षीह ने कि महि भी भी । ए कि मिल में ช พโต บินิ เต็ เอท์ หา เต็ เหท ฟอา พท์ผู้ พท์ ผู้ พงโพเ หู พ่า ฟุช โลซิ เร พู min wor am word v' m; dan den ษฐ์ พ.พา. ษาโด้ ภาพอโดว บ พ (น สพา \$ W की ए भी की है के फ मिंद निष् £1/11 द के दिए 100000 or 196 108 ann 1

from the Dikhau Barghāt was made. The bride was the daughter of Phutāk Deka of the family of Nanglairak Bargohāin. She was living at Garhgaon. Nāmtial Barbaruā of Dihingiā family performed the function of the parents of the girl. Bodies of both the king and the girl were anointed with turmeric and oil, and washed with water fetched from the Dikhau river in a There was great amuseprocession. ment. Drums were beaten, gongs were struck, and flutes and horns were blown. For nine days this washing eeremony was going on. Then on Hindu Brihaspatibar (Thursday), the marriage ceremony was performed. People were entertained with soft-rice and curds, etc. The Namtial Barbarua, as he acted the part of the parents of the bride, offered innumerable number of dowries.

In the month of 322. Dinchit (Jaistha) of the same year, the great drum, the nine graded gold throne, and the temple in the city were struck by lightning. These were reduced to ashes. The king called in the Deodhai, Mohan, and Bailung Pandits who worshipped the heavenly gods. In the same year, the king-posts of the Pâtghar were raised. Sometime after, the king went to Sonarinagar and stopped there. The king ordered one Dihingia Gogoi to be Barphukan. For some days, the king amused himself in catching fish and Then the king came back to tortoise. Rangpur. In lâkni khutshi (i.e., in 1783 A.D.), the Patghar (a planked building) was completed. In the same year, the king came to Sonārinagar. Therefrom the king went to Garamur. One day, the king proceeded downstream the river Tilao (Lohit) and arrived at Naroa Gosain's Satra. king ordered one Bhumuk to have a sight of the Satra. The son of the Naroā Gosāin, ealled Manjoi, was seized and taken with the king. This happened in the month of Chaitra. The king returned to his ship but in the meantime a severe windstorm arose. It was found જાદ પર માં માં માં માં માં માં મુદ્દે પા, મીઈ માં ખડ विषय देव मा मार्थ में निवा की मी। मार्थ मा W vo Han & 46 all & to V we บาท์ ช ให้ ห भ भ ช ช หำ ลาท์ พห์ ผ พ่งโดง เวโต หญา บุ้ ปิง พงโดง พชิ ลห์ท ปพา และ พา บา ปาย เพพา พอย์ ปพา บา บา พา พุธ พชิ พง์พา พธิ ซ ทั่ติ ป ทา ਪੰਜ਼ ਆਏ ਅਦੇ ਅੰਜ਼ ਦੀ ਮੀ ਪੰਜ਼ ਲੀ ਨਿਊ ਨਿ G LEI V while LE W HO EE W WOWI भी हैं है है है है भी भी भी देह भी भी भी है। क्षेत्र करि के कि की लें। के का करि भीरे ए । निम्म मू व्यक्ति भी निम्म निर्म केलि । यह ณฑ์ พธิเอา เอริ เรื่อน M ณหิ พหิ เริ่ มีเริ่ เรื่อง ਰੀ ਪਹਾ ਹੈ ਜੈ ਮੀ ਲਿ ਸੀ ਕੀ ਪਹਾ ਸੀ ਹੈ ਪਹਾ ਸੀ ਅਹੈ ਮ ਕੀ ਜਿਸ ਵੀ ਜਿਸ ਅੰਨੇ ਅੰਨੇ ਨੇ ਜ਼ਿਲ कै भारत मिर अप के प्राप्त की कि की मिर का मिर दिन भिष्ठे के भीषी दिन भीषी के भी वा वाह भी है พุ้น

મુઈ જીઈ જાંજાં ખીર્જા છે, દ્રામીઈ ! ત્રા फर्ड फरे भींद्र जा an भी है भारे फ्लाई जा फर्ड इहिष्णु ने भा निष्णु निष्णु की स्था भे भे भे भे whi we the wit a up to the Bas र्ने विद्या निष्णामा भा द्वामित करि भी भी ษา พอ ชา พอ พิธี พิธี ปรุ พทธิ ๗ भी है mg नहाँ के नेसा कर है नहाँ कर พืช เมื่อ ลง พัพย์ เ นอ ชพา พริ ธุลง พัพย์ ชา เร ឃ ਿ ਅ ਪਿੰਜ ਅ ਦਿ ਘ ¦ ਪ ਦਿ ਅ ਸ਼ੰਸ ਦਿ ਦਾ ਅ ਸ พชิ ลาท์ ๕ พนิ พาธิ ษ (หา ๕๒) พนิ พ हे क है भू निष्ठा निष्ठा भी भी कि क दि very difficult to keep the ship in order. The Bailung Phukan offered gold and silver to the cloud god and thus he saved the king. Then the king returned to Rangpur. Sometime after, the king ordered to make a new drum and a new nine graded throne. In läkni Rungshäo (i.e., in 1784 A.D.), the king ascended the Patghar and the new throne. He had the idol of Chumseng ticd on his Then the king directed his officers to offer gold ear-rings, gold bangles, embroidered cloths, silver and gold to the Hindu Pandits, and gold ear-rings (Kerus), bangles, Kunbin and Kunkhā to the Deodhāi, Mohan, and Bāilung Pandits. All other people were given silver, gold, and cloths.

ลให้ พให้ หู หลุ่ พพัส ัง เรื่อง 323. In the same year, the Dafalas made an inroad in the north in our territory. The news reached the king. The king sent the Barchetia, the Maju Dihingiā Phukan, and Leferā Chāodāng Baruā to fight with the Dafalas. three officers with their army marched against the enemy and arrived at Japaripita where they stopped. The Dafalas assembled together in great number and after having had a consultation among themselves advanced to meet our army. The Barchetia, the Maju Dihingiā Phukan, and the Chāodang Barua sent the news to the king and the Nāmtiāl Barbarua. The Barbarua was in Khāmjang and was busy in the construction of a building. Soon after, the Dafalās attacked our army. The Barchetia and the Maju Dihingiā Phukan were killed, Lefera Chao-dang Baruā fled away. Five of the Dafalas, namely, Pakhās, Tamāi, Minu, Tābu, and

महि सह महि ज्या भह कर महि सह व्याप कर भी मिर सि सि कि की है जे के व्याप कर मिर के महि सि कि सि कि सि के मिर सि कि सि कि सि के मिर सि कि कि सि कि सि

માં છે. જેમાં અદિ મું માર્ગ છે. भी हे फ्लाई फ्लाई कहि भी भी फंड़ा कहि m; ໝຸກໃຈ໌ ໝຸ ໜ້ & ຮີ m ເບ ຮ m ເ ພ ຮ ກໍ वाह वार्ष एह भौण भीरी भी वाह प्रामी on my fly with w w & & us भीका भी नेका वर्ष नेका निर्मा ए ਅੰ ਅਦੇ wmg ar me भी । me ar w का। wmig mig of w si & & & & & wife ਅਤੇ ਅਤੇ ਅਤੇ ਅਤੇ ਅਤੇ ਅਤੇ ਪ੍ਰਤੇ ਅੀਆਂ ਅ ਪ੍ਰੇ บา บ ชาย์ เชาะ ห้อ เอาน์ พล้า เขาใช้ में उरि की भी। एम ए ने ना भी के ए ए ชบ พา พ พช พธ พช พช พห ชพา ર હજૂ માર માં આદે જીમાણ માદ્ર જે જુદ Lum Lw we me we ma du we ੀਮ ਸ਼ੁੰਬ ਹੈ ਅਫ਼ੈ ਝੂੰ ਅੰਬ ਅਫ਼ੈ ਆਂ ਲੀ ਅੰਤ พ่อ ชนา พบา งหา เกษ เด็ดเริ่น ฟ માં દ પુંજાર છે મહિલીર જ તમાં તમા મ นัพ ์ ฟาร์ น์ ซีซิ น ู หา ำ พ ษใจ์ พ ุ ซนิ जेला भीका एवं में भी भी भी भी भी किया मि นา หอัส ปลา พรที พี ซีรี พริ พริ ชลา พ่า พุ พธิ พิธิ พธิ ชลา พิธิ พิธิ พืชา หารโด้หา เช็ต ผู้สำหาง พणीद की भीष्ट्र की की की खाती के खारी บู้พับใบ เฉพองพัฒิพอง เจ้า พริเลโล พ่า ทัติทดี เขียงโซใช้ ผู้ผู้ พุติ พูเ

Ma collected the Moāmariā Mataks and advised them to wage war against the king. Then the news of the battle with the Dafalās in the north reached the king.

324. The king called in the three Dangarias, the Phukans, the Baruas, and all others to hold a council to decide as to what was to be done. All the great officers, after due consideration, decided to fight with the enemies. The Bar Dihingiā Phukan and the Nāosaliā Phukan were sent against the Moāmariā Mataks. They marched against the enemics and attacked them but they were defeated. Then the Bhati Dihingia Phukan and the Na-phukan were ordered to go with the Hāzarikās, the Saikias, the Baras, the archers, and gunners to fight with the Mataks. They did march accordingly, but were defeated by the enemies. Then the Kenduguria Barpātra Gohain was made the Commander-in-Chief. He was given a number of Hāzarikās, Saikiās, Barās, archers, and gunners. The Ahom priests, Doodhais, Mohans and the Bāilungs, the Brahmins, the Ganaks, the Katakis, and the Bezbaruā were also ordered to accompany the Barpātra Gohāin. The Barpātra Gohāin, at the head of a large army, proceeded against the enemies and encamped on the side of the Helasi river by erecting a stock-A struggle to win victory was going on for a long time. One day our army came out of the stockade and attacked the Mataks. A bloody battle was fought in which the Mataks killed a great number of our mcn. Our officers retreated to the side of the river Tilao (Lohit). In lākni Tāo-Singa (i.e., in 1785 A.D.), our officers with their army took to their heels. The Mataks pursued them at the back. The Mataks arrived in Tengabari. All the people left their

મહાં મીરે જામ જ મારે કે કે કે મહાં મહાં फिर्म भी उरि हिंदी भी दि भाई माँ। फर्ना ए พนิทิศ พาพัย ปราชา พาร์ प्लाहिष्ट जा । ए नेमा ए मार नेमा भेर ਕਾਰ ਅੰ ਲਾ ਰਿਆ ਅਆ ਅੰਜ ਅੰ ਚੈਰ ਕਿਸ ਅੰਦੇ ਲੀ ਕਾਦੇ ਅੰ ਭੇਸ਼੍ਹਾ ਅੰਸ਼ੰਸ਼ ਅੰਸ਼ਿਸ਼ ਅੰ ਲੰਦੇ ਪ੍ਰੇ नेका भारत द्वांभी भारत एवं भारत एए भारत ए भारत พาษ์ผ พาง ผ่าง พาง พาง พาง พาง พาง พาง พาง าร์ จาก ชาทิ ชา นอาทธ์ หานิ พาธ์ ช สนัน भी कि ए औ निया की बी भी ना ग

325. າວຄົນດາ ບໍ່ ານຄົກ ຄືກໍູ ປູກິກ າວຄົ ชุ้ ช พโพ พุ สลา พนิ ชนิ พ สลา ซิทั; इसा एवं व्यामी । एर् एरे एवं के परीकी भी ह น์ ณ น ษพ์ ซ ส เช ซุธิ หณ์ ญนา หาท ชिर बिका भी भी भू भूष कार्मा १ फर्ड भूष है भेरे a (ชบ ล ซิ พ หา พ พ พ ษ ซิ พ พ วา क है के हेत ब्रेणक मेरि का मेरि के प्रकार करे สา พาศา द พธิ พธิ สา ชิธิ พากา પું પેમાં પેર પ્ટૂ જે માર્જ માર્જ જે છે હૈ บ พ.ศะเดนี พื่อไป ษะ ศพบ พ พชิ ช भी भी है है है असे भी भी भी भी भी ए एडि ब्रिमार में कार प्रेंड की कार भी है भी कि वह महि कहि वही । एं मर नेका भी भी भी मिं ए एवं के परि एवं भरि। ए भरि र्ल ด หาดในปี ปนา ปะ เป็น เลีย หนา અદિમીઈ સ્ટીરિ જાં દ્રા દુંદિ m m i v j wow ਪ੍ਰਦੇ ਅੀਲੀ ਨੇ ਲਈ ਲੈ ਲਈ ਲੈ ਲਈ ਲਿਆਂ ਲੈ ชิธิ ชิชิ เมล์ ชิชิ ชิ พุษใจ พุษติ พูติ £6 สดา พาท์ สษา พา เอ ต่า พัติ m ਪੇ ਮੀਏ ਘੇ ਰੰਜ਼ mm Lie ਘੇ ਘੇ ਪੇ ਅੱਘ ਅ w and white wow by the am &

home and came to enter into the city for shelter. The king, with the chief queen, came out to receive the fugitives. Then the king directed the Deodhāi Phukan, the Bailung Phukan, and others to go out of the city and fight with the Mataks. In obedience to king's order, they went out and attacked the enemies. In the struggle, the Bāilung Phukan, named Sonāi, was killed. At this, the Deodhāis, the Mohans, and the Bāilungs got frightened and fled in great haste. The Mataks came to and halted at Natinisigā.

Then the heavenly king made one Kaliā of Pukhuripariā Buragohain family, Dekā Phukan, and directed him to proceed against the enemies. Accordingly, he marehed down and met the enemies at Teliādungā. A battle was fought in which the Dcka Phukan fell dead. The people of Bakata, Tipam, and Barhat were ordered to fight with the Mataks. The Barhātkhowā commanded our men but in an engagement he fell dead and his army took to their heels. The Dihing Gosāin with a body of men confronted the enemies. He, however, eould not hold his ground, and าว พาธิ เห็น ปี สามา เมื่อ เมื่อ เมื่อ เมื่อ fled away in great disorder. The king, then, ordered the Khārghariā Phukan of Dihingia family and the Dolāsariā Baruā of Hilaidari family to proceed against the Mataks. Both the officers, with their army, marched against the encmics but they were repulsed with heavy loss. The Mataks came to and stopped at Natinisigā. They advanced further upward and arrived at Māchkhowāhāt. The Bailung Phukan collected a number of men. He made a surprise attack on the enemies, and made a number of eaptives. The captives were brought to Jerengapathar and put to death. He, then, advanced upwards and came to Pajikata tank. Therefrom he came to Hākām field. The heavenly king sent several bodies of men, from time to time, to fight with the enemies. For many days, these bodies of our men fought day and night with the Mataks. Our men could not vanquish the enemies.

Then the Mataks entered in the town and the villages and set fire to the dwelling houses and the granaries of the people. The king was in a consternation. Then the Naobaisa Phukan of the Dihingia family, Na-phukan, and the Bhātialiā Nyāisodhā Phukan, after having had a consultation among themselves, collected a large number of men and met the enemies at Hātikhok. The Mataks attacked our men and killed a great number. The Nāobaisa Phukan and the Na-phukan fell dead in the field. Our army fled away in great disorder. The Nyāisodhā Phukan ran down and saved his life by taking shelter in the temple on the side of the Sibsagar tank. The Mataks entered into the town of Rangpur and halted there.

326. alve พระ ปิอ พระ พองิงา พาธิ ปะโภา พพา หลางหา ปหา พ ผ พ เล Am w mi a w m; wm re wo & me บุธิ พติ เ ๙ ปบาชิพ์ เ ๆ บุทิ หาง ๕ ๛ริ ໜ້າ ໝູ່ ໝູ່ ນີ້ ນີ້ ນີ້ ເພື່ອ क्ष कह मण जाता महि मह पह जह के के की की ખારે જારે મેં જામ માં હ જામ માં મારે મું જો દે ล ล ง ง ช ปิอ ปาย เรื่อง พาว พุทิ กุร भिष्टे ए में कि है के का मिल कि है कि है ชาง เมษา หรือ หรือ เมษา เมษา พาย ปลา พให้ เห็ง อยิ งบ์ เย้า หรื งหา บ้า หิง या मिर किया भीर किर के किर वर्ष मां मुर्जि ह พนิพใช บ้านให้ เรารัช ผี ผ่าน หญา เอ าร์ พิธี พิธี ชลา เพิ่พ พ ชชิ ชชิ พา mf 26 we भीर जी है के दी we जीर भीर พ. พา บ ปิง ผิง ผิง โร เรีย พ. พา ນຸກົ ກຸຊົ ບໍ່ ພີ ພຊົ ກໍ ປູນາ ປູນ ເ& ໝູກົ หุลิฟ ห่ ษพิ พุลิ พุ ซิชิ พู ฟ ัง พุ พุ र्यामा १ प्राप्त भिन्न अहि कहि भारि प्रारी

326. Then a son of Chāophā Shuremphā, known as Pātkuar, who was driven away to Namruk, collected seven hundred Tipanias and after having had a consultation with them, proclaimed himself king. The brother of Bakatial Barhattolā was made Barbaruā. them came out of Namruk and arrived From Tipām, they came to in Tipam. Abhoipur and stopped there. Patkuar marched down with his men and arrived in Bakata. There he made a stockade and lived in. Then the Mataks attacked the Patkuar but being unable to defeat our men came back to their fort and remained in. Then a large number of men joined with our force and remained in the fort. The Mataks laid seige on our fort but were Our army advanced and arrived in Rāilung. At Rāilung, they prepared a fort and put in a body of men. From Räilung, the Pätkuar came to the side of the Dikhau river where he halted by raising a stockade. Then the Pātkuar ordered one Japarā Kuar to proceed to Tengabari and halt there by constructing a fort. The Kālugayān Barpātra Gohain and one Jādha, Hilaidari Kuar, joined together and after collecting a body of men proceeded to fight with the Mataks. They came to Hākām field and encamped there. The का ए कि कार भी के m द के का कू छेरे หา หวา เอาร์ หาะ พาร์ ปลา พาห์ พาร์ ਰਿੰਡ ਲਈ ਦੀ ਦੀ ਪਾ ਸਿੰਭ ਲਿੰਡ ਅੰਗ ਰਿੰਡ ຊຳ ບຳ พชิ พุพ์ พุธิ ชิชิ พธิ 🕉 ชิธิ สลา สหา พา สอา £หา หางอ์ ซำหริง ਮੀ ਅੰਸ਼ ਨੂੰ ਕੀ ਸੀ ਨੇ ਕੁਲੇ ਨੂੰ ਲੇ ਅੰ ਕੀ ਸੀ ਰੀ ਦੀ ਲੀ ਆਉਂ พุฬา พุธิ ๕๑ พุ ฟิจิ พุ ชติ ๙๛า พธิ บล พลิ ชชิ พไ สโล พโล ชั้ หุ้ย ซโช ฟิง พัน พงพา พไง เช่างา เฉ พ mi ห พุฬา พาหุด์ พุฬ พ พฺนิทัพ ซิซินู ਅ ਅਦੇ ਅਹੁ ਮਾਂ ਅਰੰਬਰ ਅਦੇ ਕਾਜ਼ ਅੰਜ ਅੰ ਨ પ્રાપ્ત જો ખીર્મ પીર્ટ પા મું પ્રહોળ પ્રાપ્ત บอุทธิ์ พ พธิ์ เ พธิ์ ร ซิชิ พ์ธิ์ พ พ ਅਦ ਦੇ ਮੀਰ ਲੀਏ ਕਾਂ ਜੈ ਨੇ ਪੰਜ ਘੰਜ ਕੁਣੀ พó mg &8 &6 निष्ठ मिंह एाक एडि whó कि कि के कि वे मिर्ट मार्ट कि कि कि कि कि พชิ พุทิ พนิ ฟ ลชิ ชนิ พู ๔ พ พ นุชิ แ

327. v wow LF mi ve min क्रामी प्रमार करी करी क्रामी कर के क्रामी कर भी कैरि मा मही ने पहा ने मा एकी का का कि ली भीरी प्रामाहि भी भी भी मिह निका निहार पर พง์ ษุติ พ์ติ ษ์ นุสา พติ ษุ นุส์ ปบา भिना प्रीर भारत भी है पर्का भी भी भारत જૂર્ક પ્રાંત્રા માં ભાષા કરામાં કરા માં માર્ગ मेरि की की किए की किए की किए की किए की की में का भू क का इहि भूहि भी है का भू भूहि HE & m; of we we we w y wow नीर न दें के व के कार्म एर एम ए m' का र्यक्षामा व्यापि भी किशा की की किशा की พนิพองโน ชิชิ งาง หนา หา ਕਾਏ ਕੀ ਦੀ ਸੀਏ ਅਸ਼ ਕਾ ਦੀ ਦੇ ਸੀਰ ਕੀ ਕਾ માં પે મારે બાલ પૂર્ણ & જ મહ માં ને પ્ર พนิ หนึ่ง ปุ ห้า พา & ซี พีซี บ m () m นิ

Mataks laid seige on our fort for several Our men did not come out of the Then the Patkuar ordered the Tekelā Baruā to become Bargohāin and proceed to Rājmāopukhuri with instructions to construct a fort there and put a garrison in. Our men fought with the Mataks without a stop. Formerly, Chāophā Shunyeuphā sent two Katakis, Kankhām and Lākhut, to the Nara Raja. These two Katakis did not come back. Now, when the news of the country's disorders reached the Nara Raja, he sent back the Katākis with one thousand men under a prince. Four Phukans were also sent. They came and joined with the Mataks. The combined army of the enemy marched down and arrived at the side of the tank. The enemies laid siege on the city. The principal gate of the city was well guarded for sometime. In one night, one of Dihingiā family was made Barbaruã.

The heavenly king had a consultation with Bhamabal Bailung Chiring Phukan of Chapaguriā family, Bhadari Choladhara Phukan of Dihingia family, the Na-Gosain, the Tipamia Rajkhowa of Lanmakkhru family, and a domestic named Hunbar and decided to go away leaving the town. With the help of these five men, His Majesty collected as much wealth and things as possible and getting in a ship fled away in the night time. The idols of Chumpharungmung (Chomdeu), Sengdeu, and other gods were left behind in a hurry. The Mataks entered the city of Rangpur in the next morning. They found in the city a woman of Dihingia family and put her to death. One Pelan Bāilung of Chapaguria family took the idol of Chumsheng and ran away. Our people fled in great disorder leaving their homes. Some fled to north and some to down countries. heavenly king, Chāopha-Shuhitpungngāmmung left Rangpur in the month of Māgh on Ahom day, Tãoshinga and on Hindu Brihaspatibar (Thursday).

สัง บ ล บ สิ ฟิริโ m; เอริ บ m. Mataks remained in the city of Rangpur ณา พงพา พ. พิธี ชนิ พิธี พ. พ พ รู้ห์ พ ชห พริ ส ชห์ ส พีร เพริ พุพา ਰੰ ਕਿਲੀ ਕੁਲਾਂਕਿ ਕੁਲ ਲਗਨਾ ਸ਼੍ਰੀ ਸ਼੍ਰੀ ਸ਼੍ਰੀ ਸ਼੍ਰੀ ਸ਼੍ਰੀ મીરા પ્રાપ્તાર્ભાષે માર્ગ જ જો માર્ધ મહેલ on 11

328. พื พชิ พัติ พอ ปนา ปนา บำ મીં છી કે જે દ્રું છે દ્રિક માર્મા છે છે મેં પા ກູ່ໃດທິ ໜໍ &ໍ ໜ້າ ໝູ mo ທີ່ mo ບໍ ਦੀ ਰੰਕੀ ਰਾਜ ਲ\। ਪੁੰਲਾਊ ਸ਼ਊ ਸ਼ਾਊ ਸ਼ਾਸ਼ ਕੀ ਮੀ ਫਿਲ ਜਿਲ ਸਿਲ ਦੇ ਜਿਲ ਲਾ ਲਾ ਆ ਲਿਫ ल" वर्षा का। मह में मूर्कि माहि भी भी महि พาท์ พาธ์ ชลา พา บ้างชิ ทัติ พา &ต निर्म के पिर पर्का प्रमा के पर्मा का ਦਿੰਦੀ ਦੇ ਪਾਰੀ ਸਾਹਿਤ ਦੇ ਸ਼੍ਰੀ ਦੀ निक्त कर कि भी भी भी भी की है निक करें પું અદે mi L6 wE mi du wE દ પા છે मा वर्ष वह मिं ए एहे भी भी भी ने का मुली ਸੀ ਹੈ ਲੀਬਿ ਅਦੇ ਪ੍ਰੈਲੀਏ ਕਾਂ ਜ਼ੈ ਕਾਂ, ਲੀ ਰੰ พ. พา้า พา๊ะ พาจ์ ช ๖ ๖ ๑ ๙ พา๊ะ พา๊ะ พา๊ะ www L St St of my or ann me who ช่ง ๆ พุธิ &6 m ง เอชิ บ ล พุธิ ล ทำ m (પ્રાપ્ટ પેર્મા પે મીઠ લેઈ ! મે પ્રાપ્ટ માર્લ m " भीर्व जेका भीर्म के में किहे जेक करें। ณ ซพ ซ เลียง พื้น พื้น ปี พัน เลียง พัน เว้า प्रकार में भी देश के भी भी भी भी भी के पर ત્રમાં માર્ટ ત્રમાં માર્ટ જુદ માર્ટ અંદ મે, મેંચ เข้าชื่นขึ้น ที่ พันธ์ ซนิยนิยนิทนิยนิทนิย H भी है जह अर्फा भी है इहि स्मृहि के फिर्फ है दर्भा भित्र पेमा है हैंस के भी का माह પ્રાંચ્યા મીઈ જા પી દે દે મી દે પેર્મા પે m! a नुभा भाषा । भिर्द्ध कर का भी भार वर्षा

for seven days without action.

328.Then one Pabha Matak with a body of Mataks proceeded to Charāideu and set fire to the temple buildings. All the properties were destroyed. this, he advanced to Bakata. Dihingiā Barkuari directed the Bakatiāl Barbarua, Manjoy, to fight with the Accordingly, he collected a Mataks. number of men to meet the enemy. The Mataks came back to and remained in Rangpur. Manjoy Bakatiāl Barbaruā marched down and arrived in Chatainagar and halted there. Then our men, the archers and gunners, made Manjoy their commander. They collected as many men as possible and came to Pānichakuā where they stopped. The Mataks met our men and gave battle. An innumerable number of our men fell dead in the field of battle. Half of our men dashed into the water of the river and there they were drowned. The remainder of our men fled upward. The Mataks pursued them and entered in Chatainagar. Manjoy Bakatial Barbaruā took to his heels. The Mataks entering into the town set fire to the buildings and reduced them to ashes. One Daiman from the east came with guns, spears, and other materials to help On his arrival in Nāmruk, he our king. was informed that the heavenly king, Chãophã Shuhitpungngāmmung away to Gauhati leaving the country.

329. જો લે ખાલે ખામે અલે જેલે જે ખું ખાઈ જારિયા મે મિલ્લા માંમ મધ મુધ માં ບ. ທ໌ & m ປ ຊ ປ (າ ພາ ປ ພາ ພາ ເບັ भी कि की है के में कि का का का की की की का માં દુ મીઈ લુકે ભ દુ પ્રભૂ માર્મ માર્મ માર્મ માર્ อุป แต่ ปนิ ดาชิ เอาห์ พอ หรืา พาท์ เวนิ ਪੰਅੰ ਲੰਅ ਲੀ ਸ਼ੰ ਲੰ ਦੇ ਪੰਚਾ ਲੇ ਆਂ wown พาษ โพชิ ดติ า บ้านที่ พติ หติ มิหิ พติ है। कि वर्मा के ए। ए कमी वा म mu mla va al n' na solo na ne & t mi एरे mis com एरे भी में दिर दि ए जा พาษ พุส รุ่ง พนิรุ่ง พนิ พนิ พนิ สา ma ल देव m m दा विहा कर कि कि ma ਅਪਰ ਿਲ੍ਹਾ ਅੰਸ਼ੀ ਸ਼੍ਰੀ ਸ਼੍ਰੀ ਦੀ ਅੰਸ਼ੀ ਸ਼੍ਰੀ ਸ਼੍ਰ พัธ พอ ฟาท์ สบ พา พท พธิ ชิชิ मिया रे के प्राप्त भी के भी कर है। ખા મર્જા મેં જારે મે કેરે ખરે મા મહિ મા મે ปลา หริท์ พริ พริ ชชิ ปช ซ เ ซ ซ ซ ບຣ໌ ໝາທົ່ວຣ໌ ພ້າ

The news of the Patkuar proclaiming himself as king, reached the Nara Raja. The Pātkuar sent katakis to call in the Nara Raja. The Nara Raja marched down and arrived at the side of the river, Tilao (Lohit) where he constructed a fort and lived therein. Then one Gopinath of the family of Tiru Phukan was made Badhara Phukan. The arrival of the Nara Raja was intimated to the Patkuar who was in a ship on the Jhanji river. Then the Patkuar ordered one Kankham and one Lakhut to go to the Nara Raja and ask him to join with him (the Patkuar). In the same year, our officers consulting together sent a body of men consisting of Naras and our men to fight with the Mataks. This combined army met the Mataks in the Hākām field. The Mataks defeated our army. Our men retreated to their fort and remained in. The Pātkuar gave each Kankhām Kataki and Lakhut Phukan, four thousand men to fight with the Mataks. They fought with the Mataks for a long time without any success. The Mataks fought with our men for four to six months without a stop.

330. Then the son of the eldest prince prepared a fort at Kenduguri and stopped there. This prince and the Pātkuar had a bitter quarrel. Pātkuar became very angry and asked people not to help him. The brother of Barhattolā made himself Barbaruā and waited for orders. The Pātkuar ordered him to go to Tipām and colleet men. He proceeded accordingly to Tipām and arrived there. He collected a large number of men at Tipam and send them to fight with the Mataks. This new army marched down and came to the side of the Darikā river where they constructed a stockade and lived in. They decided to remain in the fort and not to proceed forward. One Marat became commander. Then Manjoy Bar-

331. અને માડ્યા મીઈ પ્રાપ્ત કરિ માર્લ บุชี พติ เอเท็ พติ เบเพ็ หาุติ เช่ชี เอ เพื่ ผชิ ปริเพชิง บุล งบา พ พชิ เรีย ชะ ต ਆਂ ਜੇ ਜੈ ਕਾਂ ਪਾ ਅੰਸ਼ੀ ਸੀ ਸੀ ਸੈਂ ਸੀ ਸਾਹਿ พนิพชิพาช พ่างเขา บ ชิเดินัก m: พริพ พริ พ พ พ เ ซ พ พ ส พ เ ษณ์ พง์ ซ้านริ พุพา พน ณ ษริ พุพธิ์ นื้น สา พืพอ์ หาชียิ ปราส์ พา น ปกร ກ່ ຊ່ ປີ ຮີ ພ່ ພູ ຖຳ ໄ ບຳ ໜ ຮີ ຖືດ ຫ້ວ pan wim vo dan vo the de are so พูพ ๕๖ พุ ฟิง พุ พชิ เอทา พุติ ๕๑ ทัพท์ ชอ ส ชิชิ พชิ สำ พัส พอ 🗸 🐔 ang p หูน พ หูน พ 6 ໝ m 2 mu &6 ซซ หรื พธิ พธิ พธิ หรื พ พธิ 🕉 โหร์ สหา คง บาที เชิน เชื้อ สริ เรา พัฒิ า พริ ชบา ๙ ਕਿਊ ਸ਼੍ਰੀ ਅੰਖ ਰਿਊ ਸ਼੍ਰੀ ਅਉ ਸ਼੍ਰੀ ਪ੍ਰਸ਼ਾ ที่นิพ์ หู ซีซี น์ พงิ ที่ เช่น ฟ พุนิ & จั พริ พื พด์ ลำ เพด์ ซึ่ง พริ พติ พื พฤหาริ ដំ ឃេដ៍ ឃ ំ ។ ៩ ៩៩៩៩ ៩ប្រាំ ៩ ្លេច ឃ ំ ម માં માર્ક મીર્ક માંપક નિના પક મો માર્ક માર્ક છેલે પે મારે બારે મુ ઇરે જાંજા મે પ્રાપ્ત દિવા ษติ ชาบุ หาติ & พอ พอ ทอ ษ เพอ พาริ भीर मार वर्ष भरे भीर कीर व निया भार्भ ส์ ฮิชิฟ์ พูพุ้า พง์ พุชิ ษีเชิพ ์ ห์ พู ໜູ້ ກໍ ໜ່າ ຊັນທົ່ ຂູ່ ພວິ ຜື ຜີ ຢີ ຢີ ຜື ຢີ່ເ

barua came out of his fort to attack the Mataks. The Mataks made a furious attack on the army of the Barbaruā and killed a great number. Manjoy Barbarua fled away. The Pātkuar came to Darikā and remained in the fort. Sometime after, the Mataks surrounded the Darikā fort on all sides. The Pātkuar, while he was fleeing, was killed. A certain man put his dead body into grave near the Darikā river. The Patkuar ruled the country for six months.

331. Then our high and low officers sat together and after deliberate consideration took the eldest son of the Patkuar as their king. All of them advanced upstream the Dikhau river and arrived at the Barghat where they erected a fort and stopped in. After this the Nara Raja advanced to the upcountry and gave up fighting. In lākni Kamut (i.e., in 1786 A.D.), the Buragohāin, the Bargohāin and the Pāni Phukan of Dihingia family constructed a fort near the river Darikā and took their station there with a body of men. The Mataks hurried to the place in a large body and surrounded the fort on all sides. Our men could not come out of the fort and the provision in the fort was finished. The Mataks besieged the fort for months together and the garrison in the fort had no rice at all to live on. They killed horses and ate their roasted When the horses were finished flesh. they killed the elephants and ate roasted flesh. There was nothing left to appease hunger and the men in the garrison became extremely weak to thwart the besiege. Then the Mataks laid a furious attack on the fort and entered it. They made a general massacre of the people in the fort. The Bargohain, the Pani-Phukan and the Hazarikas, the Saikias, and the Baras were put to death. The Kuaigayān Bura Gohain escaped in the night time unseen by the enemies. One Lakhan Gharfalia Barua conducted the Buragohāin to Basā. Here the Burāgohain began to construct a strong fortress. He sent Katakis all over the country directing the Saikiās and Barās

ਮੈਂ ਅਅੱਥ ਕਾਂ ਵਿੱਚ ਸੀਓ ਸੀਓ บาทัย ปริ พ. ษย์ ๔ พเพ ษย์ เ ษย์ บุ บุริ พให้ หญั พุธิ พ ช ธ ธ ชิชิ ปพา ปบา๕ निम्म कर में के मिरिस मि บุ้ ทั้ง ป หนูที่ หูลิ ชิชิ หนูที่ ปลิ ๑४ ชิลิ कित देव ति हेल वर राजालक मूर्त के विकालक m; whin & ma no a be wo wo mi สโต พโต นอ เร พัติ พาธิ ปลา พโท ประ พนิพ พ พ พา พุทิ พูนิ พชิ พงิ พนิพ ณชิ หู ณ พ่า พักษใช้ เรือ เอเท็ก ปชิ ปพาพ ษนิ บิท บา พนิ &6 m (เอชิ เอนิ หง่อง พรา พง พริษิท์ ห พท์ นำ ພະ am ma mm mm ພ o & a b w m พุ ช่อ พุ ชนา ช พพน พธิ พธิ พชิ ਮੀਰ ਕਿਲਾ ਕਿਆਂ ਛੈ ਅਰੇ ਆਫ਼ੈ ਅ : ਅਰੇ ਸੰਭੇ vo में मार्क करी में है ने पा ने हा मार् मी માર પ્રેજિય ભામ હિમાં બદ હિપ્માં હ મહ ਕਾਰੇ ਅਫ਼ ਅਫ਼ ਅਫ਼ ਅਫ਼ ਚਫ਼ ਅਫ਼ਿਰ ਕਾਫ਼ੀ พโท พุว พุธ ๕๐ พื้อ ๖५ ปุญ ปราสา क्रिप रेण र पहि परि कि भिर्व भिर्व भिर्व an भी र प्रमिष्मिक महि as sin all ાગ ઝેઇ છ\ મંદ્રે જે પર્દા ભાષ્ટે ભાર્ષ પ્રદીહ ษติ นภาพุทิ พุทิ ชิติ ผงิ นุ ๔พ พริง ਦੇ ਹੈ ਦੇ ਫੈੱਫ਼ mg mg ਅੰਫ਼ ਹਫ਼ ਕਾ 11

to assemble at Basa. The call of the Buragohain was responded by almost all. The Saikiās and the Barās assembled at Basa. They got a fortress ready and built a number of houses. One Jābar Saikia revolted. He was arrested by the Burāgohāin and put to death. Sometime after one Japarā Kuar offened the Buragohain. He was, therefore, arrested and his eyes were extracted.

In the same year, one Kaliman Abhoipuriā Rajkhowā collected a body of men and came to Suffry. There on the side of the Suffry river, he constructed a fort and took his station. called in the son of the late Patkuar and made him king. The eldest son of the king with two Kuaris joined with him and remained in the fort. Then the Mataks attacked them in the fort. the princes with their attendants were killed. Kaliman Abhoyhuria Rajkhowa managed to escape. Half of our men were killed and the rest fled away. Then the Mataks entered into villages and burnt down the granaries of the people for days together. In läkni Kāpshān (i.e., in 1787 A.D), one Dhekeri Bez, named Kartā, appeared in the scene. He was residing at Jabakā. He called in a large number of Saikiās and Baras. Three bodies of upper, central, and lower Abhoipurias joined with them. The Dhekeri karta made our men to observe fast. The Mataks attacked them and killed a great number of them. The leader of the party fell dead. The Dhekeri karta received ten spear thrusts and expired. One Jhāluk Dhanudhariā had made himself Barbarua. He committed suicide by taking poison.

333. Burna and a a are the va र्ज भरे भरे के हैं भी भरे कर का भर्न ક્રાં પરે મુદ્રે માં ભારે પાર્મા ક્રિકે ભારે દ พัฒ พุติ ๕๔ พุช บา ๙ ๕๔ ผู้อำพัต า ๖ Vin or दें दि के भी भी भी भी प्र पेरा or mo મું કરિ મહિલાં ખાલ માં છે. મું જેમાં જે માં હૈંદ द्धि mi m; wह mi i i दि की mi vin भीने अरे भू मेर्ड के मेर्ड भीर्ड भीर करी भीर्म एमा พ"บาทุพ (พุษา พุพิ ณ ใ ณ ใ มี พ น के हेक होता में कर रेम र में के के में किए में देशिया भारित भारिकारिकार भारिकारि mi dan wim du de où mi mi ਅਉ ਦੀ ਉ ਹਵੇਂ ਹੈ ਵੈ ਲੀ ਵੇਂ ਵ੍ਹੇ ਅੈ ਅੰਦੇ । m; 11 મુંધ કેમિ જ હેમિ જ કુલા

334. ઉ พท์ต ભ લ જ જ ખરિ ખરે √m ह न्दीका की कि एक एक दि निष् v w & am ran whi v' મીઠ લાઈ જી & an งหา หาง บ ปาง หาง หาง หาง บ ปาง ਲੀ ਹੈ ਕੇ ਬੈ ਬਣੀ ਨੇ ਪੰ ਚੀਰੇ ਅੰ ਰੀਜ਼ਣੀ ชลาพ อาศ ชิชิ พุพกา สโต เป็น เกา ทัน พธ์ บ ปลา พาท พ นน พน พน พน พน અં મીરે પારે બાર્મા પ્રાથમિક પ્રાથ าที่โ: พด์ พ่ พ่ะ เชโช ล้ พด์ ษ์ติ ปพา પ્યામાં પ્રદ્રાં માર્જ માં માં માર્જ પ્રદ્રાં પ્રદેશ પ્રદેશ માં हैं भी वार वार् निर्धा वार भी भी भी भी भी ษา พงิษาลิศากา เซ็พา เงลิ พา พงิษลิ บริชา & เพริฟา ดา ส ปริดาชิพ ในวันที่ พ่า พา ปลา ปลิชติปพาหิบส์ที่ () หรัพ भं भिर्म अरि भर्गाका विकास है के फिरि म भार के एँ भूरे की है भर्र कि है भर्र कि भारे के

In the same year, a terrible famine broke out throughout the length and breadth of the country. Even one Don (5 seers) of rice could not be got in exchange of four rupees. Our men had to starve. Young plantain trees were eaten. $\mathbf{roasted}$ and Water kachus (arums) and water grasses were roasted and taken. Cows were killed and their flesh roasted and taken by our people. Buffaloes and horses were put to death and their roasted fleshes were eaten. Even dogs and swines were killed and their roasted fleshes taken. The Brahmins too, took the roasted flesh of cows. All people, including Brahmins, Ganaks, Kalitas, Koches, Ahoms, Chutias, Doms, Hārīs, and Mariās were obliged to take roasted fleshes of the above-mentioned animals. Many people remained dead on the side of their houses for want of food. Some lived on pillage. Such was the keen pressure of hunger, that even the children took by force what parents were about to take. A large number of people left their villages and entered in the hills near by. Many left for foreign countries.

334. In the same year, the Kenduguria Barpatra Gohain, called Poaligohain, collected a body of men to fight with the Mataks and arrived at Ahataguri. Therefrom he proceeded upstream the Tilao (Lohit) and arrived in Amaratali in Dibrugarh, where he creeted a fort and lived therein with his men. Mataks attacked him. A bloody battle was fought in which the Barpātra Gohain fell dead with his men. Then the Mataks advanced and came to Kaliā gosains They called in the Budbāri Mahanta with his men. The Mataks hurt to death Kaliā Gosain and the Budbāri Mahanta with his men. One Lakhimpuria, then, appeared in the seene and declared himself as Gobhā Raja. He collected a body of men and remained in a village. The news reached the BurāGohain who wished to send an expedition against Gobhā Raja. One Pahargharfaliā was made Senapati. He marched against Lakhimpuria. The latter fled away at the approach of the former.

บุธิ ฟาท์ พู เ บุ เอเ ๕๊ต ปบ พุ฿์ ปฟตเ ปบาล ฟ ทำ ชติ บุ ฟาท์ ฟได้ เ พุท์ หฺติ ปบาล บุ๕ทีเ ซิท์ บ เ

335. บ้านท์ผู้ พุง ผู้ นุหนุ ษย์ พุนิ ដែស្រ ស្ដែលស្នេស ស្នេស ស្នេស ស្នេស क बंच केरी के उस दिल है कि वेस वेस देखा ज्या ਕਾਈ ਮੀਏ ਅੰਜ਼ ਮੀਏ æਏ ਅਜ਼ਿ ਪਏ ਅਜ਼ਿ ਲਾਅ mia & ຫຼາ ສື & ຮ່າການ ປີ ພູ man intl บั พุธิ พุธิ ซึ่ง บุ บุติ พดิ พำ เ น ਲ ਅੰਖ ਆहि भी भी भी जिला एक निए दिस หาริต พ ปาง พ ชนิ พาทิ ชชิ พ พ า หาริ ดื & บุ หนิ ช พชิ บุทนิ ร บุ ภ ทิเทุ ปลา ปพาพา ปหา & m& & w 6 หา ปน ห निम् कि ए जा भी मामि का प्रमी ए जा भी मामि દું ખૂંઈ દું છે જાદ ખૂ ને mn w m; ને vis; भर्क भार्व निष्टाबर में मार भार्म कार भी भार्म भीर कि भार एकि भार खाम भार के ए। है। ਤੇ ਅੰਦੀ ਕਾਰ ਅੰਦੀ ਅੰਦੀ ਕੀ ਜ਼ਿਲ੍ਹੇ ਕੀ ਜ਼ਿਲ੍ਹੇ พณ์ พิโอ์ พิ. พา พริ ณฑ์ มิริ ชะ เชิง बिद्यापेन अधन ฬูบ

In the same year, some stout and strong men of good families assembled together. Amongst them, Charan and Sikiri were more influential. collected the people of three villages, Barnadi, Bantung, and Tingkhang and after having had a consultation decided to stand against the Mataks. They erected a fort near a hill and lived in. Large and small guns were put to fortify the stronghold. The Mataks attacked them but being unable to take the fort returned to their homes. For sometime the Mataks remained inactive. One Tirupaliā Bāilung Dāmphukan, one Sundar, Ahomtekelā Harukuri Barā and one Binkan Tamuli got together in the Kāliabarā Hãtbhagā field and called in a large number of men. They consulted together and decided to stand against the Mataks. They constructed a fort at Daipatang and lived therein for a long time. Thus they remained in safety.

Sometime ago, one Petfuta Deodhāi Sengdhoā Phukan was made Dekā Phukan by the then Keduguriā Barpātra Poaligohain and directed to fight with the Mataks. He, now, collected a large number of men and remained in a stockade. The Mataks did not give battle for a long time. He, with his men, robbed the people of their rice, gold and silver, cloths, and other properties by surrounding their dwellings. One Helan Phukan of Dihingiā village made himself Barba-He collected five Hatimuria clans and fought with the Mataks. This man, too, lived on by pillaging the villages. He fell upon the villagers unaware and plundered them of all their properties, such as, rice, silver, gold, eloths, and other household articles. He made a near Lädaigarh and stopped therein with his men. One Bhakala Silā

ปลา ทำ พให้ า ชนิ บุ้ ชบิ ฟนิ ปนิ ฟนิ ਨੇ ਅੰਗ ਅਤੇ ਬੰਬੇ ਨੇ ਕਰ ਸੂਬੇ ਅੰਗ ਅੰਗੇ ਅੰ £ ਫ਼ਿੰਸ਼ ਸੰਹ ਹੈ ਨੇ ਜ਼ਿਲ੍ਹਾ ਅਹਿ ਪਾ ਪਾ ਪਾ ਫ਼ਿ น้ำ หูห้า ซีซี ฟุฮ ซีซี พูพณ์ ห้นำ ปู่เด็ र्ण कि मिर के नम्म कि भूभी कि मार निम्हा निमामा एवं ए निमा स्टिश के ए ાં અદ માટે ક min want w' at માદ at અંદ્રે જ પરં જ જ જ જ જ જ જ જ જ જ જ જ જ જ જ พุง พุท ทิติท ี่ ชดง พงิทิ พุ พิติ ทิติ สล์ พลิ เป๋า เฉ ศพา พริ ศษา ศพาษา ਹਨ ਅੰਥੇ ਨੀਵੇਂ ਅੰਢੇ• ਨੀਵੇਂ ਨੇ ਅਵੇਂ ਉੱਢੇ ਨੇ wi හදි හ් හාරි හා ද සී සීබු වූ ජ් හ් ත් ස් ප්දි ปร อยิ พล์ พร พ พา

337. v m (w f = 1 d= 1 dt w w m บริติชอา ชอา สหาง สหาง ชาย หา พาท √an w bu v où mu vlu mo mo mo พุษิ พัพงุนโบ บัพงุนชิ ปุ่นโปพเต็ พอหา หาง ชน บู รู 6 บุนิ ชา น ชชิ ชอา ชะเดิ พ่านิ อานิ ชานา ชอ ย เมา บบิ พริ เ พี ช พชิ ช พ พุธิ สโด ลัง เ They frightened the people by striking भार्व व्यप्ति प्रदे प्रदे प्रेष्ठ भ भार्भ निवा ખીર્ભા અને પૂંપે m; at we પૂં સ્લીક a พง งาก รชง พ.พ.ว พ. พ.ศ พัติ พ งลง พให้ พร พ) ชพ ชพาส พอหา ล้ & है। ए भाषा वार्ष का का मार्च मार्च कर w अह पहुँ कह अह भी भी भी भी भी भी भी भी W man म (क्यीर का । Wo vot मीर भी मा एर ए मारा क भ man भी विभार भार भार ชา ธัง พ พา ธิช ธิอ พลิพ พา พักท์ ชชิรำ ชโรโซิยินทั่ว พืพา ชโพโ ชชิรา พุติ ๕๑ ชชิ พอิติ เอติ เอซิ รา เมื่อ ทำ ปลิบาบลิดชิดที่ ฟาทลิฟ

Barburā of Dhanudharia village made himself Barbaruā. He managed collect a larger body of men. With his men, he struggled with the Mataks. Bhakala Barbaruā, then began to rob the people. He took by force their foodgrains, silver, gold, cloths, and other household articles. For his shelter he prepared a stockade in Purāhāt and stopped therein.

337. Then one Nangatha got ready a body of Baratia. They attacked the Mataks, when opportunity occurred, and robbed the people of their properties. Thus sometime passed. Then a body of Chekanikoboās (strikers of bamboo rods) appeared. They assembled near the Deopani river and there they made a stockade and lived in. They became Baratiā. They had no swords or guns. bamboo pieces and lived on by pillage. They thus marched down and came to Kakadongā, where they halted. The Mataks fell upon them and killed them to a man. Thus the Chekanikoboās came to an end. The Mataks, taking with them the boys, girls, and other properties which they could get hold of, came to Jorhat. They surrounded the stronghold at Jorhat. Our garrison in the fort could not come out. They had to remain within the fort and could get no rice to have their meals. water could not be had. The Buragohāin stored up rice and pulses in granaries. He measured the food-stock and divided amongst his men. He used to come out of the fort and fight with the Mataks. Thus the struggle went on for a long time.

338. ฟิอ์ ชติ ปพา ปาญ & ฟิอ์ าริทา์ ; निमा भूष भ्या भूष वर्ष भूषि प्राप्त भर कैरियो है कि के कि निर्मा निर्मा निर्मा के माहि ਪੁੱਖ ਅਰੰ ਪਹੁੰਦੇ ਮੀ ਦੇ 10 की भी भी भा भा। WE व्यक्त के प्राप्त मार्व निवा भीका कहि मार्व प्रवर् सिं क नेपा कहि भी। लंद नेकि लहि भी कहि મેં પા િ જાણ માથું માથું માથું મોણ માથું พ่ ผ่ ปิง พุพด์ ต์ รู่ ชิชิ พุพุ้า भौ। मार्र स् ब्रिस मार्थ में में मेर मार्थ ທຳ ບໍ່ ໜຸຄົ ພຣີ ບຸຣີ ພຳ ຫົ ຟູ & ເຄື່ອຮີ र्मा रिफी रिकामी भी एडि मा रिमार्व પ્ઢામાં; પાર્ષે જાર મામાં પાર્ષે જાર મેં પાર્ષે માં મામાં મૂ છે સિંદ જી દિલ મ માર્જા માં พา พอ เอริ ษาริ พริ ผาที หา บริ พาท भ र्र ने ना ए भी है है की है के प्रमा भर्म भी भी १ मही कार्म के मही भी भी की प्राप्त माद्र १० विमा विका भीमी भू एवं भादि नेका मह की के नेमा नेका के नि พ. ז ਨੇ ਅਆ ਨੇ ਸੀ ਨੇ ਨੇ ਸੀ ਨੇ ਸ਼ੁਰੂ ਸਾਂ ਆਂ mm LE W W WAN 1 mi Lo min Do કા માર્લ જિલ્લા કે માં માર્લ છે. માં માર્યા mi Lo L mi dan mi win w om v? หาง หา หุติ หาง เรางให้ เกา หาง หาติ mo mi Lo ar ar पर पर कर w' wi w' 1 พุธิ ๕๔ พุษธิ พืชา พุษิเดิพ ชิลิ พลิ £6 ਹਰ ਆ दि?। ਅੱਥ £6 ਅੱਥ m ; w दि ली भी भी पी पी पी भी भी भी की भी की भी की भी

One Nākuā of Safarāimukhiā Mohan family and one Lefera Saringia Deodhai collected a number of men and came to join with the Buragohāin. The Mataks made a surprise attack on them. Both the leaders were killed with their Then the Buragohāin collected all the available men and remained in the fort in Jorhat. A body of Kuars assembled together and erecting a stockade Another body of Mathans constructed a fort and took shelter in. Sometime after, four bodies of men, from Rāni, Beltala, Manipur, and Luki joined with the Buragohāin in the fort in Jorhat. They remained there with a view to fight with the Mataks. Then the Buragohain sent them all against the Mataks. They advanced accordingly and arrived at Silarsāko. There they made a stockade and halted. Mataks attacked them and a deadly battle was fought. The Mataks got a complete victory. The men of Rāni, Beltala, Manipur, and Luki retreated and took to their heels in great disorder. They hurried in great haste day and night and entered in their own villages. The Mataks set fire to the dwellings and granaries of our people and devastated the villages. Our men could not come out to open air. They took shelter in deep dark forest. Our people made desultory attacks upon the Mataks, but were obliged to run away. The Mataks did not spare the idols and the temples of gods. They, indiscriminately, killed our men, women, boys, and girls. people were thus harassed for a long time. Many of our people entered in Bengal. Some took shelter in Nara country and some in Dafla hills. Some took shelter in the fort at Jorhat, and were struggling with the Mataks without success. The Mataks made constant attacks upon the fort of the Buragohain for months together but their attacks were repulsed.

ા માર્ગ જેવું માર્ગ જેવા જેવું જેવું પ્રાથ્ 188 द्रीय की માલ પૂરે માલ સ્ટ્રામાં માલે દ્વારા જમાં ગ ਲੀਰ ਚੋਏ ਐ ਪੁੰਜ਼ ਜ਼ੈ ਕੁਊਂ ਮੀਏ ਹੁੰਜ਼ ਲੀ ਪੁੰ ਆਂ। ਅਦੇ ਕਾਸ਼ ਅ ਲੈ ਅਹਿੰ ਪਾਉ ਮੀਰੰ ਮੀ ਮੀ। भी है भी मू भी जिला है परे कारे मिर जै जे भार एम के भी भार्थ निया है भी यहि भार्म के भी भार्त ने का है भी मही भेटी में भी है ने भार ने का हैं के यह में के पूर्व के के के के के के कि अस्त अर्द्ध अस्ति के कि ए भी कि का भारी m 13 day भीर्म भी की रेमा महि m เบชิ ๕๙ เบชิ บชิ รู ทิ่นิ ที่ ชา ชื่อเชื่ न्द्री ए भीर्व क्षिष्टि के mi बेमा इद्र में राष्ट्र के प्राप्त मार्ग के के र पर में प्राप्त मार ปี ชิย พุพ พิทิ พ พพิ พ ซ ซ ๕ฅ ए भीर ए भीर कीर के नेवाभ र भीर की หมูทัติทด์ พุทิ เช่ ช ช เล็น ง เดชิ พรู พนะ ๕๐ ชพ์ ชา พุษใจ พุชน์ พนิพ मीह मा एवं मा एवं कर्क करिए ए भीर्व नेका นให์ ชชิ พา

340. พงโพง ฟงโ ห็ บริษิ ฟร์ท ปลา พระพุท พุทธ์ พัธิ พ หรื พ พ พงโพง พุทธิ ชชิ พงก ชชิ ช พ หรื พ ง พงโพง ชชิ ปร์ ปลา พชิ ลหั พงโพง พุธิ พรา ช ปร์ พงโช ล ปริ ฟล์ ชธิ พุธิ ปทาง

339. The Buragohain collected the Phukans, the Baruas, the Hazarikas, the Saikiās and the Barās and with them held a council to decide as to what steps were to be taken to save the country. In a long and deliberate discussion it was decided that a strong fort, including a large area, should be constructed to prevent the Moamarias' attacks. The Buragohain agreed with them and engaged men to construct a From Tungkhang hill along the side of the river, Charāipāni, in Jorhat, to the side of the Dhansīri river, earthmounds were raised to use the place within as a fort for the protection of the people from the oppression of the Mataks, as far as practicable. The Buragohain named the fort as Manemarigarh. The Moāmariā Mataks procceded there to attack the Burāgohāin in They tried their best to enter the fort. into the fort but they could not find any way. They, then, named the fort as "Bibudhigarh" (i.e., a puzzling fort). They left the fort and came to Kakadungā where they took their station. They laid waste the province of Dayang. All the dwelling houses and the granaries were reduced to ashes. From Dayang, they came to Basa and devastated the country. Here too, all the dwellings and the granaries were reduced to ashes. Our villagers fled away. For a long time, they were busy in devastating the country. They made no attempt to give a battle.

340. The heavenly king, Chāophā Shuhitpung alias Gaurinath Simha, collected an army and attacked the Moāmariā Mataks in Rangpur. The struggle went on for a long time. The heavenly king could not get victory. His Majesty retreated downward and arrived in Nowgong where he took his station with his army. Here the king collected men, and after constructing a

ท่ ฟาก ซีซี พำ พู พ ู พณ้า ทำใ บุ้ พนุ่ม ພະ ພາເພາ ບົນ ໜໍຍົ ປະ ບູ ເ? ດາ ເ ພູ ເຄົ માં ત્રિક અને કે કે માં કે કે જામ માર્ક પૂરે ບູ ບຣິ ਕຳ ນາວົນເ ສຳ ຖ້າ ບໍ່ ຫ່າ ນຄົ บุราล พงโนา หาห น ส บเน ปหา พำทา พร. พร พุ ศพ พุธิ ออรุ ศลา พาท์ พู นน์ พน์ พน์ พน์ พงโพ ปลา พริ ปป บ้า พง์นา บ่ ปิง ซโช ล ฐที่ หุล LE má vý má rom má vo roló vo ve ບ 4m ບ mg ບ ບ ກິເ ປີ & & & & ໝົກ द्धार्य कि मार्ट कि मार्ट कार्ट कर कर के जा का รื พาท์ รื ๕ ธิริษา ปิง สำหางโทา ทา บุ£ งาน สำคิ พิธ พัน บุทน์ งาง สหา บริ เมื่อง พงโอง อง ลาซี เอาทุน พงุนธ์ งหา์ หาง์ ห เห็น หา์ท ษงุ เ เอ क्ष कि भी मिल मा निष्य मा है वि निष्या में निमाल दे भर भर में के हैं ने निमा रह के हा พัง พง คำ & dm m y ylt vi m พ่อง พุพอ์ พิติพอ์ พิติพอ์พา พำ भी है वे पहि भी भी भी प्रता के के हिंद *ง*ทำ บ

fort dwelt in for sometime. The king had to collect provisions by force. This action on the part of the king displeased the people. They assembled together and after careful consideration decided to rise against the king. One Barāgi Raja and one Pānikaliā Lahan Barbaruā took the command and attacked the king. The king could not hold his ground. He retreated to Gauhati. Gauhati, he took shelter in a fort. he summoned all the great men, the Phukans, the Baruās, the Hazarikās, the Saikiās, the Barās and others, and held a council with them to decide as to what steps were necessary for him, to take to regain his country. All of them advised him to send some good Katakis to Calcutta to ask help of the great sahib (Governor-General). Formerly Burā Chetiā was made Chetiā Phukan. He was now made Barphukan. Barphukan, in consultation with the king, sent some respectable Katakis to Calcutta. The Katakis proceeded accordingly and arrived in Calcutta. were introduced to the Governor-General. They represented the case most respectfully as follows:—"Our heavenly king has been dethroned by the Moamaria Mataks. The country has been laid waste by them. They are now Our king has lords of the country. most earnestly requested your Lordship to assist him in suppressing the rising of the Moāmariā Mataks." The great sahib (Governor-General) considered the matter carefully and promised help.

Then the Governor-General of Calcutta directed one thousand Firingi sepoys to proceed to Assam. Mr. Wood was given the command of the expeditionary force. Mrs. Wood also accompanied her husband. A number of ships and large and small boats were supplied. All necessary provisions were put in the ships and the boats. Then the sepoys got into the ships and advanced upstream the Brahmaputra. All of them arrived in Gauhati. The heavenly king was overjoyed to see Mr. Wood with his sepoys. All our officers were equally pleased. In läkni Plekcheu (i.e. in 1791 A.D.) the heavenly king after having

फ र्र दि mis एरे mis फ्रांगेंड । अरे अर्भा મા છે મહિલું જેમ મહિલ જે માં દે พह कैं हा कैं है भी भी मिर कर भी भा મેમ મારે માં મેં છે માં દે મારે માર્ક & ณชิพ หรานัน หานับ ปิง นึง เพชิบิง चिर के निम नर्द के भी भी पर अर्थ अरि χοίνοι νο νο κ κοί νοξ τθε νο ο κο «κοι ਵੰਜ਼ੇ 1 ਅਦੇ ਕਾਸ਼ ਅਰੰ ਅਦੇ ਸੀਏ ਹੈ m; ਸ; में दें कि ता मुक मुद्र मिर दें कि कि मुक् ด (ป () พด์บาง ป พด์ หู นห์ พ ุ่นห์ นฑ์ พ าริธิ เ ซูน์ กำ พด์ พด์พา พธิ หื મીઈ અંધ મારા જ માઈ લઈ દ્વારા લઈ કે ર राया मेर दे होय मिर्ट प्रेक भेज भेज द्वीं दें भी फ भी ने ने ने की दें हैं के एक हैं พระ ลชิ งลา พาทิ พานิ พชิ พงางา พง นซ์ พบ์ ณน์ พาหอ นซิ นื้นใง พน็ &อ कि नमा कि भी भी भी मी है है में भी निक्री भी भाग करि भी भी भी है दें को के कैंस, कर्ड น หู บูท์ ทั่ง หู้ เเ

had a consultation with all his officers decided to advance to Rangpur. Putting all the necessary things in the ships and boats, the king, with Mr. Wood and others, advanced upwards. Our people were charmed with the beautiful appearance of the Captain and his wife. The army arrived at Mahgarh and stopped there. Then the king sent Katakis to the Buragohain to inform him of his (king's) arrival. The Burāgohāin came to the king and falling prostrate at his feet paid him most humble homage. The king asked the Burāgohāin all about himself and the country. The Buragohain related everything to the king. He said to the king that the country was laid waste and all the wealth including gold and silver, were taken by the enemies. Then the king directed the Buragohain to send Katakis to all sides to inform the news of his arrival and to make necessary arrangements for taking a march against the Moāmariā Mataks. The Burāgohāin acted accordingly. When all preparations were made, Burāgohāin the ordered one Lakhan Gharfalia Baruā to proceed in advance with the Firingi sepoys. The king, Captain Wood and his wife, the Buragohain and others took their march upstream the Dikhau river. They, then advanced by road and arrived at the side of the Gaurisagar tank where they encamped with the sepoys.

The Moamaria Mataks remained in a fort near Nāmdang Silanrāko (stonebridge). The Firingi sepoys attacked the Mataks who being unable to hold their ground retreated. Then Mataks with their females and children took to their heels and fled to upcountry. The king, the Burāgohāin, Captain Wood and his wife, with all others, entered into the town of Rangpur. A large quantity of provisions and other things was also taken into the city. After this, one Godha Matak Barbaruā collected a body of Mataks and marched down to fight with our men. He arrived at Cherekapar with his men. The king with the Firingis attacked the Mataks. Godhā Matak Barbarua was น อธิ งาง เห็น พุ่ม บังน์ย เพริ พอเอา દ્રૈમાં ભારે તેમાં જું તેમાં જું તેમાં જ મારે છે. ปพก รุ พ ุ รุ พ ชาที เรียบ การ ผาที่ कि हैं। हैं हैं। हे भी व्या में के भी भी भी भी भी บา พำ ห์ ซ หรือให้ พุ เช่ห์ พ่ บงให้ บลิ บงให้ พ (งาท บงให้ ลายิ บง เช็ ર્દીં જેમાં જાઈ માં પણમાં પ્રાયા મું માણે માઈ ਅਰੰਘा ਅਰੰ ਘੁੱਖੇ Æਖੇ ਅਸ਼ਿ ਪੁੱਖੇ ਅਸ਼ਿ ਘੁਆ ਅਸ਼ਿ। भीर्व भिर्द भर्द करिए भी भी देव अरे देरे अ માં મિર્દા પહેલામાં માં માં મુખાઈ ณฑ์ พเหช พบัณติ เซ็ช เช็ด็ช าร์ drig รัชโร วิบา ปา พด์นา พด์ เอรี พ ฮั ชาง ชน์ หน หนา พช ลาท์ พง หอ mu कि भूगी कि हैं। जो जिला के कि प्राप्त के कि में वार भी भी भी उसे की मी ए m; ar मीरे พชิ บ ็นชิ พาก

defeated and he fled to up-country. The king and the Burāgohāin came back to the city of Rangpur. Then the king called in the Deodhai, Mohan, and Bailung Pandits and asked them to examine the legs of fowls. The Pandits accordingly examined the legs of fowls and found the calculation favourable. The king ordered the Pandits to perform Uniphā Saragpuza and worship the Gods. In obedience to king's order, Umphā eeremony was performed. One white buffalo, one white cow, and many white fowls, ducks, and pigeons were sacrificed to the gods. All the heavenly gods were duly worshipped. Then the king, in eonsultation with the Buragohain, got a copper building and a gold idol construct-His Majesty dedicated the two ed. things to gods. The captain and his wife and the Firingis were given sufficient quantity of gold and silver as presents and were directed to go back. king and the Buragohain remained in the city of Rangpur, Then Captain Wood, his wife, and the Firingis, with all their things, got in their ships and boats and proceeded downward Bengal.

343. The king and the Buragohain kept a hired band of Bengali Sepoys. A number of flint guns were purchased. Then the king left Rangpur and came to Jorhat. The Buragohain called in Ashan Dhanudhariā Barā and directed him to form a company of Sepoys after the fashion of the Sepoys from Bengal. He was also instructed to learn the use of flint-guns and to form a body of wrestlers. There was no money to pay the sepoys. The king ordered them to collect money by force. They were also teld to arrest the Chetia Barphukan with his properties. Accordingly they collected money by force. One small and one big boxes full of silver coins were realized from the people. Two boxes full of silver coins were forcibly collected from the villages in Gauhati. they began to plunder the Gosains and the Mahantas. The Moāmarā Mahanta concealed his wealth and went down. The Moamara Mahanta ran away and met his death from a fall in a river.

THE WO DE NO WE SE ME UE ME นท์ พลิเ พิธ์ &ิซี ส์ น้ พชิ พืบเห็ หุ้เ เอย พบเห็น ซีเล็น (หางชีน หน้า พริ ณฑ์ พบาห เอชิ ฟอิ พี รู ขอทห์ พุชิ ซุ£เ ฟฟ ฟฟฟ์ เ าริ พิทิ ฮ ฟ หิทิ ฮ กูท์ મઈમાં જે અલે ખું જેઈ જે જાંઈ જી મીઈ લાઈ aufi रही देर के में है हैं ने ना कर्म रहे क्लाई พริบ บ้านุลิพชิ พุพลิ พุชิ พัง พัง ษัง ખાઉ તમ અહાં ખાદ અર્જા અહાં પા માર્લ ਅ ਦੇ ਕਿ ਕਿ ਪ੍ਰਾਵੀ ਅਦੇ ਮੀ ਅੰਸ਼ w ਸੀ vo นี้ ผู้ทุ้ง ปิ สพฤ พรุ๊ล ส พาด์ พอด์พา งใด์ WE 1 માર્ગિટ છે કુ મીઈ છીએ ને કુ છીએ 1 พอง์เอา เอริ ค พริเพิ พื พื พื ควา พริง์ भारत भारत भी विश्वास के भी किया भी कि ฟฟ ผ่าที่ เอาต์ พูธ์ พู £" ร" เป ตำา एवं ने भा प्रति प्रति के अधि में ने ना भी दे માં દિવ માર્ગ પ્રદેશ માર્ગ પ્રાથમિક પ્રાથમિક พอ์เอเ เอู ส พ่อ์ หน้อ์ เอล์ พ่ เป๋ เ บู๋ หนุ่ล พชิ พง์เอง ฟง์ หา ปชิชิ หา พงิบิ พณา wó wg भी है ए ए। ए जी है ए प्रिं कर บา พชิ ๑๓ พธิ ๘ฑิ นา พ เจาที พริงเหน็งเน็จทางที่ทาง ชนิง เด็ म रिश्कारिक्षी ए का कर के कि किए कि ษต์ งาง เวลา ษต์ บู้ พริ พริ พริ พริ ชบา หน้าทั้ง ชบา ณ้า บ้านนิกษ์ พงโนา ਅਹਿੰ ਅ ਪੀਏ ਦੇ ਮੀਏ & ਅ ਮੀਏ ਆਂ ਮਾਂ માર્ગ કરે મહિ મીદે સ્ટ્રિક દા મે છે માં

Then the Gosains and the Mahantas, after holding a council, collected one thousand rupees and paid the amount to the Bengal Sepoys. The Sepoys were very much pleased in receiving the big sum. Then the Bengal Sepoys arrested Burā Chetia Barphukan. They put him in their boats heavily chained and proceeded upwards. One Ghināi of Rangāchila family was made Barphukan. Sometime after, the sepoys arrived in Jorhat and made over the Burachetia Barphukan to the king. Then the king said to the Barphukan, "I, your king, made you Barphukan, in presence of the nobles, but you stood against me. You are a traitor, so you should be beheaded." Thus saying, the king ordered the executioners to behead the Barphukan after having tied his hands and feet with In obedience to king's order, the Chetia Barphukan was beheaded. The Barphukan's wife and children were arrested and made king's domestics. The Barägi Rajā was arrested and put to death. Then the heavenly king Chāophā Shuhitpung got an attack of high fever. The Buragohain and all other nobles attended the king by turns. Katakis were sent to call in Pānikaliā Lahan Barbarua but he did not come. He remained in a fort. He was arrested by Lakhan Gharfaliā Bara and produced before the king. Panikalia was beaten to death. Some days after, the heavenly king, Shuhitpungngam expired. He ruled the country full thirteen years.

344. પું અદિ અદે ખૂ સ્તિ બખે ખે ખૂમે મહિલા કે પૈકે અહેં ખૂ જે જે જે જો ખી હ પૈકે અહેં પ્રાપ્ત જે જો જો ખે ખૂ ર્રે પૈકે હતા અદિ અહેં પ્રાપ્ત પ

SHUHENGPHĀ *ALIAS* KAMALESWAR SIMHA

344. The deceased king's son was made king. He was named Shuhengphā by the Ahoms and Kamaleswar Simha by the Hindus. Then the new king made arrangements for the burial of the body of the late king. The dead body was conveyed to Machkhowahat where

મ્યુમેશ માર્જ પર્યા હૈ માર્ય છી કે હૈ પ્યામાર્ય फैं। ਨਾਂ ਰੁੱਖ ਆਵਿ ਖੇ *ਘੇ ਘ*ਰੰਘ ਘੁਢੇ। บูลิเอเ อลิ นุด ฟู หู ฟุลเพร หน้า หู้ ผู้ देव का निर्मा १०० मिंद कार ए दे आदि भी भर् भी नेपाण एरे और mwi भी सूर्क दें क พีย คยิพ เบ้พยิพ์ &ยิพ บ พ; मीर्व द्वि द्व फी man मूद्द कहि में मूर्र फरी พธิพท์ เห็ เอริสา ปพร สิทิก ภูละ પ્રદુષ્ટ જારા પ્રાથમ કર્યા પ્રદુષ્ટ જારા મે પ્રદુષ્ટ માર્ગ જિલ્લા પ્રાથમિક જામ માર્ક માર્ક જાર nim sée જ જૂર જે જે જ જ જ જે જાય જે જે જ พนิ มู่ห์ พนิ เป๋ เ ช จ์ พก บ เซโซ ลำ พลา ชนิ ลนิ หา พาง พอง พริ ชใช เอนิ ห म मा निम्न पर्व भी भी पर्व मा प्रवास कर रिय केरील हिन हिन है कि र के हिन्य मेन किरील का भे प्रति प्रति के भी की दिन ए। कैं भी क्रिका एक फिर है भी महिए। के फ निमार पुंचा कि मीर कि में पिन महि मांद्र द्रापन् नमि कर काम निय है नम ปก พุพ เ &ือนุท์ ปพ ปพ กรุ ปพ กรุ บ

it was burnt on a funeral pile. On the 10th day, the Dahã eeremony was per-The three Gohains, namely, Burāgohain, Bargohain, and Barpatra Gohain, and others were entertained with curd, milk, plantain, and sugar-At the end of a month, all the Gosains and Brahmins were called in and a Barsabah (public worship of Bishnu) was performed. The Shraddha ceremony was done according to Hindu rites in the city of Jorhat. The Buragohāin entertained all the nobles. Then preparation to put the bones and ashes into a grave on Charaideu hill near a mulberry tree. The Dhanudharia Lukhurakhuns, the Chetiapatars, and the Gharfalias conveyed the bones and ashes and other necessary things. The Dihingia Phukan, the Kuar Hāzarika, and many other Baruas and Baras accompanied the procession. They arrived at the foot of the mulberry tree. Then the Buragohain ordered the men of the Bankhen, Bantung, and Tingkhäng clans to dig a pit and place planks at the top. They did their work as directed. The bones and ashes with necessary articles were put in a box which was placed in the pit. Then earth and planks were placed at the opening. The Buragohāin ordered the Dhanudhariā Barā to raise an earthmound upon the grave. A mound called Maidam was, accordingly, made.

Lākni Kātplāo (i.e., 1792 A.D.) arrived. In the same year, the Moāmariā Mataks devastated the villages in the north by burning down the dwellings and the granaries. They were punished. Then the Buragohain was busy in training sepoys. There were eighteen eompanies or divisions of sepoys. Each company eonsisted of one hundred sepoys, one Subadar, and two Jamadars. These sepoys were regularly trained for a long time. The Buragohain ordered his men to distribute amongst the sepoys, Sināt Patharkalāis (flint-guns), bags for keeping bullets, etc., eoats, caps, girdles, Damura guns, pantaloons or trousers, and flags. Thus being garmented, our men were trained. They put on the dresses provided to them and were under training for a long time. The eighteen

√ જો દા મેં પૃષ્ઠ જો દે જે જો જો હૈંદ भूब करि। के बेका वह करि वह के की √का भीर्भ है जिसा भूष w ए ए है। พ็บเห็ พุธิ ๕๑ ัฐบ์ ฐ่ เอเ ๓ พู้เกล็ ซู้ เ फ र फूर भी रे फ इ फ है। क्या भी में कि के के कि के भी के कि भी के कि के भी कि ช์ พให้ อุพ์ก ห์ หิ ชษ์ พณ์ ช็ต์ หุ้า บุ้ หาห์ บุ้ บ ปิง หู้ เช่ เช่ ด หู้ลาร์ น พืพิชาที่ พำพล์ หางนิธิ เป้ भीर्व कर नेपा नेपाम र में भी मार्क ने में मैं บติ หรืงชิ รู้ หา้า หรือใจ เอ้ สิ้นา หรือ ไทา भी निम् मार्का में कहें जी पर में माँ। व्यर ท์นิ ฟิอ์ ซุท์ ฟิช์ หา พล์ นิ พ้า ลนิ พี่นั่ เช่ง พริ ปป หา พลั ธ หาว ละ พี่นั निमान्द्र भी má है भी। वारी भी कि एठ निमा ปร หา man ซ พา ห หา เวล์ บุทิ &? £" พ์ พิ ห พู ช่ะ พ พ พ า พ บา พ เอะ का था पी भी भी है था थी ने भी है है m; मार्ड प्रमार्व की न्द्रीव म; नेप्क मिंह मी ทุ่บ विद्यापन जगत

346. บ็หนิพท์นี้บู้หนิพชิลัสท์ สัพธ์ เมู้ ปี ปี เมิม ปี ปี ปี พิ พู้ เบิ เมื่อ เมู่ ปี บัน หัม ปี ปี พิ พู้ เบิ เมิม ผู้นี้ เบิ เมิม ผู้หัม ปี เมิม ผู้นี้ เมิม เป็น เมิม ผู้หัม ปี เมิม หัม ปี เมิม ผู้หัม ผู้หัม ผู้หัม ผู้หัม ปี เมิม ผู้หัม เมิม ผู้หัม ผู้หัม ผู้หัม ผู้หัม ปี เมิม หัม หัม เมิม ผู้หัม ผู้หัม ผู้หัม ปี เมิม หัม หัม เมิม ผู้หัม ผู้หัม ผู้หัม ปี เมิม ผู้หัม หัม หัม หัม หัม ผู้หัม ผู้หัม หัม เมื่อ หัม หัม หัม เมิม ปี หัม หัม หัม ผู้หัม ผู้หม่ม ผู้หัม ผู้หัม ผู้หัม ผู้หัม ผู้หัม ผู้หัม ผู้หัม ผู้หัม ผู้หม่ม ผู้หัม ผู้หัม ผู้หัม ผู้หม่ม ผู้หัม ผู้หัม ผู้หม่ม ผู้หัม ผู้หม่ม ผู้หัม ผู้หัม ผู้หัม ผู้หัม ผู้หัม ผู้หัม ผู้หม่ม ผู้หม่ม ผู้หม่ม ผู้หัม ผู้หม่ม ผู้ห

companies of sepoys got well trained. The Buragohāin was very much pleased with the progress they made. Then the Buragohain directed the Deka-Phukan of Kuaigayan family to put the hats (market-places) and the villages in order, The Deka Phukan proceeded upward and came to Bhitarnamsheng. There he put in order the hats and the villages. From Bhitārnamsheng he came to Jabakā where the hats and villages were reorgan-From Jabaka, he came to Rāi-Here too, the hats were properly From Raisha the Deka arranged. Phukan came to Mahbari, Bar Abhaipur, and Nagahāt, one after the other, put the villages and the hats in proper order. At last he came to Mahang. Here he reconstructed the town and demarcated the area by putting pipul trees. company of sepoys was stationed there to guard the place. The Deka Phukan had to stay there for sometime. finishing his task, the Dekā Phukan came back to and stopped in Rangpur.

346. In the same year, the Burāgohāin directed the Dekā Phukan to get the walls of the city of Rangpur repaired and have a magazine ready. In the same year, the Burāgohāin ordered the Molian Phukan, Deodhāi Phukan, Bāilung Phukan, and other Mohan, Deodhai and Bāilung Baruās to perform a Deo-Puja (worship of the spirits) in honour of Chāopha Shuhitpungngāmmung. They performed the ceremony, and silver and gold were offered to them. The Dekä Phukan repaired the walls of the Rangpur city and got a magazine ready as directed by the Burāgohāin. Now, new officers were appointed. One Bhomarā Kaliā of Dehingīā family was made Barphukan. The brother of Parbatiā Kuari of Bargohāin family was ereated Bargohāin. Kenduguriā Poāli Gohāin was made Barpātra Gohāin. Bhadari of Dihingiā family was made

347. પ ખર્માન મૂર્બર પ્રુપ્તરિ છુ ખ Æ ਅੰਜ ਪ੍ਰੇਜ਼ ਅੱਜ ਦ੍ਰੇਸ਼ ਅਜ਼ ਦ੍ਰੇ ਪ੍ਰੇਫ਼ੀ ฟฟนา ฟบาลง า หู่หัง พนิ ฟ ฟนา อนิ ปากล ปบารา พอโพา บู หนุล พชิ พอโ ਪਾਉ ਮੀਏ ਮਾਂ ਖੀਏ ਅੀਆਂ ਕਿਹਾ ਪ੍ਰਦੇ ਮਾਂ ਮੀ भीर्मा निम कहि के या निम् किया किया ณร์ พริ พิชิ พ์ เ พิบเน็า หา พิบา ระ ण र मर दर्खा के प्रमा क्रिकेट क्रिक्ष मीह L L & Lum Lu we me we mai ปราพ นาท์ย ยาทหา น ทำ หา โ फ्लाई नेर्फ निक्रीभा फ्रांस पे भारे भारे ปลานา ของสา บุ๊ต ซล์ ปพา ปลาพ क जा कि भाक भी भी भी की । एस W'VI નિર્મા મુંપી સુંપી અર્ધ મેં અર્ધ માં સુંપી บ สหาา พร์ พริ ปิชิ द्रैभी หลุ พา ผู้ મીર મારે છે માં કે મીરે જે જીખ, ખેં પા निका अरे व्यक्त मर्ट मीर ए मीर्ट कारि के प्राप्त निमाल दा मारि प्राप्त पिर प्र Barbaruā. One of Sandiqui family was made Nāosaliā Phukan. The Dekā Phukan was of Kuaigayān Burāgohāin family. One of Miri Sandhiqui family was appointed Dihingiā Phukan. One of Duarā family was made Neog Phukan. One of Dihingiā family was created Na-Phukan. The brother of the Burā-Gohāin was made Nyāisodhā Phukan. Thus other Baruās, Phukans, Rajkhowās, Saikiās, and Barās were newly appointed

347. In lākni Khutngi (i.e., in 1793, A.D.), the officers sat together in a consultation and decided to punish the Matak Bar-Senapati and Sagunkaniparā Raja. Sometime after, the Burāgohāin ordered one Mathan and one Kerkan to collect the sepoys, the Subadars, the Jamadars, the Phukans, the Baruas, the Rajkhowas, the Hazarikās, the Barās, the Dhanudharias, and Hilaidaris. They did as directed. One Nakuā Mohan Phukan, one Lerelā Deodhāi Phukan, one Tesa Barbāilung, one Bamun Barkataki, the Berbarua, the Ghahis (grass suppliers) and a number of Brahmin, and Ganan astrologers were ordered to proceed with the army. The Burāgohāin performed Rīkkhvan and Sāiphā ceremonies in the Deoshals (places of worshipping the Gods). Then in an auspicious day, the Buragohain marched to the north to the side of the river Tilāo (Lohit) with the army. The Burāgohāin arrived at Bāskatā and pitched his tent there. A body of men was sent against the Bar-Senapati. The Bar-Senāpati, being unable to get victory, ran away and entered into a forest Our men made a hot pursuit. Subadar fired at him and he fell dead The dead body of the Bar-Senāpati was produced before the Buragohāin. Then માં માં મેં પૃષ્ટ ક્ષા મીર્મ નિભા પ્રદે निम्मि निर्णाल के कि के निर्णा निर्णा कि कि मार् अर्थ निया में भी के विस्तृति कि मार्थ หัว หรือดี พ ำ พ ่บ < ร& m ธี พ ่ง ัธา m ห้ જા્માં માં મું બાળા મે જ કરે જ મેં જે જામ 1006 रहाई भी है कि है ता । कि एक्टे भी है कह के में फिर हा कोर भी। देति भी की बेला दे देव भरि है भी। नेमा नहीं नेमाह नेपादी ນວ໌ໝູ ປະກົບ m (ໝ້າ ຮ້າງປີ ຮ້ານີ້ m (ਸੰਸ਼ੀ) ਦੇਸ਼ ਪੁੱਸ਼ੀ ਪ੍ਰਾਪਿਊ ਅੀ mੰਸ਼ ਪਾ √m1 1 ਅਫ anh wo tog the via vi to प्रेंड का प्राण प्राणिश के प्रेड़िया है की ာတ္ကုန်း တွေ့အံုး၊ တွေ့ မေးမြီး တွေ့ အံုး တွင်း ဗြို့ မေးမြို့ भ भा १ फ्रिके भेग इके भ भा छ किया रेस मीर भीर भीर रेका केल में म mán wów wó W & F 7 wó wit कि भूर पर है भी है ए है के भी मार्थ ทีเทีย

the Buragohain ordered our men to break down the dwellings and the granaries of the Bar-Senapati with the help of tusked elephants and bring all things to him. The Sagunkaniparā Raja fled away. All his properties were taken possession of by our men. Four females were captured in the house of Sagunkaniparā Raja. The Burāgohāin distributed these women to the Mohan, the Deodhāi and the Bailung Phukans, and to the Subadar. Each of them got Then the Burāgohāin returned to Jorhat. The king and the Saring Raja welcomed in the Buragohain to the Jorhat town, where he remained with the king.

348. In lākni Rungmāo (i.e., in 1794 A.D.), the heavenly king, the Saring Raja, the Buragohain, the Bargohain, the Barpatra Gohain, the Phukans, the Baruās, the Hazarikās, the Saikias, the Dhanudharias, and Hilaidaris held a council and decided to take steps to seize the Mataks dwelling at Hingaluguri. Then the Burāgohāin ordered Kerkan Bara and one Mathan to construct a fort at the mouth of the Kherkatia branch of the Brahmaputra. They did, accordingly go there and erect a fort. Then on an auspicious day, the Burāgohāin collected the sepoys, the Phukans, the Rajkhowas, the Saikiās, the Barās, the Dhanudhariās, the Hilaidāris, and others. dars, Bhamora Sing, Bajupuria, Rupsing, Binā Sing, and five Hātimuria clans were also taken in the company. Nakuā Mohan Phukan, Lerelā Deodhai Phukan, the Simalnguria Bar-Bāilung, one Kesha Bāilung Barua, and others were ordered to go with the Buragohain. Buragohain with the whole force came to

भार्य मुद्रीभी देश के พอ เอรี भी है। ने भाभ บุทธิ์ สเพท์ (บุ สา เรา์งิน) บุทธิ์ ชางา์ ปลานาง พ. ห. ห. ปราหา ๑๘ พา ๒๘ ๖ พริพุธิพุธิพุศที่ชาพริพุษติศัพพาพาพ ત્રા પ્રાંત્રી તે મારી માર્ટ માટે માટે માટે માટે ME W' po am y' Ho will ar mo an! म लूक ली वी परि मी मा वा का कि भी वे भी वे พฺคฺ๕ ฟ์ พฺ พฺำ ๛ฺ พ๑์ พิติ พ์ พฺ ษ่ < भीर्श भीर्म भीर कर्र करि भीर भीर พ (พริ พ่อ พอ พ (หรื ห พ พ พ พ พ พ พ พ m vog mo है। m 18 18 है कि कि मि 18 भी รีบ m; ณ หลาง พักษณ์ พ่อ พ พ ก ร่ व्यह मार्च भी पूर्व कि वारे पहुरे वारे मारे वार นท์ พัพ (दें। एवं ए भें & ए m; at ਅ ਪਾਰੀ ਦੀ ਦੇ ਵੇਂ ਕਾਰੇ ਸਦੀ ਅੰ ਅ ਅੰ ਅ ਅੰਅੰ ਅਦੇ 1 ਅੰ ਅਦੇ ਅਰੇ we ਦੀ ਦੇ ਸ਼ੀਜ਼ ਦੀ w I'm will will bly & & & & & & win & W w ? m? w? mis ro an? w" role 7 पर भारत भारत भारत भी भी की ने भी का फर्का फर्न भा देश ए के 12 फर्न 12 की वार พื้น เมา หู้ พริเมชิ พงโดว พง เมชิ भी है कि में कि मां कि मां कि में कि मां कि एकार ए भीने भा करि एन महिना सम्की บุส คชิ พิธิ พาธิ ปิหิ คอิ สิติ า พอิ ปิธิ પૈજા વૃદ્ધ ભાઈ n ખીઈ man m m dw ปพานี พุช บา

Kherkatāmukh and halted in the fort. Then he proceeded to Hengaluguri. At the approach of our army, the Mataks fled away, leaving their village. The Buragohain took possession of all the properties of the Mataks, including silver and gold. All the properties, thus obtained were conveyed to the ship. After this, the Burăgohain came to Khutiāpota. Here the Matak Gosāin, named Pitambar with his wives, children, and other relations was captured. He was sent in a boat to Jorhat. Then the Buragohain with all the spoils proceeded towards Jorhat. The whole body of men, including, sepoys, the Gohains, the Phukans, the Baruās, the Rājkhowas, the Hazarikas, the Saikias, and others accompanied the Burāgohāin. king and the Saring Raja welcomed them in. Then the king and the Burāgohain ordered some officers to put the Mataks residing at Khutiapata at Jankhanamukh and at Mahgarh. Matak Gosāin, Pitambar was confined in the city of Jorhat. He had to strike bamboo switch (Chekanikoboā).

349. In lākni Tāoshi (i.e., in 1795 A.D.), one Shengfalāringgām Lāmāo entered in our eastern country with an army. He constructed a fort and remained in. The news of this invasion reached the king and the Burāgohain. Then they held a council with all the nobles, the Phukans, the Baruās, the Rājkhowās, the Hazarikās, the Saikiās, and others. After due consideration,

लाम में गिरी भीमां मार्ग करी भीरी कि में भी บุทธิ์ปุ่น ูสา พบิดธิอุหันุสา નમાદ્ધાનમામાં પૃદ્ધમાં ધ્રાપ્તા મીઈ પ્યૂર્જા દ પૂર્ક જામામાં પૂર્કમાં પ્રાથમિક મીઈ પટ્રાંગ I ારા ને ને મારા જે મહું મારા મારા મારા જે મારા જે મા भीग इर्क नेप्स नेमाकी भीरी √orw. પ્ઢીમાં દ્રાંત્રા કાઈ મીઈ પ્લૂતા ઉપા પ્ ກາ & & & જાં માં મેં દ્રાપટ પ્રાથમિ મીર્ક & ਲੈਂਏ Lum Ly we my we mi av w ना महिष्या मा विषयि मी में प्रांत นุการ นาทุน สา อ พชิ บุนา พ°บา พชิ พ่า เร็พให่ (ษนิ ดหี พ บ ช ปิง นัง า र्द्ध के में कि व्यक्ति भी ने ने ने का मा के हैं નાર્ગ જી માર્જા મારિ ઘું માં મા મારિક માર્ધ કર્ય שא מאו שלים שלים שליו שליו שליו שליו √ ਪ੍ਰਸ਼ ਕੀ ਦਾ ਕੀ ਸ਼ਿਲ੍ਹੇ ਦੀ ਸ਼ਿਲ੍ਹੇ ਪ੍ਰਸ਼ ਨੂੰ ਘੇ ਅੰਘੇ ਘੰ दिले मार हा। महि महि कहि हा महि लाम मार्स पर कि मिर् कि वार्णा भी ने पण् कैरिन ਅਮੁਦੂ ਿਲ ਖ਼ ਅ ਰਿੰਦੇ ਰਹੇ ਕਾਈ ਪ ਦਿੰਦ ਪ੍ਰੈ ਪੰਜੀ ਹੈ ਹੈ ਅੰਅ ਅ; ឃ៍ । ਅਸ਼ਿੰ & 6 ਨੂੰ ਸ਼ਿੰਦੀ ਸ਼ਿੰਦੀ พูด์ ช สุโล พ พ พ เ ช พุโล พชิ พาทุโล ษ์ เกูล์ เพย็ดห์ คูห์ เกูล์ เหญฑ์ผ भी है के कैर किएमा क्रिय फर मारे फर माद्रे भी कार भी भी भी मह मार्ट भारत भी के भारत भारत भारत ที่ พืช ชาทิเบ

350. บ้านที่ผี พ\พ์ บ้าปิ่ง ผู้งัชชี ๔๗๘ บุทด์ ที่ผักด์ หักท์ หไท์ เอง์เอา ๔๗ ๔๓๕ หักกับ บ้านผักบชิ เอง์เอา เอง์ เอชิ ปิชี เอลิ เราหัก เอาหูลิ ปิชี ๕๕ชี เกาย์ เมลิ อน้ำ เอุ สา เอเพลิ ปิชี ๕๕ชี

they decided to send an expedition against the enemy. The Buragohain ordered the Dekā Phukan, the Captain Gohāin, the Saru-Abhoypuriā Rajkhowa, the Bar-Abhoypuriā Rajkhowā, the Pāni-Abhoypuria Rājkhowā, and the Subadars, Bhamarā Sing, Bajupuriā, Rupsing, and Binasing to proceed against the enemy. With them, the Rājkhowas, the Hāzarikas, the Saikiās, the Barás, the Dhanudhariās, and the Hilaidāris were given. The Barnadiās, the Bāntungiās, the Tingkhangias, the Mohan and Deodhai Sengdhowa Phukans, the Bar-Bailung, and a number of Brahmins, Ganaks, physicians, and labourers were directed to accompany the expeditionary force. Our army took an advance march and approached the fort of the enemy. There our army made a stockade and halted. Sengfaläringgäm was living in the fort. He placed cannon at the side of the fort and remained in for a long time. Our men made no attempt to fight with the enemy and consequently the fort remained untouched. Bhamarā Sing Subadar, being infuriated with rage, advanced with his men and laid siege on the fort. He made his men to fire large cannon to the fort. A breach was made and our advance guards entered into the fort. Sengfalāringgām Lamāo was obliged to leave the fort and take to his heels. Our men entered into the fort and took possession of all the properties, including cows, buffaloes, ducks, fowls, paddy, and All the houses in the fort were barnt down. Then the Dekā Phukan and the Captain Gohāin with all the Rajkhowās, the Hazarikās, the Saikiās, the Baras, and others, returned to Jorhat.

350. In lākni Kāsheu (i.e., in 1796 A.D.), the Mataks dwelling in Bengmarā revolted. They took one Bharathi as their Raja. Then the heavenly king and the Burāgohāin ordered the Dekā Phukan, the Captain Gohāin, the Rajkhowās, the Hazarikas, the Saikiās, the

Lum Lw พชิ พชิ พชิ พติ เพชิ พูนิ เ พืบ ; ระ ปนา ปษา &า พริ นุ ภ ปอาพุ บุ & นุ ภา દીઈ મીંધે પ્રાંતા અંધા પ્રાંતા માલે દિલ भार्मा वर निर्मा मिर भी भी भी भी भी भी भी क मेर मिरि मिर्म के मार कर मेर किरित मिर्म สา ปราหนิสุน นทนิพชิ นที่ เมส જે મારે ૧ માર્જા મારે ક્રા ક્રેરે ક્રાપ્ટમાં ક્રમ[ા] ਅਦੇ ਅਦੇ ਅਦੇ ਅਵੇ 1 ਪੁੱਸ਼ ਅੰਪਾ v 3 ਅਦੇ ਅਮ ਲੈ ਅ ਖਿ ਦੇਸ਼ ਨੀ ਅਉ ਅੰ ਦੇ ਨੂੰ ਦੇਸ਼ ਨੂੰ ਅੰਬ ਰਹੇ ਸਮੂ ਪਾ ਥੈ। ਪਾ ਮੀ ਹਿ ਲੀ ਦੇ ਚੋਵੇ ปษเ£เ หน หา้า นอู หน้า หนั หนั หน้า หน้า ปลาซ พอโอบา ชน บู หนท พาท ปลา พนิชุท์ พนิ เพื่อ หืพชิ บุณ์ ซุท์ หุฬ पर क्या मिंद्र अपना अकी की काम ! आहे का ਕਿੰਦ ਸਿੱਚ ਪੰਲੀ ਕੀ ਸ਼੍ਰੀ ਨੂੰ ਸ਼੍ਰੀ ਕਾ। พह भीर की है के बा प्याद कर 100 कि भीरे फार्स के किरे का भी भूकी फाँ एं किरे ਲੀ । ਪ੍ਰੈਲ੍ਫ਼ਿਲਿਓ ਲਾਲ੍ਫ਼ਿਲ੍ਹ mý ਅੰਫ਼ ਲਾਲੰਫ਼ भी दे दे देश देश के किए कि एवं कि कि कर भी भी में पर महि मार्व भा का भी भी भी भी √ท_{ีโไโ}

351. If white mit whe open mit whim whim for a white anyl for whi and wolver we will with the wind the strain of the ship of the wife with the white w

Baras, the Dhanudhariās, the Hātimuriās, and Subadars, Bhamara Sing, Bajupuria, Rupsing, and Bina to proceed against Bharathi Raja. One body of each of the villages Barnadi, Tingkhang, and Bantung, the Mohan and Deodhai Sengdhoā Phukans, the Barbāilung, and many Brahmins, Ganaks, Bezes (physicians), Ghahis (grass cutters) were directed to accompany the army. Our force marched day and night and arrived in The Matak Rajā, Bharathi, Bengmarā. came out with his force and attacked our army. Our sepoys fired their guns at the enemies. One of the bullets struck Bharathi and he fell dead. dead body was taken in a boat and sent down. The dead body was carried to Garabhaga where it was burnt down by the order of the Burägohāin. Then the Deka Phukan, the Captain Gohain, the Rājkhowās, the Hāzarikās, the Saikias, the Baras, and all others came back to Jorhat.

In lakni Kāpshingā (i.e., in 1797 A.D.), one thousand Bārasiringiās revolted in Sadiyā. The Khämti Bura Raja, Pāni-Narās, Fākiāls, Miris, Misimis, Muluks, Tekeliā Nagas, and Abars joined with them. They assembled together and speared to death the Sadiyākhowā Gohain and took away his wives and children. The news reached the Burāgohain and the king. They called in the Gohāins, the Phukans, the Baruās, the Rajkhowās, the Hazarikās, the Saikiās, Baras, and others and held a council with them. It was decided to send an expedition against the insurgents. Then the Buragohain directed the Dihingiā Phukan, the Nãosaliā Phukan and the Neog-Phukan to proceed against the cnemies. They were given a company of sepoys, the Rājkhowās, the Saikiās,

મુક્તિમાર હિયા કાંગામાં જિજી જે જે માં าอุทธุ์ ส์ หุริ หุ ส เ พืบ (หื พุบเล็ห์ પદ ખીર્ભા પ્રામાલ મીરે દ્રાપ્ટમાં દ્રાખ પ્રા mg vol ma ne w' v' મીઠ ઢીં wg દ્વા ਲੂਫੇ ਅੰ ਅਹੁ ਅੰ ਅਹੁ ਅੰਸ਼ੇ ਅਤੇ ਅੰਡ ਲੀ ਅੰ પૈયાર છે મીઇ લાઈ માર્લ કરી માર્ર અર્જા છો છે ล่า พง ์ ง่าง พริ เราร์ ซีซิ พ้า พ้า บ้านุนิ พริ สิธิ สิธิ หัก ฟะที่ ปลา พริ ชาที พริา mi Lé wi भ अहि भ का भी की परि ए ए พริย์ หู้ ห่อง พอโพา เพื่อ พริษ์ เพรา भिष्य में की मिल है हा भी भी कि की भी प्रकेश में नेका भीर्म नेका एमें महि में नेमा ปลา ชช ปช พุทิ m; ชิทิ ชิ เ mุติ &6 कि भी करि भी की निर्ण की निर्णा है वार के भारत कि में अदि का मार्थ में ณะ พบฐา ร ณะ พพพ พ พ พ พัง พ लिसिस् असे वर्ष किए कि मिरि क พใช้ พาณ์ บ

the Baras, the Dhanudharias and the They took all the necessary Hīlaidāris. provisions in big and small ships and proceeded upstream the river Brahmaputra. Our men arrived in Sadiyā and halted there. Then our army attacked the enemies and killed a great number The Khāmti Burā Raja, the of them. Narās, the Fākiāls, the Miris, the Misimis, the Muluks, and the Abars made a furious attack but our army remained firm and got a complete victory over the enemies. Our men captured the Khāmti Burā Raja and a large number of Naras, Fākiāls, and Muluks. With the spoils of war and the eaptures, our army came back to Jorhat. All the spoils and the captures were made over to the Bura Gohain and the king.

352. Sometime after, the king and the Burā Gohāin considered the ease of the captives. It was decided that they should not be headed but they should be re-established. Orders were passed to erect Bapu-Chāngs (buildings with raised platforms for the residence of the Nara-Bāpus) near the Simaluguriparghat (Simaluguri ferry-ghāt) of the Disai river. Some were established at Buruarani. Some were given to the charge of Nafaniār Phukan. The Tekeliā Nagas were placed at Tangthali. The Muluks were stationed at Marangi. The Pani-Narās were established at Titābar-In the same year, one of the family of Kuaigayan Burā Gohāin, was made Sadiyākhowā Gohāin. The Burā Gohāin gave him proper clothings, gold ear-rings and gold bracelets struck with diamonds. He proceeded to Sadiya and stopped there. He was known as Barirputek (son of a widow). For three years, he remained as Sadiyakhowā Gohāin. The Dihingia Phukan the

353. પું ખારે ખારે હું ખામાન નીરે &ં บเล็ษที่น ทั้งที่ บุ สา พร์ ชุติ 🕬 ชนาหา หังท์ นุ สา พชิ พินิ รู" (พินิ दैवाँकी है भी निष्ठी निष्ण निष्ण एह જારે મેં જે બામ પહેં મહેળા મહે પહેર મીરે 1 है भी की है का है का है कि है कि है की है कि ณฑ์ งต์ ซ ฟ ซ์อ์ พ พน ซ ซ ซ พ พอ์ พ LW 106 मेर दिए भ Mi 4% M A บาน ษาทา พอง ษนิ ปลา ปพาหา พองเอา พอง रें जिल्ला के में में पे के में में में में में પૂર્વ મીરિ પ્રાથમિક અરિ ભામાં મીર્ક જે જેલ บุรุ่น ษัญนา เอริ เพพา พอง เพพา ชา พอง ษัน नेन नेपामा न्द्र नेप्यू म भी नेपा नेप्य र्याम राष्ट्र राष्ट्र राष्ट्र प्राप्त प्राप्त राष्ट्र राष्ट्र भूमी भे फर्व फर्र भी है क्यू भे फर्स भी 1 m; फूर कर्ल कर नेमा भी मर फूर इमार्ट कुलूकी किस भी । भार किस अर्थ के कुलूक है ฟพา บเต็ษทีก พธิ พ< ห< บ ชิ บู าวยี หริท์ หรือ หริท์ ณ ท ู้ บ

354. બીર્ર મીર્ર માર્ગ મિર્પ માર્થ માર્ગ મિર્પ માર્ગ માર્ગ

Nāosaliā Phukan and the Neog Phukan were putting up with the Sadiyākhowā Gohāin. The Nāosaliā Phukan was a descendant of Klangsheng. He died when living with the Sadiyākhowā Gohāin.

Then in lākni, Mungrāo (i.e., in 1798 A.D.), there appeared one Pani-The Gajalā Mahanta joined with him. They began to preach a new form of religion, ealled Ritiā. They converted many people of the country. their disciples, they used to indulge themselves in holding great feasts in the night time. All of them ate and drank together without any distinction of easte or creed. They, then, conspired against the king and the Buragohain. The news of this conspiracy reached the king and the Bura Gohain. The latter sent the Dolasariā Bara, the Kukurāchowā Barā, and the Chāo-dāng Bāra to seize the eonspirators. The three Baras, accordingly, proceeded against the conspirators and captured them all. All of them were produced before the king. The king and the Burā Gohāin asked Panimuā and the Gajalā Mahanta why they conspired against them. They were found guilty. Panimuā was heavily chained with iron fetters. The Gajalā Mahanta was placed on an ass and to forest. The Burāgohāin ordered his men to punish the Pānimuās (the disciples and followers of Panimua). The eyes of a number of Panimuas were extracted and the men were driven away from their homes. A number of them were executed in front of the gate Many were impaled to of the city. Pānimuā was not beheaded. He was heavily chained and put in prison where he died without food and drink.

354. The Burāgohāin Dāngariā said to himself. "I am like the king himself but I have done nothing to perpetuate my name." He then, called in the officers and the Mohan, the Doadhāi, and

में में बार्स क्यां क्यां क्यां क्यां में क्यां वियां क्यां क्यां

355. ਪ੍ਰੈ ਅਸ਼ਿੰ ਅਏ ਮੀ ਨੇ ਖ਼ੁੰਸ਼ ਅੰ। ਪ੍ਰਾ MHWI Mam 186 Whi of at of of the ษ์ก พพ้า ช ช พ พ บ เ บุพุธิช์ พ (๗ રાગાંભી પ્રુત્રા પર્નાખી ભાવે ૐ પર્તા £8 mg vi mg wm mg, ના ના हैं में हिंदी से मेर्ड देर कहा दार आरे । भी ก หา ซิชิ พ man หา หา หา บ้านหางชิ พรท์ พาธ์ ฟิล์ ฟิล์ &6 ฟิล์ บู้ mg พรท์ พบังชา บัพชิ หา ณ พลา ปิง รู่ลิ พ่ื่ด์ ษติ พุทภ หชิ อะ เ พชิ คว อติ บาท์ พี่พักร์สาร์ จาก บ้าน บ้าน หา้า ส महि नेपामी। एक वामीपा मिर्म भर्त वर्ष นไท์ งพ เอลิ พลิ พ ๆ พลิ &6 งพา ซอิ พีรำ พ.ช พีเจา บาหี พัพ ีฟพา องท์ หาที พ่อ หาที พริ ปาท องท์ น ปา จาก บูนป่า พรุ เอริ เอลิ พลิ เช ชพา พ เพชิง บำทำ พฤทธิ์ ซุโทร์ สโา พ m mi & p mi p บ ข mm ห งm ยืน " ห น บ นโล อพ์ เ พ ณ ป ปราหา ยิพนิพชิงภูพนิชิพริสาคริ ที่ เพางท์ พนิ & บ พ หาง ปิ ผู้ ง งา ार हाम नेप्याम नेप्या भी भी भी

353. รำ ทำ หว่า ชิติ พงกับกาพง้า เช่ง ปริกา ปี พรทิตี ปริทา ปีลี ปีเด็ต ตั้ง พงกับกาพง้านริปิชิ พริการ หา้า บุริเทิพิกา the Bailung Pandits and consulted with them as to what permanent work he might do. According to the advice of all the officers and others, the Buragohain commenced, on an auspicious day, the construction of a new town in Basa in Jorhat. Mounds were raised all around. When the ditches and mounds were finished, a large royal building and a Holong were constructed. Many other buildings were also erected. When everything was ready, the new town, called, Nanagar, was occupied.

355. Sometime after, in the month of Dinshi (Fålgun), the Moāmarā Mataks and the Kachāris living in Nowgong, revolted. They burnt down some villages. Then, the Guahatia Deka Phukan and the Dolasaria Barua, consulting together, collected a body of men and proceeded upstream the river, Kapili. They arrived at Nārikalguri where they constructed a fort and stopped in. For sometime, there were skirmishes between the enemies and our men. Both parties used guns and bows and arrows. Then in the month of Dinchit (Jaistha), on Hindu, Sombar (Monday) and on Ahom day, Plekmit, our army advanced upstream the Kapili river and attacked the enemies at Sängchaki. The Mataks and the Kachāris came out in a body and made a furious attack on our army. Our men could not resist the attack. Our sixty sepoys and a large number of men were killed. The remainder of our army dashed in the water of the Kapili. Half of our men was killed. The Dekā Phukan fled downward with the remnants. The Dolâsaria Barua with two men on horse managed to cross the river and fled. He arrived in Rahā. The Dekā Phukan returned to Gauhati. The Dolāsariā Baruā took shelter in Dulälmadhab

356. The news reached the king and the Burāgohāin. In lākni, Plekmit (i.e., in 1799 A.D.), in the month of Dinkāo (i.e., Sravan), the king and the Burā

บุหลิ พษิ ผลิ อุหา บุฟลิ ษีใช้ ปุ่ญฟา รัช พุทิ ฟอ์ พุทิ พชิ ฟูง ระ พ พุติ ບໍ່ ກາ (ໜ້ ໜ້ ກາ 🧀 ຂໍ້ ພ ໃ ທີ ກຸ ທີ ປີ ໃ ພ พณ์ พ้ พ้ พ้า ปิง ผู้ผ่าง พื้น บุรร์ भारत मा व्यक्तिमा के महिना के भारत माहि भारति જ જે મારે ખામ જાલ જ માલે જ જૈરે ખામ માલ ห็พา นาส์ที่ นุ ภา ชนา หมืองร ए (भी (का भूमरे क जा। नेका ने भारती भी भूमरे น สา นที่ เหลือส์ แล้ หะสำคัง म भ्राप्त कर कैंगर ए म नेना के एर्न फ्रुं कैं भें ए जा। है के हैं भें भरे भी भी भी ਕ ਮੀ ਦੇ ਹਵੇ ਅੰਵੇ ਸੀ ਅਦੇ ਅਦੇ ਘੰ ਮੀ ਅੰਘ ਮੀ र्थ कि कि प्रकार्य मिरे नेपाया । १०६ मारे द्वार्थ भारी निमित्र निमित्र क्षिया भारती भारती भी है भी พุพ พ่อ พุพ พธิ พ่งเห็ ๖ ๑๐ ๓๐ ๑๐ ๓ ខ្សាំ ឃុត្ត ក្នុវុស្ធិហា មុវុឃ ឃុត្ត ក្លុវុស្ធិហ៍វុ र्या द्वा एक प्रदेशिया प्रेश भी भी राम ญฑา นาร์ บชิ พรุ ญภิ ชาร์ ต ชาทา wif mis or w जा। की की की भी भी ने पीन દું માર્દિ દું પર પે બા ન બાદ માર્પ મે બા में की मा का एक महिम एरिमार्स જ mg d&in rate of the mil

 Gohāin ordered an army to proceed against the insurgents. The Captain Gohāin and the Dayangiā Basā Rajkhowā marched down with an army and five Jāmādārs. They arrived at Khagarijan where they erected a fort and lived in. In the month of Dinshipit (Ahin) the Moāmarīā Mataks, the Kachāris, some Dhekeris, the Lālungs, the Nagayan archers, two Kachari princes, one Ghiladharia Hazarikā, two Jointias, Apathakhrumdang and Phatikā Khrumdang, Barjogdhariā, Majujogdharia, and Sarujogdhariā Mataks assembled together and burnt down villages. Our Basâ Rājkhowā and Kāodai Merāghariā Dhanudhariā Barbarā with their attacked the enemies. army Mataks, at the head of Barjogdharia, Majujogdharia, and Sarujogdhariā, attacked our army. Our army fought a hard battle. In the struggle, Barjogdhariā, Majujogdhariā, and Sarujogdhariā fell dead. The Mataks fell back to the side of the Kallang river. They lost twenty persons. Our men got a victory and obtained possession of four guns, four swords, and five spears. Mataks fled to Raha and halted there for a night.

Then the Kachāri princes re-357. turned to Sāngehaki. The Basā Rajwith the Dhanudharias, the khowa Hilaidaris, and the sepoys advanced and arrived in Raha. There he erected a stockade and took his station. Captain Gohāin and Kāodai Barbarā with their Dhanudharias, sepoys, and attendants proceeded in a body and came to Biraharbejia where they made a fort and stopped in. The Mataks and the Kachāris came out in a body and down the villages, Pāthari, burnt Patani, Hingia, and Bheleuguri in Nowgong. The Captain Gohāin, the Dhanudhariā Bara, the Hazarikās, the Saikiās, and the Baras refrained from fighting

ស ស្រា ៤៣៨ ២៤ ភា ្រំបើមា ២៤ ភា จ่าง โทโร๊ อุ ๕ ษนิ ส พริ ษนิ พุทิ ห ซ ษ ฯ พืชา พริ ลท์ พธิ ลนิ อุหา พชิ भार दिला भार के किर किए भी किला अप कि र्रा नेपा परि की भी भी। दिशे भार पूरे भार ค ห เฉพ เพ พง์เดา พง์ เฉรียใช้ า บู้ พów) พó wई भी है के दें हैं। भी हिंदी में में दे में ये मिर्स में या जिल जिल्ला वा वि ช หางใช้ พให้ ๆ บ้านหน้า ช ผู้หรื หมู่ที่ भी भार्ष भारी भारा है है भी भी भी भी भी भी भी भी ਲੂ ਨਿਆਂ ਅੰ & ਨਿਆਂ ਅਨੇ ਜੈ ਨੇ ਆ? ਆ? मिर्व क्योर के नहां निर्ध एक में निर्दा नेमा ฟอ ซีฟแล หา คูล ซีซี หนี หา้า บันบุทูติ ช์ หรู้ ห ้ เอฟติ ปิชิ ปชาพา ๕ฑ์ หัง ปรา mb an on L Lib Lom LW we mit માં માં માં માં મેં જઈ છું જેમા & લેમ્ટ માં भर्क भर्र भा भि भे देखा प्रभा के फार्मी ชา นาทัย ปริกาษ์ เด่ย อหาง ช ਮੀਰ ਸ਼੍ਰੀ ਜ ਅਨੂੰ ਸ਼੍ਰੀ ਦੀ ਦੇ ਜ਼ਿਲੀ ਮੀਏ ਕ੍ਰਿੰਘ। ਸੀ। 12 में। एरि भी जहिं। एरे भार्मा Wo wing of ਹੱ m() ਲੀ ਮੁੱਸ਼ ਪੁੰਸ਼ ਸੁੱਸ਼ ਸੁੰਸ਼ ਸੁੰਸ਼ ર્કેદ માં, માં 1 કરી ક્રેઈ મઈ મારે મછે માંદ્ર राष्ट्रिक कर एर वर्ष इंद्रिए एँ फूर्ल किंद्र महि म र राष्ट्रि भार्ष भे भी भार्षि भू कि भू भी कि भार्षे พืช พัพ (เมื่อ เปอ เนื้อ เมื่อเหลือ บ้ ાં મીર્ણ જોઈ જેળાં માં જાણા જો ખૂ જો છેઈ માં માં માં પે મીઠ વાઈ જી દિ જ માં पंभाक भारत प्राप्त प्राप्त कि कि प्राप्त भारत के भारत प्राप्त भारत के भारत प्राप्त भारत के भारत भारत के भारत या एहे मार्थ भी भी भी है है के व्यक्ति र्भा भेषा भेषा के क्षेत्र क्षेत्र भेर्ट भारे प्र ਦੌਲੀ ਅਦੇ ਅਦੇ ਵ ਅਵੇ ਲਈ ਮੁਹਿਰ ਅੰ ਮੁਸਲੇ ਅੰ भार कि भी พุที หรื ณ้ พุ เพชิ พุธิ ณฑ์ น พัง พ้ માર્ક જેમાં અમાં 1 માઈ ભર્વ અપે મર્ટ ઈંદે મા

and after consulting amongst themselves sent the news to the Buragohain and the king. In due time, the news reached the king and the Burāgohāin. In the month of Dinshipshang (Kati), the king and the Buragohain ordered the Deka Phukan to go to the war. The Dekā Phukan took with him two companies of sepoys and a body of Dhanudharias and other fighting men. He put all the necessary things in a ship and proceeded down. He arrived at Dakhinpāt Birahabejia where he threw up a fort and lived in. The Dekā Phukan called in the Basa Rājkhowā. The Captain Gohāin, with the Hazarikas, the Saikiās, the Baras, the sepoys, and Naguyā Dhanudhariās joined with the Dekā Phukan. Next morning, the Dekä Phukan, the Rājkhowā, and the Captain Gohain with their men took their march upstream the Kallang and arrived at the border of the Kachari country. There they made a stockade and halted. Then the Dekā Phukan renewed his march and arrived at Loharpathar, where he halted with his men by erecting a stockade. A band of our Dhanudharias was out for watching the movements of the enemies. The Mataks suddenly fell upon the party, killed three or four men and took away two spies. The Dekā Phukan advanced upward and came to Tetelikhanā. pitched his tent. Therefrom, he renewed his march and arrived at Charăisaghi near the Kapili river. Here he threw up a fort and took his station. Then a body of Kacharis came stealthily in the night time and opened fire to our men. Nine Dhanudharias and four sepoys were hurt but they received slight wounds. One Dhanudharia and three water-carriers were killed. Captain Gohāin remained in the fort. Then the Dekā Phukan and the Basā Rajkhowa, with their men, retreated downstream the Kapili. Two of our men were shot dead by the Mataks. The Dekā Phukan with his men came to a turning of the Kapili and halted there by making a stockade.

while mile of officers with the company of the comp

358. ช่ พลิพชิ พุทธิพชิ พลิท ที่ ญ พหิ พธ์ ษูต์ ชุงา๕ พา๕ พุบาน หา พุชิ भारत मिर्ट भी भी । विराद्ध भी के छोटे भी है ₩ & 3 kg ng mg dron & agm dron b; น่อำ พบิ จาร์ น จาก บ็พ ป เ น่อ์ น ค าร์ ਮੁਸ਼ ਕਿ ਗੁਲ ਅਹਲੇ ਅੰ ਲੂ ਅੰ ਚੀਏ ਆਂ ਅੰਹ ਪ੍ਰੈ พุทิ พ พุทธิ์ ชุ ชุพโ พุทธิ์ มิธิ राष्ट्र भार दिएमां दिए फे प्रेर मार ए भी के ता के जिला प्रके ए जेंडे की है के पूरा บล์ หากหาชิ หากา บันนิพชิ ปน an vo any wi Le mi ve mi dan h भीर्भ भर्क भर्भा विठा द भार्द कि छि क क्षेत्र आहे नकी क्षेत्र के में के व भीक परि निष्य भी में भी मारी निष्य र्या रिका रिकार भारत के अप के प्राप्त के प् ที่ บุส เ ห พุธี ผูพ์ พ ร ป ซ ป ซ์ भिर्ध भी भी भी भी भी की दी है। भी अभा ਸਿਊ ਸ਼੍ਰੇ ਅਦ ਸਿਊ ਸ਼੍ਰੀ फ्लाई ए ए का भारे मह भी भी भार्क भी 1 บ้านที่ พื่นทู่หับ เหล่า ห้าทั้งผล่ ดห ปร สมบานชิ m เพ็บ เระ ปก เพื่อ માલિ પ્રાંતા મુલિ √ જાૂમા′, માં મર્ટ ઇંદે પશ્ mar mil 11

358. Then the Barphukan ordered one Brahmachari Gosain, to proceed. with five companies of sepoys against the Mataks and the Kacharis. The Brahmachari put necessary provisions and war materials in a ship and advanced with his army upstream the river Tilao (Lohit). He arrived at the mouth of the Kapili river and, therefrom, he proceeded upstream the Kapili and came to the village Chāokarā. There he made a stockade and stopped in. He sent Katakis to call in the Dekā Phukan and When the Dekā Phukan, the Basa Rajkhowā, and other Hazarikas, Saikiās, and Barās joined with him, the Brahmāchari renewed his march and came to Sonāpur just opposite to Nārikalguri. Here he threw up a fort and remained in with the whole army. Mataks and the Kachāris, consulting together, laid a siege on the fort of the Brahmachari. For two days, they surrounded the fort and made several attacks on it. The Brahmachari repulsed the enemies' attack. The Mataks and the Kacharis, being unable to get victory, retreated. Then one Nagarial Mohan Baruā and one Meki Deodhāi examined the legs of fowls and performed Umphā Deopuzā on the side of the Kapili river. Sacrifices were offered to all gods. The Dekä Phukan remained at Chāokarā. Then the Dekā Pliukan ordered the Captain Gohain, Kāodai Barbara, and Fakirsan Subādār to go to and stop at Danbakā by constructing a fort.

359. For two months, Dinshi (Fālgun) and Dinhā (Chaitra), our men remained inactive. One day, our sepoys, Dhanudhariās and other fighting men advanced upward from Danbakā and burnt down a number of enemies villages. In this expedition, our men got two thousand five hundred and sixty

360. ບໍ່ ໝາເຊັ ຫຼື ພໍລົ ກາຊົ ຊະ ກາຊົ ປາຄົ พชิ ปา บ้าทบิดน์ อุห้า หรื พล์ อ บุทิ พ์ ป ชิติ ชิรี ปิติ ป บู พิณิ พ พ พู้ ห์ พู พู่ ๕ิท์ ๕๐ ษา ปิด สิ ทั้ง कारि का कि भीर कि कि कि जा परि हैं की वर्ष भीति एउउ एँ भूति भरी प्रार्थ भीति एति पूर्क क्षारी भी भी की है की भी की की जी जी निक्ष हा आहं छी आहं या की आई भा नि งพ์นิพ์ พู่ พู่ พในิพนิพ์ พัย ษัย ษา เพตร์ ดาษีพา พัธ พัธ พัธ ดาษีพา พ. ษัธ ปนาพ" พนิ พธิ์ พินิ พ ิ พินิ พินิ พิณิ พนิ พนิ พ พี่เ บใจ ผ่ อเช็พา พังพ์ บริษ! ดี ชน 1881 फ मह अमिशा फ मह नेपा का का भै प्रहि ए जा । यहावामी मार्भ मार्क्स 15 ह मं की है की भूरे ने मा में मारे फ्लाई ชุ้นหล่ง พื้น พรินาง นู พู ก ล้ ฟลา ชากา พชิ ชนิ ซี ช สา สา สชาบัทกา ณี ณะ บุท์ ชำ บ้านท์ผู้ พณ์ พู ปิโ ผู้ผู้

cows and sixteen buffaloes. Our sepoys and archers brought the spoils from Devera to the side of the Kapili river. Again for three days, our men set fire to many villages and obtained possession of three hundred and sixty cows. The Kachāris fled away and took shelter in the deepest part of the forest at Deverā. The Dekā Phukan was, then, at Danbakā. The Captain Gohāin, the Basā Rajkhowā, and the sepoys and others assembled together and proceeded towards the Kapili. In a day's march, they arrived at the side of the Kapili. In five days' march, they came to the river, Jamuna. At Nabhanga, they built a stockade and passed a fortnight there. The Captain Gohāin and the Basā Rājkhowā did not stop there. In the month of Dinkão (Sravan), the Captain Gohāin came back and joined with the Deka Phukan.

The Dekā Phukan found fault with the Captain Gohāin for his coming back with the whole force. The Captain Cohāin said in reply that he had come back in obedience to his written order sent with the Kataki and that there was no reason now to blame him (Captain Gohāin). Then the Mataks dwelling in the village, Barthal, came out and pillaged the Devera village. A quarrel arose between the Mataks and the They fought with each other. Kacharis. One Dhajāi Laskar and six other men were killed. The Kacharis of a village fled away leaving their home under the leadership of one Fatinākhrumdāng and one Datuà Laskar. They came to our men and prayed for protection. The Deka Phukan ordered them to go to and dwell in Birahabejiā near the Kalang river. In lākni, Kātkeu (i.e., in 1800 A.D.) in the month of Dinruk (Baisākh) the Dckā Phukan asked the Deodhāi and Mohan Pandits to examine the legs of fowls. Accordingly, they examined the legs of fowls and found the calculation favourable. The Deka Phukan ordered the Captain Gohāin, the Basa-Rājkhowā, and Kandai Barbara to proceed against the Mataks and the

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Kacharis with a force. They took their march upstream the Kapili, river and arrived at the mouth of the Kalang river where they threw up a fortification and remained in. In due course, they attacked the Kachāris and the Mataks and killed a great number of them. Then the Dekā Phukan, the Basa Rājkhowa, the Captain Gohāin, and the Barbara returned to Jorhat with their army.

361. ช พท์ส หณ์ พ สะ ช ที่ ส ਅੰਬ ਵੈ ਖਰੇ ਚੈ ਅਤੇ । ਪ੍ਰਾਹਿਬ ਅਰੇ ਚੈ ਅਅੰਥੈ करि मूर्ण mo an अपे फीर्ण भीर्ण mi &6 ਪ੍ਰਤਹਿੰ ਅੰਖੇ ਅੰਖ਼ ਰਹਿ ਅੰਖ਼ ਕ੍ਰਿਮੰਡ ਚੜ੍ਹ ਮੀਏ र्ध पर भी के। एँ भूर की र फर्का कर ບຮ भी દે । ບ້ານສິ ພຣ ພາເພງ ພາເ ນາຮ મીઈ પર્લ છે મેં પાઈ મીર્ભા મેં લા ઉપે પાજર નિયાન પ્રાપ્ત જાણ મારે નન્ય પ્રાપ્ત અમા પ્રાંભિક મીઈ જાતા જ જાયા છે. પ્રદેશના હાં भूमो नृतुर्ये भर्द दे भूमा भर्द भूमा भर्द พืบเพ็ พุบเต็ พุ สุนิ กุล์เชิ พ" บ" ปิโด กิโต इं फिर फरे व्यक्त क्यीर वं व्यक्ति में भारि इरि માં મુમાં ઇદ માં માં મ પૂર્ય મુધે દૂર મામાં ษ สำ นให้ ชอก พน็ พนิ &โ พิมห์ ส พให์ ปลา พูท์ พลา พิธิบัล ยิชิปลา ชช ฟบ พุธิ m; พ ก พุธิ &6 หาริ หู"ห่ mm w o o Li पी। का भी कि कि ति कि भारत अर्था का किए भी है भी है प्रति भी की की की कि भी की भी भी भी भी भी भी भी

361. Läknis Khutcheu and Rungpläo (i.e., the years 1801-1802 A.D.) passed without any great events. In the year Taongi (i.e., in 1803 A.D.), the Nagas of Baklu made inroads in our villages, They robbed our people of their properties. The news reached the king and the Burā Gohāin, who ordered the Pātar Saru-Gogoi Rājkhowa, and the Saru-Abhoipuriā Rajkhowa to proceed against the Nagas with an army consisting of one company of sepoys and other fighting men. The two officers took an auspicious day and marched against the enemies. They arrived at Sämdharā and took their station there by erecting a fort. The Nagas, coming out of their hill, made an attack upon our men and the sepoys. Our men gave battle. The Nagas, being unable to defeat our army, retreated. Then our men climbed up the hill and set fire to the granaries and the dwelling-houses of the Nagas. Nagas with their females, boys, girls, and children took shelter in the deepest part of the forest on the hill. The Gogoi Rājkhowā captured a number of strongbuilt Nagas and beheaded them. The passage to Bargaon was closed. Then the Saru-Abhoipuria Rajkhowa with the Hāzarikās, the Saikiās, the Barās, and others came back to Bakhi and stopped there. Then three Naga Saotangs eame

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ชิ สั พท์สิ พเบ็พ ดี ๕ ๆ ที่เพิ่าก็เ इगोर्ड बिनान्द भीकी फोर्क भीकी सीर की mi 36 wi no; mi vi the vo mi we? भीन है के एँ भूरे कीर कारण का कि मीर TOH B H H WH TO TOT LE LEW WO ษยิ พาล เพรา พิทิพิยานิ พุษานิ พชิ พุชิ ખાર માલ માં દું પર પાર માર્ગ સાથે લ દું रिए। अर्ड देश्य की स्टिशी भी भी। ए मिरि मुरि क्योरे के मैं निम किस्तु किम एके √ए। दी अप्ति भी मी मी मी पर भी ए भी । ए महें महें लेंद्र नेभी मिंगी हुई निल्मी ฟะเอรา พโอ บู้ หา พโท ปลา ซอ ปบา ਦੂਸ਼ ਪ੍ਰੀ ਪੰਜੀ ਪੰਜੀ ਅਹਿ ਹੈ ਹੋ ਦੀ ਦੀ ਸ਼ਿੰਹ ਸ਼ਿੰਹ ਸਿੱਹ ਜ਼ਿੰਹ ਹੈ ਜ਼ਿੰਹ ਸ਼ਿੰਹ દ્ર ભૂદે દિવા ભૂ મીઠે ભૂ છે છે છે, ભેદે પ્રદે พลิ พลิ ๕๐ ชชิ พชิ ธิ เ บู้ พลิ พชิ માં માર્જ ત્યા કે જાય કે જાણ કે માટે માટે જો કે માટે જે મા น้ำ น้ำ พบเห็นพักษ์ พพิพธิ์ เพชิ พริ พำ บำ

to our officers and prayed for peace. The Sāotāngs were received kindly and a peace was made.

362. In the year Kāmāo (i.e., in 1804 A.D.), the king's son, Sāring Raja, died. His dead body was burnt down. Some bones and ashes were taken to Charāideu and put into grave. On the 10th day, the Dahā eeremony was performed. At the end of one month, Shraddha ceremony was celebrated in the city of Jorhat. A great feast was given to all the people of the country, including the high officers. Silver coins and gold were offered to the Brahmins and the Ganaks. The Ahom Pandits (Deodhai Pandits) were given ear-rings, lands, and gold.

363. In läkni käpshi (i.e., in 1805 A.D.), the Nagas of Tirualiaduar revolted. They entered in our villages, murdered a number of men and plundered the people. The news reached the king and the Buragohain. They ordered one Jāti, Gharfaliā Bara to proceed The Gharfalia against the Nagas. Bara took a few companies of sepoys and other fighting men with him and marched against the enemies. He, with his army, arrived in Daipatang hill where he constructed a stockade and Then he renewed his march halted in. and came to the river, Tiru. The Barbarā took his station at Bhātbāri. The Tirualiā Nagas gave battle to our men. They, being unable to get victory, retreated. They entered into our villages, murdered our men, and pillaged the people. For many days, they devastated the villages and our men had no peace. Then the Saru-Abhoipuriā Gogoi Rājkhowā collected his sepoys and other fighting men and began to climb up the bill. On the way, he cleared the path and made stockades for halting stages. મીં જીવ દું √∞ા માં બ′ ખૂંમાં બ′ માં ર ที่ ซีริ ชา สำ ซีริ พัก พำ ปลอง พืชง निम्न भार्ष निष्ठी निम्न भी भी भी भी भी भी निष्या वार् निष्टा निष्टा वा पर्ट प्रक ปช์ & พช พช พุป พาปพา พ พาห ปทั ที่พรีช อุทธิ ษ (๕ ปพา พ พ ป : ปราพา ชุมเด็ชหว่า ณ มีหรือหรือรู้เล้า พริ कार्म ए my re vi win win rot min &6 भी है एक परि भी र विकास है विकास บ้านุล์ พชิ เอพล์ ษใชิ ปหา& ปทิเษูให้ บะเทีย อสนิ พุทิ ฟร์ พุทิ พชิ พียุหื फे इंग्हें। अहं भी भी भी भी विता एक लेक रे कर निमामिका निवाला भी भीर्म परि ชาย์ เชิก เช้า mia Lo เพียงหื ข้อ เองล์ าริเลิร์ พุทิ หว้า ช่า พุภิ ส์เลิน ห้า พา ก મેપી અર્લ મીઈ કરે 1 પણ માર્લ મીઈ જુનું પે ક્રિપો หาทา พุทิ ฟร์ พุทิ พริ พืบาหิ คริ พ้ क्षीं में बहै m 11

The Tirualia Nagas called in the Sema Nagas to their assistance. The Sema Raja took a view of our force, peeping from the top up the hill. One of our A bullet struck sepoys fired at him. the Sema Raja and he fell dead. enraged the Nagas. They stealthily entered into our villages and killed one hundred men as a reprisal. Then the Saru-Abhoipuria Gogoi Rājkhowā attaeked the Bargayān Tirualiā Nagas, with his whole force. The Nagas, being unable to hold their ground, took to their heels. Our sepoys made a hot pursuit after them. The dwellings and the granaries of the Nagas were burnt The Nagas left their village. Then the Gogoi Rājkhowā with his men came back to Nanagar.

364. Then in lākni Dāpsheu (i.e., in 1806 A.D.), a virulent outbreak of small-pox took place, throughout the country. There were deaths in every house. None could go to see his suffering neighbours leaving his house. The heavenly king whom the Ahom called Shuhengphā and the Hindus Kamaleswar, got the disease, and expired. He ruled the country for a period of fifteen years.

SHUDENPHÄ ALIAS CHANDRA-KANTA SİMHA

365. The brother of the deceased king was made king. He was named Shudenphā by the Ahoms. The Hindus termed him as Chandrakanta Simha. The dead body of the deceased king was conveyed to Mulberry garden where it was burnt down. A mound was raised upon the grave. All the Áhoms, includ-

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ing the Deodhai, the Mohan, and the Bailung Pandits, were entertained with a grand feast by killing buffaloes The Brahmins and the and hogs. Ganaks were offered silver and gold by order of the Buragohain. Another feast was given to the three Gohains, the Barbarnā, the Bhitaruāl Phukan, and other Phukans and Baruas, including Ahom Pandits, the Deodhai, Mohan, Bäilung Pandits. Then and Deagharia Pandits, Kharkhari Barbaruā, and Bar-Deodhāi Baruā worshipped the spirits of the dead and offered oblations.

🖟 366. – In lākni Rāishingā (i.e., in 1807 A.D.), the king and the Buragohain amused themselves in various amuse-They caught fishes, tortoises, ments. and crocodiles in great number. Going into jungles in large and small boats, they killed many bucks and deers with spear thrusts. They also used bows and Thus their amusements last arrows. several days. In the year Mungmut (i.e., in 1808 A.D.), the Burāgohāin got a tank excavated at Hätigarh. On the side of the tank, a temple was erected, in which an idol of Siva was placed. nag (a wooden pole with an image of serpent at the top) was put in the middle of the tank. Then the tank and temple were dedicated to Siva. Brahmins and the Ganaks were offered silver and gold. The females were given silver coins and cowries.

367. In lākni Plekshān (i.e., in 1810 A.D.), one Mungklang, one Hingjepimung, one Hingkak, one Phāke Phukan, and one our Shengphaduigām, Nara Katakis, arrived in Mungdunshunkhām (Assam). They brought with them two letters and came to Jorhat. The king and the Burāgohāin ordered Nārāyan Chāohing Phukan to proceed on a sedan and escort the Nara Katakis. The Burāgohāin directed the Phukan to take the Katakis to the Rangghar where an interview with them was arranged. The

ખૂખી ખઈ ખૂરે મીરે ખરે બખો આ મ દ્વરે ษฐติ ๕๙ พให้ หาพ เหตุ พาษา เหตุ भार्म ए भी के अह सह ल दि सि कि માં માર્ટ માં ગામ માં વિશ્વા કરી વેમાં મેઠ เพีย รู้ เล็ก พโก ปียินติพลิก พังท์ इवि ए। एवं लाली । वहीं एकिए। भीवे वहीं एका ਅ ਰ ਅ ਅੰਹ ਸੀਏ & voivor v'm; ਨ મીઈ જાર્ય મીઈ પણ માં ર કેઈ કરે છે જોઈ છે પ્લં કરી માટે પારે માટે પ્રણામાટે કે પ્રાથમિક की है पर कि के वा में कि कि कि कि कि कि भीरे भरे भरे भरे दर्जा 12 में दर्ज दर्ज दर्ज भाग भ भी रि इब अबि के खबि भी भी भी भी भी भी भी भी માં માં દિર કર્યા કાર્યા કાર્યા માં માં માં માં માં માં พ้อ เชีย พิธ อา รี พา บ บ พุธ พริ ๕๑ निमा भी है भी भी भी भी । जा भर कार्म भर के ਪ੍ਰਤੀ ਸੀ ਹੈ ਅਤੇ ਪੀਏ ਨੀ ਹੈ ਦੀ ਜੀ ਦੇ ਅਤੇ ਹੁਕਾ ผู้ชิงญางใต้งอง พ้า งอง งาร ซึ่ क देश भू ए भिष्युमा प्रत्ये भू देश के หม พ่ำ นุพุธ พชิ บุ น์ ฟาท์ พับเห็ บารู้ ฟทาบ विद्यापन जयन

Katakis were accordingly brought to Rangghar. The Nara Katakis said as follows: "Our country has been devastated by the Mantaras. The news of the fame of the heavenly king has reached our country. Our brother king is in an exalted state. Our king has fled to Kheh country and taken shelter there. Our nobles having had a consultation amongst themselves, have sent us to our brother king for asking for help. fame of the Burägohāin has spread far and wide. We have, therefore, come to Mungdunshunkhām to ask to assist us by giving some companies of sepoys, so that our country may be saved from the oppression of the enemies." The Burāgohāin consented to help the Naras. Then it was decided to send an expeditionary force. The Burāgohāin gave silver, gold, and good cloths as presents, to the Katakis. The Katakis were very much pleased to have such a kind reception. One Nuguri Baruā was ordered to take the guests to his home and give them lodging. Sometime after, a few companies of sepoys were directed to go with the Katakis.

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The heavenly king, Shuden alias Chandrakanta had one Satrām, the son of one Bhut Kukurāchowā Barā in his eompany. Satrām became a bosom friend of the king. He was made Säringīā Phukan. The king and Satrām used to sit together and live together. This action of the king was not favourably looked upon by the Buragohain, the Bargohāin, and the Barpātra Gohāin. The three great Gohains were offended. They said that they could bow down their heads before the heavenly king but not before the son of a Kukurāchowā (fowl-keeper). The king paid no heed to the words of the Gohains and began to show more favour to Satram. The king allowed Satrām to sleep in the same room with him. In lākni Katrāo (i.e., in 1812 A.D.), the Barphukan gave his daughter in marriage to the Dhekial

น เพลา นาท์ส เพาท์ เช่น นาท์ส เพ่น เพ่ พ สุดา น พ พ พ พ พ ง ช พพนิ ดง น फार्ड सूर्व दुर्फ र्स्ट र्रफ्श man फ्रीन्ट्र्म पर स्वी भूर्ण परेंद्रे फर्का भी फीरे बहे। भी भूद्रे भरें นุด์ หมูท์ ษย์ หุด์ & ฟา & ซำที นาทูย์ นา करा निम कि एक भिष्क पह के अप कार्यर หเด้ ษุ๕ที่ ; พาบลิ พุทิ ษลิ พุ ส เ รุพา निज्ञाकी मंद्र चित्रमें पर्व जा। न्द्र भिष्ठ निष्णा न પ્તા દ્વારે દ્વારા અમા જ જાઈ મીર માંઈ મેઈ મિંદ્રી દુ છે. મુંદ્રે જી છે માર્ક જો છે. જ્યારે મહે ફેર્લા પ્રાંત્ર પહેલાં મહે પારે મીરે में से प्रेंच होता होता हैता है भ दे में wii m' wह mह नाा m' wह र um 1 45 महि wow wह में भहें। wo m' दिल का फर्क मार्क भिन्न मुक्कि W दि ชีทา เฉพนิ ชช ดา ปหา พี ปนาสา √ રા&ા ભા માં પુંત્રાફ મારે માં માં જે લા भेरि एवं भी कर्र भी दि दें देव भी कर्र भा

Phukan, a son of the Burāgohāin. In the same year, a daughter of one Likhak, a disciple of the Dihing Satra, was taken by the king as his wife and made her Barkuari (chief queen). Sometime after, the king made the Barkuari Parbatia Kuari. This action of the king was not approved by the Buragohain. Then Satrām Dihingia Phukan, one Budu. son of one Mathan, one Labang Hatimuriā and his son, one Banchi Dolākhariā and a domestic, named Lakhi, formed a plot against the Buragohain and sought an opportunity to seize his body. Hearing the news of the conspiracy, the Burāgohāin became infuriated with rage. Those, who formed the plot, were arrested. Some of the conspirators were beheaded, some were beaten to death, some were hanged and some impaled. The mother of the king asked the Burāgohāin not to put Satrām Sāringiā Phukan to death, so his life was saved but he was driven away to Narāmarā. Then a news came that he was surrounded at his home by some Nagas and put to His properties were also taken death. away.

In lākni Khutmit (i.e., in 1813 A.D.), the son of Kenduguriā Poāli Gohāin Barpātra was made Barpātra Gohāin. The Burāgohāin found fault with the Barpatra Gohāin. The latter, being afraid of the Buragohain, fled to Ganhati and took shelter in the house of a female. Then the Barphukan, called Badan Chandra, was suspected as one of the conspirators against the Buragohāin. The latter sent some officers to arrest the Barphukan. The Barphukan got scent of the plot against He fled to Bengal. Then the Burăgohāin appointed the Dihingia Naphukan as Barphukan and sent him to Gauhati. On the arrival of the new Barphukan, the Barpätra Gohāin got frightened and fled towards Bengal. The Dihingiā Rājkhowā made a hot pursuit after him, but unfortunately he slipt his feet and fell into the river Mānhā. Some Bengalis recovered his body and put in a grave. When the

370. પ્રાથમિક માર્જ માર્જ જે જે บ้า จากเพ็ จากุณ (พ (หอ้า ห พ Æਏਂ Æố voá wán voá nã voá ng ng thể với บุร พง์ ๖ พุ งา ห์ณ์ รุ เวโต งลา ป नेमा में भी में मों। नेमा में नेमा का भी หธิ อา พ ี ศพา &พ์ พนิ ศพา ออิ พ พนิ ਅੀਆਂ ਦੂ (ਸ਼ੁਰੂ ਸ਼੍ਰੀ) ਨੇ ਦੂ ਸ਼ਿਰੂ ਲੀ ਉ ਦੂ ਕਾਂ (& (Whin b ឃុំធ b (Mi mi) ប្ខំ m (ឃុំម นงูพุธ พุธิ พุพิ ษธิ พุธิ ชิ เ พุธิ ชุ ทำรุ ਅੰਦੇ ਪਰ ਤੱਕ । ਆਜ਼ਿਲ (ਖੇਜ਼ ਝੂੰ ਲੈ ਆ ਆ w พื ดหิ หุ บ พ หุ ห ป พา พัง ห บุพนิ พชิ के ब कि ने ने में भी ती ती मांच महि मांच พุธิ พุ ท พุ งาา บล พอ ซ ซิลิ งหา र्धि मा निम्न परि कि कार करें। परि कि थर्भा अर प्रेष्ट्र अर्भ भी अर अर m; 10 भी ਪ੍ਰਾਪਰੀ ਸ਼ਾਂ ਮੀ ਪੁਰੇ ਸੀ m (ਪਰੇ ਪਰੰਸੀ ਸ ਮੀਨੇ ชติ ชชิ พัติ ษใชิ ชติ ชติ พ้า 🙈 โฟพา ชติ મીઈ માર્યા કે માર્યા છે છે. તે માર્યા માર્યા £ માં પીર્વ મેં મીરે પારે પ્રાંપ મારે લામાં है मूर्र भी भी भी बेमा के मूर् एक भी บีที บ प पीर भीर की मी मार्ग मार्ग मार्ग म , क्यार मीर मह कर करा फर्का फर्क หรืน ปลา หลัก รู า บุธิ ทับธิ พาท์ भर्ग भी में मार्र के भी कि पर भी भी भी भी મુદ્દે મર્યું માર્ગ દ્વાર્ધ કર્યું માર્ગ માર્પ મ

371. મેર્ર મહેમ્બા પા કું બધા પ્રાપ્ત મિર્વ મહેમા કું માર્પ પ્રાપ્ત માર્પ પ્રાપ્ત માર્પ news reached the Rājkhowā's home, some men were sent to carry the remains of the dead body. When the men, deputed, came back with the remains, these were put in grave as usual.

370.The Barphukan took refuge in Bengal. He managed to have an interview with the Calcutta Sahib (Governor-General) and said to him thus:—"Our country is in great distress and trouble. There have been frequent murders. If Your Excellency be pleased to help us, we may, then, be saved and otherwise not." The Governor-General said in reply, "We have taken non-intervention policy, so it is not possible for us to give you any help. You may ask help of the Mantaras (Burmese). The Barphukan's son, Janmi, made friendship with one Bengali, called Udaysing. He managed to introduce the Barphukan to Burmese envoy. In company of the envoy, the Barphukan proceeded to Burma and arrived in the Burmese capital going upstream the river Irayati. Then the Barphukan was received as a guest by the king of Burma. Some days after, the Barphukan said to the Burmese king as follows :-- "Our country is in great disorder. Though there is a nominal king, he has no power. The Burāgohāin has put a great number of nobles to death. The country has not been ruled in peaceful way. Men were sent to kill us. I could manage to come to Bengal. There an attempt was made to seize our bodies. One of our attendants was killed. I took to flight and have, at last, been able to come to Your Majesty's country. We would humbly pray Your Majesty to help us by sending a troop to put the country Your Majesty's fame has in order. spread far and wide. If Your Majesty be pleased to send a body of fighting men, the nobles as well as other officers will be saved and the country will enjoy peace."

371. The Burmese king consented to help the Barphukan. In the meantime,

พพ์น สุธิ พาพิธ ผพ์ บุธิ ห พา บุธิ अहि महि मुद्दे अप कि कि कि एक कि पूर्व कि भी જારે ત્રા હૈંદ મ માં પે કાઢા માં મંદ ત્રમામ જ જાં મીર્ફ માર્ફ મહેજા જ સા મામાં મુમા માં મારા માં મુખ્ય મામાં મુખા พงจ์นา นอุสา นอุทธินอุศท์ ลาชิ พุธิ અદે માં ઢામાં ઢામાં ઢામાં અદે માં ઢામાં પૂરે भारत दूरिकी भारत दूरिकी भारत चित्र चंद्र भारत भी भी रि भीर्भ इति है भार् कैरी भारी है क्रूमी हिर हिरी ਦੂਸ਼ ਵਿੱਚ ਹੋ ਵੇਂ ਪਾਈ ਅਸੀਂ ਅਦੀ ਕਾਸ਼ੀ ਐਸੀ ကုန္းျမွဴန္က်ား ကုိ ျပီး တို့ ယု့ ကုိ ျ မ်ား တို့ ယု พู้ ห์ หงิด์ ห่ พู้ พู หู ห้ พู้ ๆ ห้ พู้ ๆ ห้ मार्गा प्रित के भी मार्ग भी है प्रित् ए में किं भ क्टी मीरे किंग भी अहे फर्किंग भी भी પૈરિ પાર્મ માં મા માં જુઈ જે પાર્ પેરિ અરે พง์เอา เพื่อเช็นอุทธิเนซิา หนึ่ง เราอ หรู้ พุธิ น้ หลิ หงที่ เ พชิ ชชิ ชี หมูที่ พรา ชช ช าอุทุล พริ ๕๔ ปพา พง พ บเลชิล้า บู้ พุ่นชินพูดิพ ฺ ปิน้ำ प्राप्त भी भी के भी हे प्राप्ति m; भी भी भी राधि निम भी है भी ए भी । में कार की with with 15 dmi by a wow der &1 भिर्व प्रि. भी की की भी कि की ए । की ગુરું પર પ્રાપ્તિ કરિય ના ક્રિને મામ, પ્રદ્રાપ્તિ Liv royal via a (L; with whim Li พิล์ พ.พ. บ

372. ए भागाई लाई है भाग फूरे भी है दी हैं भी है
the old Burmese king fell seriously ill and was on bed for a whole month. In lākni Rungkeu, (i.e., in 1814 A.D.), preparation to send an expeditionary force was made. The king's brother, named Bap, was made head of the Hilaidaris. One Kali Kataki, the Mungkangiā Raja, the Hukumiā Raja, the Megela Raja, and a large number of officers and soldiers were to go. They were supplied with nine thousand swords, and a large number of guns, spears, lanees, and clubs. The expeditionary force took their march and arrived in Kekorā Nāmruk. There they constructed a fort and stopped in. The Burmese Commander-in-Chief sent three letters with their Katakis to the people of the country stating that as they were informed that there was no king on the throne of their brother king, they had come to put some one as king. Then the Barphukan thought of making Garbhesing, the son of Chaopha Shuhitpung, king. A search after him was made but he could not be found. Katakis who were sent with the letters came to one Kāmini Phukan. Kāmini Phukan came to Meleng with the Katakis. The Burmese eame to Ghilāmara and halted. The Patar Gogoi Rājkhowā and Saru-Abhoipuriā Rājkhowā proceeded to oppose the Burmese but they were repulsed.

372. In the same year, the Burā-gohāin died. He ruled the country for a period of full thirty-one years. Then the eldest son of the Burāgohāin became Burāgohāin. All the nobles and the great men assembled in the great council hall. The Burmese advanced to Dihing. The three Dāngariās and other Phukans, Baruās, Hāzarikās, Saīkias, and Barās consulted together and referred the matter to the heavenly king for orders. The king ordered to send

મારે મે માર્ગ પા પાર્ટ મીરે પા મીર્ગ પા મહિલ ຂໍ້ປີ Lym Lw 6) Lo wie . ut mie w พ เพื่อเห็น พางาน พางาน พางาน พางาน พางาน પૂર્ક મામે ખા, માંપ્ર જ પરિષ્ઠા મહે પ્લૂર મીર્ષ प्राथित मेरि के भी किया किया है है है रिर्भार पर का के कैरे भरी पर का वर क्षे के के कि के के के कि के कि के कि พ เชิ ๕ฑ์ บ่ะ พธิ ๛ พชิ ๛ ส า พ่ะ ले भी हैं फ्लाई भी है भर फ्राइंग्हें ने कि एहें कर પ્ટ માં પર્સ ને ત્યારિક તે ક્ષામાં માર્ય માર્ય પ્તા માલે અર્જા જોઈ ખ્રાપ્તિ મીઈ ખૂ તા પદ્રામાં જામામાં પ્રાથમિક પ્રાથમિક પ્રાથમિક પ્રાથમિક પ્ઢાંમાં પ્રાંતા મેદ કરિષ્ણાં છે પ્રાંત્ર ए ए दें कि ਕਾ ਮੀਏ mਏ ਮੀਰ ਬਹੇ &ਆਂ ਚੈ ਆਪ ਕੀਆਂ w ਜਿ ਨੇ ਲੈਏ ਅਸ਼ੀ ਲੋਬ ਅੰਦੇ ਆਏ ਅੰਤ ਪ੍ਰਾਹਿਤ તા ક્રિકેર માર્જા સ્ફ્રે મારે ક્રિકે પ્રાંત્રી พืบ ระ งิงเต็พชิ เอูสา ปรุเภณ์ พชิ જૂતા જેજૂપુર્¢ભાષિ જૂતા જેગાઇ, જ્ ए का भेद्र भीरे ए का मेमार्ट भीरे ए જાર માળે માં પડ્લ & ખીમાં ખૂ નેળા માલ માર્કા કર્ક કરા માર્યા જે કુક માં માર્ พ" ๕ พริ ก

an army to fight with the Burmese. army consisting of the following was collected:—the Nāobaisā Phukan of Kuaigayan Burāgohāin family: Nāmdengiā Rājkhowā, the Chungi Hāzarikā, the Bakatiāl Naphukan, the. Bargohain of the Nangrak Bargohain family, the Māju Dayangiā Rājkhowā of Dihingiā family, the Bar-Abhoypuriā Rājkhowā, the Lānmākhru Rājkhowā, the Pani-Abhoypuriā Rājkhowā, the Saru-Abhoipuriā Rajkhowā of Khringrat Pătar family, one Bhim Sängrung Phukan, one Lāpi Dādharā Barā of Gharfaliā Chutiā family, one Bilatiā Dādharā Barā of Dihingiā family, one Manjoy Hazarikā of Sengdharā Lukhurākhun family, one Hungrang Hātimuriā Lukh-Hāzarikā, urākhun the Subadars, namely, Phanising, Dalāl Sing, Bajupuriā, Gangārām, Binā Sing, and Mikir Sing, and seven companies of sepoys. To these many Hazarikās, Saikias, Barās, and Dhanudhariäs and Hilaidāris were added. Besides, a large number of Gohāins, Phukans, Baruās, Hāzarikās, Saikias, and other fighting men were ordered to accompany the army.

373. Our army arrived in Dihing and stopped in the fort. Therefrom they came to Sāmdharā Silarsāko, where they made a stockade and took their station. The Burmese and the Barphukan took their march with their army and arrived on the side of the tank belonging to Chāohing Phukan. A part of the army was kept in the fort on the hill. The Burmese Chief and the Barphukan proclaimed to our men that they had not come to fight with the king and that if the heavenly king had

फर्कित के ने ने भी महिने की महिन महिन m dan mis Số dm vớc ở dan mis vì TO BE LE WO OM WME LE LE द्राण्म द्राप्य फिक्रेंचे न फारे अरे भी ए। 1 WE on LE LE of of day of है। vi WE 47, 26 dm word Lo Lo ran wim บูริ ฟ mm mji noซ & ଭି บ ८ an & କ୍**ନ୍ତ୍ର**ୀ ଓ પ્રાથમિક માર્જા મે છેઈ દ્ર & જેમા માર્ધ no vary mis com mis vot bis comis वार्म देव वरी सेव क्षिण करिए करि की wo कि का कि की मारि भी भी भी की พโท พา ลงั ชนิ ลงั หโนิ พโท หิชิ ชชิ ਦੇ ਅ ਲਵੇ । ਅਵੇ ਅਵੇ ਅਦੇ ਜ਼ੈ ਹਹਾ ਹੁੰ ਅੰ บา พนิ ๕๐ ปลา พาทิ พ ชชิ พนิ พ दिन किन के नि किन मा मेर किन कर दिन wro whi & mar & & b wome Ho wa महार्थित कर में बिक्स बिहा बिक्स के भी। mm wo are dry dw w; पर छ मा พย์ ๕๐ หรูพ ย ชย พยิ ษ หวา พูนิ นิ น ਹਰ ਤੰਹ ਅੰ ਲੈ ਅਦੇ ਅੰ ਸ਼ਦੇ £ਆਂ ਉਆਂ ए ਸੰ ਅ⁹ ឃੀ। ਪ੍ਰੈ ਣਿੱਚ ਅੰਡ ਕਾਂਡਿ; ਅਰੰਘ। romp we we am vo w both tig? 18 दें भी में भी है। अरे एं दें भी स्वा कर दी 26 Am or मिर फेंद्र ma by mi है।

 sent an army to fight with them, they would not fight. Our Baruās, Phukans, Hāzarikās, Saikiās, Barās, and the sepoys said that if they would not fight that would look bad, for they had been sent by the king to oppose the Burmese. Khringrat Pātar Gogoi Rājkhowā camc out of the fort and put our army in battle array. One of our soldiers shot the Burmese Phukan to death. This enraged the Burmese Chief. He directed his men to make immediate charge. For some days there were fightings. Guns and eannon were incessantly fired. Our men fought half-heartedly and leaving the field of battle entered into their fort. The Burmese surrounded our fort. One Bhadal Rājkhowā of Lānmākkhru family ordered our men to fight but even a Chāotāng (Kataki) could not go out. Our men could not come out of the fort. They were in distress. a drop of rain-water could not be got. Läinängrak Bargohäin fled with his men in the night time. Then the Burmese Chief and the Barphukan engaged one Udaysing as Kataki to tell our men to stop fighting so that there might not be unnecessary deaths of lives. Accordingly, Udaysing came to our men and informed them of the intention of the Burmese Chief.

374. The eldest son of the Kuaigayan Burāgohāin, called, Rusinath, became Burāgohāin. In the meantime, the Burmese entered in our country and had fightings with our villagers. They devastated the portions of the country, they passed through. The army, which was sent to fight with the Burmese, took to their heels. The Burāgohāin Dāngariā, who was the protector of the people of the country, breathed his last. There was, now, none to save the country. Then Rusinath Burāgohāin asked

 the king to leave the city and go with him down to Gauhati. The king did not agree to the proposal. This refusal was considered as an ill-sign by Rusinath Burāgohāin. He took, as much of his properties as he could, in a large boat and proceeded down to Gauhati with all the members of his family. Then Badan Chandra Barphukan entered into the city and paid homage to the king by falling prostrate at his feet. Both of them were pleased to see each other and enquired of each other's The Barphukan surrounded welfare. the residence of the Buragohain and took possession of all the properties which were left behind. All the properties, thus, obtained, were made over to the Burmese Senapati. Then Chão-Shudenphā made Badan Chandra Mantri-Barphukan.

375. Then the Barphukan occupied the great residential building of the Burāgohāin. He punished the brothers of the Buragohain. Both the eyes of Maheswar Phukan were extracted. The Burmese marched up to their country. One Baga Kuar of the Tungkhungia royal family had a daughter. This girl was brought in and made over to the Burmese Senāpati as a bride for the Burmese king. The Mantri-Phukan had a quarrel with Dhani Barbaruā. He engaged one Rupsing Subadar, a upcountry man, to put the Barphukan to death. In the month of Dinkao, (Sravan), the Barphukan was murdered by Rupsing.

376. Rusinath Burāgohāin was staying in Gauhati. The prince, Brajanath, Barjanā Gohāin of Tungkhungiā family, had a son. The Dhekial Phukan, the brother of the Burāgohāin, brought in the son of Brajanath, who was known as Purandar, and thought of making him king. Rusinath Burāgohāin, the Dekā Phukan, the Dhekiāl Phukan, the Barbaruā, the Hazarikās, the Saikiās, and the Barās held a council and decided to take Purandar as their king. In lākni, Tāo-cheu (i.e., in·1816, A.D.),

मान मिंद्र के भी मान मिंद्र के मिंद

377. ਪ੍ਰੰਸ਼ਿਊ ਲੀਊ ਅਰੰਘਾ ਖੰਸ਼ ਕਾਂ &; ਅੰ ਅਹੁਦੀ ਜਾ ਦੁਆਂ ਦੂਫ਼ਿ ਆਫ਼ਿ ਅਹੈ। ਦੀਏ ਅਹੁੰ માર્કિઝ માર્કિઝ (જારિ જે માટે પ્રાર્ક્ટ પ્રે m พชิ พรพุ ษิซิ พอ์ ซู พชิ เ พอ์ หาอ์ ซู่ติ का कहि भेरे लिंग कि एवं के प्रवेश कि फ नेमा फ्लार & कैर किए मा wit wi ช่า พุธิ ค่ พ พ พ พ พ พ บ บ พ พ พ พ พ प ए जा वर्षित प्रा वर्ष एवं पर मारि वार्ष्ट्र ए नेमा मारि कर्ल का कर्ण परि ดืนใบอิง บุ๊พฺลิพชิทลิษ์ พเษ ษล ुं देही प्रिं में भी की है भी है कि । भी में HE M & &; Mod; w om mit we be du ณฑ์ เชลิ พื้นไ เก็ ชาก พง์เก ษล મામ વર્ષ મીર્શ માર્ગ મારાગ માર્ગ મારાગ માર્ગ મારાગ માર wif w नेमा भारे wing मारे ने ना भी में พืช เช่น หัน พอเอา พืช ชูนิ เอา ซึ พ (๗ ๑ฬ พ ๙๙ พ พ ำ ษ เพษ พั ਲ ਅੰਦ ਸੈਫ रामा पूर्व इसा स्ट्रीका की ชชิ หลิ รู้ 1 พง าบ หลิ พุทิ พุทิ ษลิ พ में प्रे पर पर्ट वर्ष एट फर्मा पार्स ਦੇਵ ਕਰਾਮ ਨੂੰ ਸ਼ੰਅਰ ਲਹਾਂ ਨੂੰ ਸਾੜੇ ਅੰਗ ਸ਼੍ਰੀ ਸ਼ਿੰਦ พงโทเฟร์ เรื่อง พริพ์สัย หาพูพู ฟาฟ ખાઈ પ્લામાલ મીઈ ક્ર ક્રિઈ ક્રિપ્રામાં ક્રિયા પીપા ระ พิบาหิ พบาร์ เพียง พาทาง บ พาร์ เดื

the Burāgohāin and other officers bowed down their heads at the feet of Purandar and acknowledged him as their king. Then the Burāgohāin advanced up in ships. At last he arrived in Jorhat. He forced in into the city of Jorhat. The Dhekiāl Phukan, the brother of the Burāgohāin, forcibly cut a portion of an ear of the king, Chāo-Shudenphā alias Chandrakanta Simha and deposed him. Purandar Simha ascended the throne and proclaimed himself king. Thus some time passed.

377. The news of the deposal of Chandrakanta Simha reached the Burmese king. His Majesty sent an army consisting of seven hundred strong under the command of the Burmese Bargohāin Álumingi. The Burmese force arrived in Joypur. Alumingi Bargohāin advanced to Jorhat and our king and the officers fled down. The Burmese Bargohāin re-instated Chāophā Shudenphā (Chandra Kanta) and put to death all the available officers who stood against Chāophā Shudenphā. this, the Burmese, excepting a few who remained in this country, returned to their country. Then the heavenly king made one Patal Chutia Barbarua. This Chutia Barbaruā erected a fort in Joypur with a view to prevent Burmese further Sometime after, a body of invasion. Burmese entered into our country They had a struggle with the Barbaruã whom they put to death with his men. Our king thought that the Burmese were coming with a hostile intention. He ordered the Burāgohāin, the Bargohāin. the Barbarua, and the Barphukan to fight with the Burmese, Chāophā-Shudenpha retreated to Gauhati. The Burmese Bargohāin, Mıngimahabandulā found no one on the throne. He took hold of the prince, Jogeswar, the son of Baga Kuar and appointed him as king place of Chāopha-Shuden. Chiring Gohāin directed the Barbaruā, Rājkhowās, the Hāzarikās, the Saikias, and a company of sepoys under a Subadar to proceed against the ene mies. Accordingly, they advanced in a large ship. The Burmese gave them battle. Our men could not stand ene-

भिर्द में दि एहि । भार् में dan भी में दि माद นอนิพนินบ์ เบิษโอนีอ์ ษ เซาซิลั เรนิน જ મું હ જે જે જે જે માં મારે મેં જાઈ મે ਚੇਸ਼ ਅ\ਚ ਿਲ੍ਹੇ ਅਸਿੰਘ ਲੈ ਸ਼ੁੰਪਰ ਅਸ਼ਿਹ ਚੀਏ इमि अमि के पर क्वीरिका कि भी मेरी मिरामा ชน นัก เลง เล้า เก่อง में हो में शुक्र के चुका का कि मार्स कि का कि कि की कि में में में कि พาร์ ช่อ ช่อ เมา พร์นา นูพ์ ช พารา પે પાર્ધ મારે મહ પા મારે મારે &6 માર્ધ જારે ਮੀ ਦੇ ਹੁੰ ਹੁੰ ਅੰਬੇ ਮੀ ਦੇ ਦੂ ਘਾਂ m' ਲਈ रे वै के दूर दें। में ब्रा अर्थ भार्म भीरे งงา เราร์งทาง เชียใช้ ซุ้น หูณ์ कि व्यह अदि मिं व्यह कर कि ने मा दे वह क ਅੰਖੇ ਨਾਂ ਅੰ ਅਬਿ ਅਹਾਂ ਸ਼ਾਂ ਦੇ ਹਾਂ ਅਥੇ ਵ੍ਹਾਂ mil m; wol vi as as & with milion พุธิฟ์ พุชชิ สา รุ่นิ พริ ๕ พริ บร พนิ เก็หนู เลล เก็หนา เก็พ เก็น เรื่อง เก็ก เก็ mi पर भीका Mo and भीरे का मही mi 26 % ma wo mo a' y r a be ba a; &; wit 11

mies' attack, and retreated. The Burmese followed our retreating force and arrived at Mahgarh where they took their station. In the meantime, another body of the Burmese from Maolung appeared in our country and reinforced. the Burmese army. The fugitive king Chandrakanta collected a large body of fighting men and advanced upward He met the enemies at Mahgarh. A bloody battle lasting for a day and a night was fought. Mingimāhabāndhulā commanded the Burmese. Our king Chandrakanta was completely defeated. He retreated and took shelter in Bengal. The Burmese began to plunder our cities and villages. Many people left their home and took shelter in deep forests. The Burmese even used to haunt the forests. For days and nights, they burnt down the villages. The Burmese, in a body of three to four, began to commit outrages on a single woman all at a time. Even a woman was outraged by ten men at a time, The old women, grown up women, and girls were not spared. Their outrages were so severe that a woman or a girl was not left till her female organ profusely bled. They plundered our people and made many captives. The spoils and the captives were taken to their fort.

378. In course of time, the Burmese invaded the British frontier Brovinces The news of the Burmese imroads reached the Governor-General. His · Excellency became very angry, and ant an army to punish the Burmese. Some companies of sepoys, all white, were sent ander the comman of Mr. Scott. Mr. Scott advanced with his army and arrived at Mangarh where he took his station. Colones Product marchal with another body of men and arrived in Nowgong. The Burmese retreated upward and took shelter in the city of Jorhat. British army Advanced towards Jorhat. The Burmese attacked the British force but they sustained a heavy loss. They left Januard retreated to Rangpur. The Burmese set fire to the houses in the fort in Jorhat. Mr. Scott joined with Colonel Richard in Jorhat. Then Colomil row man vi wo wo be sie wi rwi kao maserin shu shu mi ve me ve

nel Richard took his march upward and arrived at Gaurisagar. The Burmese attacked the British army. A hard fight ensued, in which a large number of the Burmese were killed. After this, Colonel Richard ordered his army to attack the Burmese in the stronghold in Rangpur. Accordingly, an attack was made. The Burmese fought hard but they could not hold their ground. The British force defeated them. Then the Burmese fled upward in great disorder. The Burmese Senāpati Phukan made a treaty with Colonel Richard and left the country with his men. Thus the country came under the British rule. For a time, the Sahebs ruled the country.

379. บ้างพ์หรืาวูด์ พชิรุ่ง พอ๋เอง ชีวูง พธิ์ หมั พุทักษ์กับ ผู้หลิ หู ผี้ บัลิ พอ๋เอง ขุ้า พธิ์ หมั พุทักษ์กับ ผู้หลิ หู ผี้ บัลิ พอ๋เอง เขา พุทัศ หั หั หั พัก พังหั
379. Then Mr. Watt with the consent of the Governor-General gave Purandar, the son of Brajanath Gohain (prince) the rule of the country. This occurred in Lakni khutshinga (i.e., in 1832 A.D.). The king was, then, in down country, and having had a consultation with Chinai Rajkhowa of Dihingia family and Lambodar Barphukan of Lanmakhru family, came up with his followers and attendants. His Majesty arrived at Mahgarh and halted there. From Mahgarh, the king came to Jorhat. He entered the town with pomp. The town was repaired. A great building was constructed for the residence of the king.

380. મહેપા પહે જે મેં પણ મૃદ્દે જે જે પૃત્તિ કહે કુ માં પ્રાથિત મહે મહે મૃદ્દે આ પ્રાથિત મુશ્કે માં મૃદ્દે માં પૂર્વે માં પૂર્વે માં મૃદ્દે મામ મૃદદે માં મૃદ્દે માં મૃદદે મામ મૃદદે માં મૃદદે માં મૃદદે માં મૃદદે

380. The king made the following appointments:—Madharam of Bargobāin family, Dihingia Phukan, the son of Kenduguriā Barpātra Gohāin, Kuaigayā Burāgohāin as Burāgohāin, one Kanu of Bargohāin family as Dihingiā Phukan, one Gogoi Rājkhowā of Khreorat Pātar family as Rājkhowā, one Niramay of Kuaigayān Burāgohāin family as Bhātialiā Dekā Phukan, one Telisan of Burāgohāin as Dekā Phukan, one Radhanath of Chapaguriā family as Barbaruā, one Kesuāpoali of Burāgohāin family as Bachā

นะ ปียิ พ่า จำนิทัก นท์ พลิ ปลิ นุทุล กุ้าทั คุย งงาน กุ้ย ! ชา้ย มัน 🛠 กั้งมา मार्ट मा मिन की का प्रति मार्ट का प्रति । मार्ट प्रति भी हे फार्म भी है ने पाया दिए फार्म र फर्म √m win; vin; w a; va; we ma रिष्ट भी दिश्मी कर् कर कर भेंद्र एंद्रा कर् ษาโด้ หรื หญาหล คง บริตา พืบา เอร็ ชากส में फ्रिंग्रे मह फ्लाहिं। में भिष्टि कर भी । ฟฟ ฟชาน ฟชา เราห์ ฟชาน นาน นาน กร र्धन १ भर्द है भी दर्दि एक एमन ए से भी ณฑ์ พัธ นุ งพ งษาพ เอส์ทา ชอสทา भार्म मिं भी पूर्क फूर्यमा वर्ष में में की है। พ ษติ พุพธ เพชิ นูท์โ นาต์ ลง ชิติเ ਸ਼ੁਊ ਸੁੰਝ ਅਤੇ ਸ਼੍ਰੀ ਸ਼੍ਰੀ ਸ਼੍ਰੀ ਸ਼੍ਰੀ ਸ਼੍ਰੀ ਸ਼੍ਰੀ ਸ਼੍ਰੀ ชาเช่งห์ อุลุ่น นาทุติ เ ณุติ ษติ พงุษ ซึ่ พริ นาท์ส คง ชั่น อร์ ช พริ ช อารากา कर भेरि एकिए के की किया की किया की की की की รุง 🖧 ซิ พนิ บุชิ พนิ พบเห็ พุบ (นี้ ลาพ 🖪 📑 निष्णी भी एई इर्क भूकी निका भी है। भी एई કર્ટ દ્રાઈ મેરી 11

Rājkhowā, one Maniram Kalita & Sheristadar, one Kasinath Brahmin a Tamuli Phukan, one Haranath Gana as Parbatia Baruā, and one Bhawanan son of Manjur Kuar as Neog Phuka Thus the Hāzarikās, Saikiās, Barās, and others were appointed. One Sengelibaria was made Masāi Phukan. Onc Petphut Baruā of Sāringiā Deodhāi Phuka family was made Malāigharia Baru Joybar Baruā was son of the Malā ghəriā Baruā. One Sukura was Sen dhowā Phukan. His brother was calle Manai. Bengali Gogoi Phukan was so. of Manāi. One Narā Bāilung Phukas became Barbāilung Baruā. The king now held a council with all the officers and discussed how to carry on the work of the administration. A regular force of sepoys was formed Two Subadars namely, Chatrasing and Rupsing, were appointed to train the sepoys.

Then in lākni Rungmut, Malau 381. thupia Nagas killed a number of our villagers and pillaged their properties. The news reached the king and the three Dāngariās. They held a eouncil and decided to send an expedition against They ordered a number the Nagas. of Hāzarikās, Saikiās, Barās, Dhanudharias, and a company of sepoys under the Subadar, Chatrasing, to brokeed against the Nagas. Bhawanand Phukan of Kuar family was made Neog Phukan. A number of fighting men of good families was also given. All the men assembled together and marched off They arrived at Dopdar where they constructed a stockade and took ...vir station. The Neog Phukan summoned

สสาขา สุภาหาใจ สามุพา การณ์ สุมา mb ปลา พื่อ ณุ ชิชิ ซิ พ โอ ฟุลิ พ ซิ โ भिर्पे भारे भर है भारत भर १ प्रामी है भी है r r w 6 a y w r r m w m o' t v พह ए भा बह भ भ न कि न नि न निहार्भ न्या वर वर्ष वर्ष कि इ के वर्ष प्रवाह ने वर า พบงห์ ๕ฑ์ ๛โช เงต์ พื ๗า વ વ મીરે પ્રેમ પે દ જ્રિપ્ જે મેપામ ชอุท์ 🗠 ซึ่งซือบูท์ ลา น นบูท์ พาง บซิ વા મેપી જોવે હૈં મોં હૈંદી જ અદે મુદે wofor if he to to to work the wofor ห พ พบ เห็ เอาติ ส มิธิ พ อ พ ษ เ พริท์ ชา พท์ผู้ ณ ฟลิษใช้ ผู้ผู้ พิณ์ भीर् में भीर नेमा इमार्ट नेमार रे नेका บอนิ พนิ ออร์นิ พนิ ซ ดุที่ ดา น ชพา ซซิ ชุร m; ชิท ชิว ชุราค; भिर्म भूट की है भारत कि जाती में कि ดิบบุ นอน์ ห่า ฟา ฟนาคง หวุ่น ชู หา าท์ man () พบาหิพอ์ พี.ษ () พอ์เอเ ਲੇ ਮੀ ਮੈਂਕੇ ਝੂ ਨਾਫ਼ੇ ਹੂੰ ਨਾਏ ਹੈ ਅੰਅ ਹੈ ਹੀ ਕੀ।

some Naga Katakis and then to the Malauthupia Nagas with necessary instructions. They climbed up the hill and had a conversation with the Nagas. The Katakis returned with a number of Nagas. The Neog Phukan made an enquiry and found the Nagas guilty. He fettered the Nagas. Some time after, on the 27th day of Falgun, on Hindu Mangalbar (Tuesday) and on Ahom day Tāo-cheu, the Malauthupiā Nagas fell suddenly upon our army in the dead of night. A number of sepoy speared to death. Our sepoys from Rangpur opened fire to the Nagas. large number of the Nagas fell dead and the remaining Nagas fled away and ascended up the hill. The news reached the king and the three Dangarias. king ordered the sepoys to arrest the Neog Phukan. The Neog Phukan was, accordingly, arrested and heavily enchained. In lākni Tāoshān, in the month of Dinchit (Baisakh) the Nāmsangiā and Barduariā Nagas fought with each other. The Barduaria Khunbao was killed. Nāmsangiā Lathong Dekā fled away. The news of the Nagas' affairs was informed to the king and the three Dangarias. The king ordered the sepoys to punish the Nagas. The sepoys arrested the Naga Khunbão called Angulikatã and made him over to the king. The king ordered the Naga Khunbão to be heavily chained.

Then in the month of Dinkão (Sravan), on Ahom day, Bankham and on Hindu day, Deobar (Sunday), a marriage contract was made between the king's son, Saring Raja, and the daughter of the Chapaguria Barbarua. For nine days, the bride and the bridegroom's bodies were washed with water fetched from the river (Bhogdai). There were great amusements, drums were beaten and flutes and horns blown. At the end of nine days, the marriage ceremony was performed. All the people were entertained with fried rice (Chirā), curd, and molasses.

383. ບ້ານຄົນຮົນໄດ້ ເຊື້ອ ເປີ ເປັນຄວາ &ชิ พนิ บูชิ พนิ นาู่บ์ ห้₀ เจ เฮโด์ เจ เซ[†] เซ้ हा की कैंहे क्यांग क्यां भारे भारे भारे अही พห์ เ น็บ (หื พุ้บ (ตั เ ต น ซิ ซิท์ (ชตาอร่า ชดา ชชา ารูดิ ชา นอนติ นอ दें हि भी व्यक्ति हैं। मूं भूषि छ्रा ए भी हें बूँहें หนี่นี่ รุ่ น ชห์ เทิเหนือ ชักกำ ห ชห์ ปนาบานา หายห่องกาล สำกับ พระ Lo wit dry to with drag I dan भारी फारी भारी एक करती एक ए हैं। at मिरि พุทิ พรุ บุรี พรุ บูที บู " เชือง หู เรื่า พชิงิษีที่ บ "เล็ก หุ" หนู่ย์ หู ย ผู้ เ พทิ 🚜 ดุ ษณะ ๕๒ เช่า หลาง พ พ เ บ้างนิ พชิ ฟิอิศัติ น เอเ หา ชติ พาร พากิ ลา พา พชา ซริ ซส์ หล่ายา ช่าย เล่า เหล่ายา ซ่ नेका देंकी देश एकी भी दिश पहें का एकी मह ษใช่หนัก แล็กข้ากัน

383. In the month of Dine (Aghon), the king, after having he consultation with the officers, dec to send an expedition against Malauthupiä Nagas. Some compe of sepoys with a number of Hazar Saikiās, Barās, Dhanudhariās, and Nāmsengia Khunbāo, called Teng were sent. Our army marched agthe Nagas and began to ascend the They passed through the Naga vill Ashiringia, Shela, and Lakhutig and at last arrived in the countr the Malauthupia Nagas, The N gave battle. A hot fighting ensued the Malauthupiā Nagas got a se defeat. They fled away leaving field of batile and entered into a forest with their females and chil Our men set fire to their dwellings granaries. Then on the 19th of month of Dinshi (Falgun), on H Budhbar (Wednesday) and on A day Kāpshinga, the king came to I pur. At Rangpur, the king of feasts to his officers for some The king-posts of the royal bui were replaced

384. The king, Purandar Si could not pay the suipelar than a tributes to the British Company, Tikni Kepmit (i.e., in 1838 A.D.) Jenk'ns and Mr. Watts consulte gether is to what was to be with the king. Mr. Watts cam and halted at Mahgarh The 4 son, Sāring Raja, offered him rice, curd, and molasses to eat. offended Mr. Watts. His face been red as fire. He, then, me to do In the latter part of the mon Kartik, on Hindu Mangalbår (Tu€ the king Purandar Simba was de and the country annexed to the B territory. Then Mr Bordie rule country.

THE END